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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

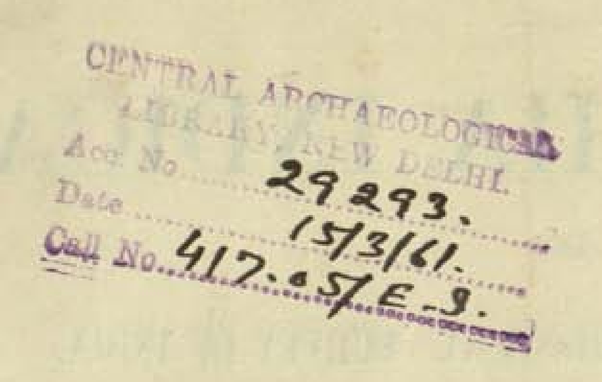
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The names of contributors are arranged alphabetically.

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ADDITIONS AND CORRECTIONS.

A.—VOLUME III.

Page 226.—When publishing the Âlampûṇḍi plate of Virûpâksha, I had to suspect its genuineness, owing partly to the numerous mistakes which it contains, and mainly owing to the absence of any reference to this son of Harihara II. in the published records of the first Vijayanagara dynasty. The historical information conveyed by the plate is, however, confirmed now from an unexpected source. In his *Report on a Search for Sanskrit and Tamil Manuscripts* (p. 90), Mr. Seshagiri Sastri, Professor of Sanskṛit at the Madras Presidency College, has published extracts from a Sanskṛit drama entitled *Nârâyaṇîvilâsa*. This drama was composed by a royal author named Virûpâksha, who was the son's son (here the published reading *putrô*, 'son,' has to be corrected into *pautrô*, 'son's son') of king Bukka, the daughter's son of king Râma, and the son of king Harihara. Of Virûpâksha it is further said that he was the lord of the Karṇâṭa, Tuṇḍîra, Chôḷa and Pâṇḍya countries, that he planted a pillar of victory in the island of Siṁhala (Ceylon), and that he was devoted to the performance of the 'sixteen great gifts.' In describing the genealogy of Virûpâksha and his conquests, the Âlampûṇḍi grant and the drama *Nârâyaṇîvilâsa* are practically at one with each other. The performance of the 'sixteen great gifts,' which is mentioned in the latter in connection with Virûpâksha, is attributed in the former to his father. There is no doubt whatever as to the identity of the author of the Sanskṛit drama in question with prince Virûpâksha of the Âlampûṇḍi grant. The former is more explicit in describing his relationship to king Râma, inasmuch as he is there called 'the daughter's son' of king Râma, while the latter simply says that his mother Mallâdêvî belonged to 'the family of Râmadêva.' It may therefore be concluded that Râmadêva, whom I proposed to identify with the Yâdava king Râmachandra (above, Vol. III. p. 225), had a daughter named Mallâdêvî, who married Harihara II. of the first Vijayanagara dynasty, and that prince Virûpâksha, who was born of this marriage, made extensive conquests in Southern India.—V. Venkayya.

Page 362, *article* 'Ariya-Piḷḷai,' for *m.*, read *queen*.

" 372, line 14, *for* Jina-kalpa, *read* Jina-kalpa.

" " " 13 from the bottom, *read* 'Kaḍamba, *s. a.* Kadamba.'

B.—VOLUME IV.

Page 195, l. 10 ff.—Mr. Ramayya has kindly informed me (through Dr. Hultzsch), that the correct spelling of the modern name of the village is **Dendulûru**, not Deṇḍalûru, as given in Mr. Sewell's *Lists of Antiquities*.—As regards the identification of other localities mentioned in the Chikkulla plates, Mr. Sewell has been the first to write to me that **Râvirêva** (in line 20) might be the village of 'Raveralah' (Râvirêla) on the north bank of the river Kṛishṇâ, just at the top of its great bend, long. 80° 10′ E., lat. 16° 50′ N. The same identification was afterwards suggested by Dr. Fleet and by Mr. Ramayya. Mr. Ramayya further writes that about six miles to the east of Râvirêla there is the village of Navâbupêṭa, with a temple of Sômanâthasvâmin which may be the Sômagirîśvaranâtha temple in line 23 of the inscription. The country in which the villages were situated is called **Nat[ṛi]paṭi**

(.n line 19). This Mr. Ramayya believes to be the more modern *Nâtavâḍa*, "which is mentioned in an inscription of Śaka 1123 at Bezvâḍa, in which the donor is described as *Nâtavâḍi Rudradêvarâjulu*, *i.e.* Rudradêvarâja of Nâtavâḍa. The capital of this chief was Maḍapalla or Maḍapalli, and there is a village of this name, reported to contain the ruins of an old fort, close to the west of Madhira, a station of H. H. the Nizam's State Railway, and not far from Koṇḍapalli."— F. Kielhorn.

Page 206, line 8 of the text.— I have altered the original reading *-Pâṇḍy-Ôtpaḷa-mahîpatayô* to *-Pâṇḍy-Ôtkaḷa-mahîpatayô*, which on page 207 I have translated by "the Pâṇḍya and Utkaḷa kings;" but I was wrong. The original reading *Pâṇḍy-Ôtpaḷa* is correct, and the translation should have been "the Pâṇḍya and king Utpaḷa." *Utpala* is another name of the Paramâra king Muñja, who is mentioned under that name also in line 42 of the Kauthêm plates of Vikramâditya V. (*Ind. Ant.* Vol. XVI. p. 23, where he is described as *kavivṛishâ*, i.e., *kavîndraḥ*), and in the Miraj plates of Jayasiṁha II. and the Yêûr inscription of Vikramâditya VI. (*ibid.* Vol. VIII. p. 15, where the text has *Utkaḷa* with the various reading *Utpaḷa*). —F. Kielhorn.

" 342, text line 43, *for* -bhâra-bhâr-, *read* -bhâra-bhar-.
" 350, last line, *for* son, *read* grandson.
" 361, line 3, *for* Abhaṭa, *read* Âbhaṭa.
" 368, *article* 'Digambara,' *for* 286, *read* 28n.
" 377, line 9, *after* Kulôttuṅga-Râjêndra-Chôḍarâja, add *do.*
" 384, " 13, *for* Oḍu-nâḍu, *read* Ôḍu-nâḍu.
" 386, " 7, *for* Pratipa, *read* Pratîpa.

C.—VOLUME V.

Page 1 and *passim.*— *For* Paḍêria, *read* Padariâ; see *J. R. A. S.* 1898, pp. 526 and 580.
" 15, line 5 from the bottom, *for* full-moon *read* new-moon.
" 20, line 12 from the bottom, *for* Vikramâditya (V.), *read* Vikramâditya (IV.).
" 22, line 17, *for* Sâradâdêvi, *read* Śâradâdêvi.
" 28, line 16, *after* 'the eleventh tithi,' *insert* 'of the bright fortnight.'
" 37, line 15 from the bottom, *for* Saṅkhêḍâ, *read* Sâṅkhêḍâ.
" 47, text of H., line 7, *for* ervippâr=, *read* erivippâr=.
" 56, footnote 12, *for* p. 311, *read* p. 319.
" 64, text line 141, *read* वट्कोनि.
" 68, line 6, *for* Adavani-, *read* Âdavani-.
" 91, text line 232, *read* पीलसुनं.
" 120, footnote 6, line 2, *for* 'goddess at fortune,' *read* 'goddess of fortune.'
" 168, note 4.—As regards the Nandîśvara day or *tithi*, Mr. Rice has drawn my attention to a note by him, overlooked by me, in his *Inscr. at Śrav.-Beḷ.* Introd. p. 20 (note 3). From the information given by him there, it appears that, in a Jain record, any such expression as "the first Nandîśvara day, or the first day of the Nandîśvara," would denote the day of the eighth *tithi* of the bright fortnight of the month Âshâḍha, Kârttika, or Phâlguna, as the case may be, but that any such expression as "the chief Nandîśvara day, or the chief day of the Nandîśvara," might, perhaps, rather denote the day of the full-moon *tithi* if the *Nandîśvara-pûjâ* ended with any very special observances on that day.—J. F. F.
" 182, line 2 from the bottom, *for* inscriptions, *read* inscription.
" 189, line 11, *for* Rishiappa, *read* Rishiyappa.
" 229, lines 26, 27.—It may be noted that the words in the original, which have been rendered by "a very Dilîpa in generosity, a very Champâpati (Karṇa) in truthfulness," are *audâryya-Dilîpaṁ satya-Champâpati.*

Page 233, the last line but one, *for* one thousand trees, *read* four thousand trees.

" 238, line 20, *for* 'in *kâlavan*, line 19,' *read* 'in *dharmmavan*, line 93, as contrasted with *dharmmamaṁ*, line 90.'

" 246, text lines 22, 23, *for* âdiy=â gaihika, *read* âdiy=âg=aihika.

" 247, text line 32-33.—It was not noticed that *kurushvatha* is not a correct form or combination. If the *akshara* after *kurushva* is an imperfectly formed *tha*, as it seemed to be, we can only conclude that the composer was using *kurushva atha*, and, misled by the metre, carelessly combined them into *kurushvatha* instead of *kurushv=âtha*. But it now seems more likely that the composer wrote *kurushva vai*; that the writer wrote *kurushva vê*, omitting the subscript stroke which would turn *vê* into *vai*; and that the engraver did not complete the *v*, and did not cut clearly the superscript *ê*, of which some indications can be detected.

" " text line 37, *for* muṁ-koṭṭ=iṭ=âv[u*]d=âvudu, *read* muṁ-koṭṭad=âvad-âvudu.— *Also, for* Bâṇa-Dinišâḷa, *read* Bâṇ-[â*]di-nikhiḷa. I am indebted to the courtesy of Mr. H. Krishna Sastri for this, and for several other suggestions, some of which I find it most convenient to acknowledge by connecting with them his initials in brackets.— J. F. F.

" 248, text line 42, *for* meyi-gaydanô[5], *read* meyi-g[e]ydanê[5]; *and in note 5 substitute* Read *mey-geydanê*, which seems to mean, somehow or other, "did he shrink ?"

" " in the latter part of note 4, *substitute* In what follows, read *gay-goṇḍane*, for *kay-goṇḍane, key-goṇḍane, key-koṇḍane. Are* is *are* (4), 'hesitation, doubt.'

" 249, text line 52, *for* dôle(li)t-âsi, *read* dôr-lat-âsi.— (H. K. S.)

" " text line 62.—It might perhaps be better to take *âkhyâna* as a mistake for *âkhyâta*, and, further on, to analyse the text into *dhâtri par-âhri(hri)tey=âge*.— (H. K. S.)

" 250, note 14, for *ji-ṇṇ*, read *jirṇṇ*.

" 252, text line 94, *the correction of* vâkyaṁgaḷum *into* vâkyaṁgaḷaṁ *is not necessary*.— (H. K. S.)

" " text line 99, *for* tavanidhiy=aṁt=âṁ, *read* tavanidhiyaṁ tâṁ.—(H. K. S.)

" " text line 100, *for* idir-erdda, *read* idir-erdd[u*].— (H. K. S.)

" 255, line 1, "the congregation (*of Śaivas on the earth*) has been afflicted among **the Jains and Buddhists.**" There is a difficulty here in connection with the word *utkaṭa*, qualifying *samaya*, which latter word may mean either 'congregation' or 'time.' Mr. H. Krishna Sastri considers that, instead of connecting *utkaṭa* with its meanings of 'uneven, difficult; intoxication, pride; affliction,' it is better to take it in its meaning of 'mad, furious.' In this case, the translation would be—"there became a mad or furious congregation or time among **the Jains and Buddhists**;" or freely, "an opportunity arose for **the Jains and Buddhists** to become furious (*and aggressive*)."

" 256, line 1, *in accordance with the corrected reading in line 37 of the text, notified above, for* the devout *Gaṇas* Bâṇa and Dinišâḷa, and so many others, *read* Bâṇa and all the other numerous devout *Gaṇas*.

" " line 16 ff., "While the disciples were saying," *etc.* Mr. H. Krishna Sastri has sent an interpretation of the first part of this verse, which has given the clue to a better rendering of it. Regarding *are-gayi-goṁḍane* and *meyi-gaydanê*, see the corrections, notified above, for text line 42, and notes 4 and 5, on page 248. In *goṇḍane, nôḍidane, geydanê*, and *pârdane*, the *e, ê*, is the particle of questioning, not of emphasis. It is better to take *kûrpu* in its meaning of 'sharpness,' than in its meaning of 'valour.' The proper nominative for *enutaṁ* is, of course, *Râmaṁ*.

And we must find the verb for *bhaktar* in *bâḷge*, which, therefore, is not the dative of *bâḷ*, 'a sword,' but is from *bâḷ*, as the later (and now customary) form of *bâḷ*, 'to live, to live prosperously, happily,' with *ge*, an optional affix for the third person of the imperative. The translation, then, will be :—Did he hesitate?; did he draw the sword simply to gaze at it?; fearing the sharpness of it, did he shrink?; did he look for calamity (*i.e.* did he anticipate evil in the shape of failure to win his wager)?; (*No*!; *but*), in the very act of saying "May (*all*) believers prosper!," Râma, that man of ability, *etc.*

Page 256, note 4, *the following may be added* :—In line 24 of the Târdâḷ record of A.D. 1123 (*Ind. Ant.* Vol. XIV. p. 17), mention is made of *kaḍaṅgura Mâri*, "the raging Mârî." And in line 48 of a Baḷagâmi inscription of some date after A.D. 1054 (*P. S. O.-C. Inscrs.* No. 158, and see *Mysore Inscrs.* p. 124), in a long and curious description of the five hundred *Svâmins* of Ayyâvoḷe, we have the phrase *hôha Mâriya[ṁ] challav-âḍuvaruṁ baha Mâriyan=idir-ggoḷuvaruṁ*,—"who make the departing Mârî flee confusedly in all directions, and who confront the coming Mârî."

" 257, line 10, *in accordance with the corrected reading in line 52 of the text, notified above*, *for* the friend of those who swing the sword in seizing the wives of inimical kings, *read* whose friend (assistant) in seizing the wives of inimical kings is the sword of his arm which is (*as lithe*) as a creeper.

" " the last paragraph. If the alteration suggested for line 62 of the text and noted above, is adopted,— (in favour of which it may be said that *dhâtrîpa*, with the long *î*, would be a more correct word for 'king' than *dhâtripa*, with the short *i*),— the translation would be :—"When (*many*) kings, who were possessed of glory and renowned fame and valour, and whose prowess has been recited in stories, had passed away in the lineage of **the Chaḷukya kings** which caused itself to be called the chief ornament of **the Lunar Race**, and when the earth had (*for a time*) been seized by others, then **Tailapa (II.)**, who may be called," *etc.* And, in that case, note 5, on page 257, should be cancelled. On the other hand, the actual reading is *âkhyâna*, not *âkhyâta*; and a Tailapa—(who, however, may be Taila III.)— was occasionally quoted as an instance; see the example given under sûtra 117 of Kêśirâja's *Śabdamaṇidarpaṇa*, p. 142,— "the sword of the arm of Tailapa caused itself to be called the Rudra who is the fire that is to destroy the world."

" 258, lines 14 to 16.— Mr. H. Krishna Sastri considers that, for "(*to restrain him from altogether too excessive conquests*)," we should adopt the explanation "(*that is to say, was always holding him tight, clinging tightly to him, was always remaining with him*)."

" 259, last line, and page 260, line 1, *for* and, to shew that there is no doubt about this, he[1] quotes the sayings of Manu of former times, *read, in accordance with the remark on line 94 of the text* (*see above*), and the precepts of Manu have said, in former times, that there is no doubt about this being the case; *and cancel note 1 on page 260.*

" 260, line 16 f., *for* Saying "(*As*) I am thus (*notoriously*) a very treasury of austerities directed towards Hara, any small effort is not (*becoming to me*)," Râma, *etc.*, *read* Having acquired a very treasury of austerities in Hara (*i.e.*, having practised great austerities in his devotion to Hara), and having (*done so in such a way that he*) caused it to be said that his zeal was not small, Râma, *etc.*

" " line 19.—Mr. H. Krishna Sastri remarks that it would be no credit, from the stand-point of a Hindû, to build a temple with contributions from kings, and that the translation should be :—Not spending (*in vain*) even so much as a *hâga*[2] which the

devotees, standing in front (*of Siva*), gave with reverence for (*the building of*) the temple, and not going to the kings and with humility importuning them (*for contributions*), through the inexhaustible favour, *etc.*

Page 263, text line 6.—Mr. H. Krishna Sastri considers that it is not necessary to correct *dâna-vidan* into *dâna-vidhan*, which latter word assumes an adjective based upon *dâna* with *vidhâ* in the sense of 'act, action.' And *dâna-vida*, with the meaning 'who has acquired (*the habit of*) giving' or 'who bestows gifts,' can be justified by the analogous words *kîrti-vida*, 'a man who has acquired fame,' and *suvayô-vida*, 'one who has attained the prime of life' (for these two words, see Kittel's Kannaḍa-English Dictionary,) and the Vêdic *varivô-vid*, 'bestowing freedom, repose, treasures' (see Monier-Williams' Sanskṛit Dictionary).

" " text line 7, *for* nôppaḍa[13] purutara, *read* nô[r*]ppaḍ=ap[p*]=urutara; *and cancel note* 13.—(H. K. S.).—It may be added that, as Kittel's Dictionary does not give any forms from *nôḍu* or *nôḷ* introducing an *r*, perhaps we ought to consider that the text contains a mistake for *nôḷpada*, rather than for *nôrpada*.

" 264, lines 18 to 21, *in accordance with the corrected reading in line 7 of the text, notified above, read* who is devoted to the water-lilies that are the feet of spiritual preceptors,—who is a man possessed of the very greatest resoluteness such as is not seen anywhere else.

EPIGRAPHIA INDICA.

VOLUME V.

No. 1.— THE ASOKA EDICTS OF PADERIA AND NIGLIVA.

By G. Bühler, Ph.D., LL.D., C.I.E.

THE two new Aśôka edicts of Paḍêria and Nigliva are edited here according to inked estampages, furnished by their discoverer, Dr. A. A. Führer, who found the second in March 1895 and the first in December 1896. Both come from the Nepal Terai, where **Nigliva** is situated 38 miles north-west of the Uska Bazar station of the Bengal and North-Western Railway, in the Nepalese tahsil Taulihvâ of the zillah Butaul.[1] **Paḍêria** lies two miles north of the Nepalese tahsil Bhagvânpur of the same zillah, and according to Dr. Führer's estimate about thirteen miles from Nigliva.[2] Both are incised on mutilated stone pillars, and the Paḍêria edict, which was found three feet below the surface of the ground, is in a state of perfect preservation, while that of Nigliva has suffered a great deal on the left side and has lost the first five letters of line 3 as well as the first seven of line 4.

The characters of the two edicts agree exactly with those of the north-eastern pillar-edicts of Radhia, Mathia and Râmpûrva.[3] And their language is the **Mâgadhî** of the third century B.C., which is found also in the other pillar-edicts, in the Kâlsi, Dhauli and Jaugaḍa versions of the rock-edicts, in the two Bairât and the Sahasrâm edicts, in the cave-inscriptions of Barâbar, and in the Sôhgaurâ copper-plate, and which may be recognised by the invariable substitution of *la* for *ra* and of *na* for *ṇa*, by the nominatives singular in *e*, and by the word *hida* for *idha*. A peculiarity which re-occurs only in the north-eastern pillar-edicts, is the comparatively frequent shortening of final *â* in *piyadasina*, *lâjina*, *atana* and *kâlâpita*. New words and forms, not found in the other Aśôka edicts, are *aṭhabhâgiye* (Paḍêria, l. 5), *âgâcha* (Paḍêria, l. 2; Nigliva, l. 3), *ubalike* (Paḍêria, l. 4), *usapâpite* (Paḍêria, l. 3; Nigliva, l. 4), *Bhagavaṁ* (Paḍêria, l. 4), *mahîyite* (Paḍêria, l. 2 ; Nigliva, l. 3) and *vigaḍabhî* (Paḍêria, l. 3), to which may be added the names of *Konâkamana* (Nigliva, l. 2), *Lumminigâma* (Paḍêria, l. 4) and *Sakyamuni* (Paḍêria, l. 2). The wording of the two inscriptions agrees very closely, and leaves no doubt that they were incised at the same time. It makes also the restoration of the lost portions of the Nigliva edict easy and absolutely certain.[4]

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[1] See Dr. Führer's *Annual Progress Report* for 1894-95, paragraph 3.

[2] I take this and all other details about the localities from a memorandum, kindly furnished to me by Dr. Führer.

[3] *Ep. Ind.* Vol. II. p. 245 ff.

[4] See below, p. 6, notes 1 and 2.

The great importance of the **Paḍêria** inscription for the topography of ancient India and the sacred history of the Buddhists has been fully recognised by Dr. Führer, who has discussed it in an article in the *Pioneer* of December 1896.[1] It fixes with absolute certainty the situation of the garden of **Lumbinî** where according to the Buddhist tradition prince Siddhârtha was born. No adverse criticism can shake the evidence of the repeated assertion: "Here **Buddha Śâkyamuni** was born," and: "Here **the worshipful one** was born," as well as of the mention of *Lumminigâma*, the first part of which name agrees with *Lumbinî* in accordance with the analogy of Pâli *ammâ* for *ambâ* and *ârammana* for *âlambana*. Even the possible, but *a priori* improbable assumption that the pillar might have been brought to Paḍêria from some other place, is barred by the fact mentioned by Dr. Führer, that the site is still called **Rummindêi**, and by the evidence of **Hiuen Tsiang.** The Chinese pilgrim,[2] as Dr. Führer has duly noted, mentions the pillar as standing close to **four Stûpas**, the ruins of which are still extant. He further says that it was broken in the middle through the contrivance of a wicked dragon; and its upper part actually seems to have been shattered by lightning, which the Buddhists ascribe to the anger of the Nâgas, called 'dragons' by the Chinese. If Hiuen Tsiang omits to mention the inscription, the reason is no doubt, as Dr. Führer thinks, that it was covered at the time of his visit by an accumulation of *débris*. As stated already, it was found three feet below the ground, and the portion of the pillar which was visible on Dr. Führer's arrival, a piece only nine feet high, is covered with pilgrims' records, one of which was incised about A.D. 800. It is evident that the Aśôka inscription must have been covered at least at that date.

The Paḍêria edict, of course, fixes also the site of **Kapilavastu** and of the sanctuaries in its neighbourhood. **Fahien** says[3] that the Lumbinî garden lies 50 *li* or, adopting Sir A. Cunningham's reckoning,[4] 8½ miles east of the capital of the **Śâkyas**, and Dr. Führer has found its extensive ruins eighteen miles north-west of Paḍêria "between the villages of Amauli and Bikuli (north-east) and Râmghât on the Bangaṅgâ (south-west)," covering a space seven miles long and from three to four miles broad. The country of the Śâkyas, it now appears, has been looked for too far south by Sir A. Cunningham and his assistants. Sir A. Cunningham's error has been caused by the vague statements of the Chinese pilgrims, who both say that in travelling from **Śrâvastî** to Kapilavastu they went south-east. As he had discovered by epigraphical evidence[5] the identity of Śrâvastî with the modern Sêṭ or Sahêṭ-Mahêṭ between Akaona and Balrâmpur, it was but natural for him to infer that Kapilavastu must lie either in the Basti district or in Gôrakhpur. Nevertheless, the town lay much further north, and it may be pointed out that its real position agrees with the hints, given in the Ceylonese canonical books. According to the *Ambaṭṭha-Sutta*[6] the banished sons of **Ikshvâku** or Okkâka settled *yattha Himavantapassê pôkkharaṇiyâ tîrê mahâ sâkasaṇḍô*; "where there was a great grove of *śâka* trees (*Tectona grandis*) on the bank of a lake (situated) *on the slopes of the Himâlaya.*" This description fits the Nepalese Terai better than the absolutely flat districts of Basti and Gôrakhpur,[7] which are still some distance from the hills. The fact that the Śâkyas were real jungle-Râjputs is not without importance for their history and the explanation of their curious customs. It makes their assertion that their ancestors were forcibly

[1] Compare also my remarks in the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, January 7, 1897, and M. Barth in the *Journal des Savants*, 1897, p. 65 ff.

[2] *Siyuki*, Vol. II. p. 25. [3] *Travels*, p. 67 (Legge). [4] *Ancient Geography*, p. 416.

[5] *Arch. Survey Reports*, Vol. I. p. 350; compare also the second inscription, found by Dr. Hoey, *Ind. Ant.* Vol. XVIII. p. 61 ff.

[6] *Dîgha-Nikâya*, iii. 1,15 (Vol. I. p. 92, of Rhys Davids and E. Carpenter's edition).

[7] *Imperial Gazetteer of India* (1st ed.), Vol. I. p. 493: "It (Basti) has a mean height of only 326 feet above the sea level and no natural elevations of any description diversify its surface." Vol. III. p. 440: "The district of Gôrakhpur lies immediately south of the lower Himâlayan slopes, but forms itself a portion of the great alluvial plain . . . . . No greater elevation than a few sand hills breaks the monotony of its level surface."

ejected from the more civilised districts in the south very credible, though the truth of the cause of their banishment, stated in the Buddhist work quoted above, may be doubted. Further, their isolation in the jungles may have led, as the canon alleges, to their custom of endogamy, so repugnant to all Râjputs and to all the higher castes in India. And this custom, — not their pride of race, as they themselves asserted,— was no doubt the reason why the other royal families of Northern India did not intermarry with them. This isolation and the consequent estrangement from the rest of the Hindû population probably accounts also for their disinclination, mentioned in the *Ambaṭṭha-Sutta*, to show hospitality to the Brâhmaṇs who came to their settlement from Śrâvastî or other parts of India. Their religion, however, was Śaivism and of the ordinary type of Hindûism. Hiuen Tsiang[1] was still shown near the eastern gate of Kapilavastu the old temple of **Îśvara**, where the infant Siddhârtha was taken by his father, because "the Śâkya children who here seek divine protection always obtain what they ask." According to the legend the stone image then raised itself and saluted the prince. Mr. Beal has correctly recognised that the scene is represented on the **Amarâvati** Stûpa. The legend is therefore ancient and undoubtedly points to the conclusion that Śiva was the *kuladêvatâ* of the Śâkyas. Perhaps Dr. Führer will pay special attention to this temple, which certainly must be one of the oldest Śivite monuments of which we have knowledge and possesses great interest for the history of the Brâhmaṇical religions.

In addition to the ruins of Kapilavastu Dr. Führer has also succeeded in tracing the site of **Napeikia-Nâbhika**,[2] the supposed birth-place of the mythical Buddha **Krakuchchhanda**, and of the **Stûpa** of his Nirvâṇa, which is still eighty feet high, exactly in the position indicated by **Fahien**,[3] *viz.* one *yôjana* or "7 miles" south-west of Kapilavastu. The important sites of **Râmagrâma** and of **Kusinârâ**, where Aśôka's pillar with an undated record of Śâkyamuni's Nirvâṇa existed in Hiuen Tsiang's time, will have to be looked for in the eastern portion of the Nepalese Terai. If the direction given by the Chinese,— east of Lumbinî,— is correct, Kusinârâ cannot be identical with Kasia in the Gôrakhpur district, where Sir A. Cunningham and Mr. Carlleyle believed to have found its ruins.

The value of the **Nigliva** edict for the history of Buddhism has been pointed out in my preliminary notice of the document.[4] As the **Stûpa** of **Kônâkamana** was "increased" or enlarged *for the second time* in **Aśôka's fifteenth year**, it would appear that the monument had been erected before the beginning of the king's reign, or before B.C. 259. Kônâkamana or Kôṇâgamana belongs to the long series of purely mythical predecessors of the historical founder of Buddhism. The mythology of Buddhism must not only have been developed, but the myths must have been fixed locally, before it could occur to the Faithful to build Stûpas in honour of their heroes. It seems difficult to believe that all these stages of the development could have been accomplished in a short time. As they had been completed in the first half of the third century B.C., it becomes probable that the origin of Buddhism lies very much earlier and that, therefore, it is impossible, as some scholars have done, to fix the Nirvâṇa in B.C. 350 or in B.C. 325. The remoter date, *cir.* **B.C. 477**, is, also on this consideration, the more probable one. I regret that, when writing my first notice, I overlooked that the Stûpa, the pillar and its inscription are mentioned by **Hiuen Tsiang** in the *Siyuki*, Vol. II. p. 19. If I had noticed this, I might have announced at once that the site of Kapilavastu must be looked for in its neighbourhood. Dr. Führer, who years ago had shown Mr. Carlleyle's identification of Bhuila with Kapilavastu to be erroneous, apparently found the passage and hence gave expression to the expectation of discovering the Śâkya capital near Bhagvânpur in his

[1] *Siyuki*, Vol. II. p. 23.

[2] Regarding this identification see the number of the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, quoted above.

[3] *Travels*, p. 64 (Legge).

[4] *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. IX. p. 175 ff.; *Academy*, 1895, April 27.

Progress Report of 1895-96. According to an article in the Calcutta *Englishman* of June 1st and extracts in the *Journal of the Mahâbôdhi Society*, Vol. V. pp. 82 and 83, Dr. L. Waddell made the same discovery in 1896, published it in the *Englishman*, and applied for permission to proceed to Nepal.

As regards **Aśôka's** history, the two edicts inform us that in the **twenty-first year** of his reign he went on a pilgrimage to the sacred places of the Buddhists situated in the extreme north. Very probably he visited on this occasion, as the legend in the *Divyâvadâna*, p. 386 ff. (Cowell and Neil), asserts, not only the Stûpa of Kônâkamana and the Lumbinî garden, but also further east the site of Buddha's Nirvâṇa and Râmagrâma, and further west Kapilavastu, the Stûpas of Krakuchchhanda and the old town of Śrâvastî, in several of which localities, pillars with his inscriptions were extant in Hiuen Tsiang's times. The Archæological exploration of the Nepalese Terai will bring certainty on this point. Aśôka's route from **Pâṭaliputra** towards the Terai is perhaps marked by the series of pillars extending from Bakhra near Vaiśâlî through Radhia and Mathia to Râmpûrva in the Champâran district, most of which were later on inscribed with the so-called pillar edicts. The fact that Aśôka undertook such a journey may be interpreted as indicating that he was at the time a believing Buddhist. But it may also be looked upon as one of the *dhaṁmayâtâs* which, as the eighth rock-edict says, he undertook regularly since the **eleventh year** of his reign in order to obtain enlightenment.

The two edicts tend also to show that the Nepal Terai formed part of Aśôka's dominions. This is indisputable if the Paḍêria inscription declares that the king remitted the taxes of the village of Luṁmini. But even the mere fact that Aśôka planted his pillars all over the Terai favours the view that it was subject to his rule.

TEXT OF THE PADERIA EDICT.[1]

1 **Devâna-piyena** Piyadasina lâjina-vîsativasâbhisitena
2 atana-âgâcha mahîyite hida-Budhe-jâte Sakyamuni-ti
3 silâ-vigaḍabhî-châ kâlâpita silâthabhe-cha usapâpite
4 hida-Bhagavaṁ-jâte-ti Luṁminigâme ubalike-kaṭe
5 aṭhabhâgiye-cha [||*]

TRANSLATION.

King Piyadasi, beloved of the gods, having been anointed twenty years, came [1][2] himself and worshipped [2], saying [3]: "Here **Buddha Śâkyamuni** was born." And he caused to be made a stone (*slab*) bearing a big sun (?)[4]; and he caused a stone pillar to be erected [5]. Because here **the worshipful one** was born, the village of **Luṁmini** has been made free of taxes and a recipient of wealth [6].

REMARKS.

1. *Âgâcha* stands for Pâli *âgachcha*, Sanskṛit *âgatya*, and shows the substitution, frequent in the Prâkṛits, of a single consonant for a double one as well as the then necessary lengthening of a preceding short vowel.

2. *Mahîyite* stands for *mahîyitam*. The construction is the *bhâvê prayôga*, and the literal translation: "it has been worshipped," or "worship has been performed." The verb *mahîy* in the sense of 'to worship' occurs also in Sanskṛit; see the larger *St. Petersburg Dictionary*, s. v.

[1] The words connected by hyphens are written continuously in the text.
[2] The figures within crotchets refer to the remarks given below.

Paderia Pillar.

Nigliva Pillar.

E. HULTZSCH. SCALE ONE-FOURTH. W. GRIGGS, PHOTO-LITH.

FROM INKED ESTAMPAGES BY DR. A. FÜHRER.

3. *Ti*, rendered here by 'saying,' may of course also be translated by 'for' or 'because.'

4. The translation of *vigaḍabhî* is not certain. It may be a word governing *silâ*, and a technical term of unknown meaning. My translation is based on the supposition that it is a compound adjective, qualifying *silâ* and equivalent to Sanskrit *vikaṭâbhrî*. *Vikaṭâbhrî* might be represented in a Prâkṛit dialect of the Pâli type by *vigaḍabbhî*, which would become *vigaḍabhî* according to the popular spelling of the edicts. For *ga* instead of *ka* occurs in *Aṁtiyoga* (Kâlsi edict ii. l. 5, ed. xiii. 2, l. 9) for *Aṁtiyoka* (in the other versions), in *loga* (Jaugaḍa sep. ed. ii. l. 7) for *loka*, and in *adhigicha* (Bairât i. l. 6) for *adhikṛitya*. And *ḍa* instead of *ṭa* is found in *aṁbavaḍikâ* (Allahabad, queen's edict) and *aṁbâvaḍikyâ* (Delhi Sivalik pillar-edict vii. 2, l. 2) for Pâli *ambavâṭikâ*, in *Bhasikaḍa* (Cunningham, *Sâñchi Stûpa*, i. No. 156) for °*kaṭa*, and in *apaḍihata* on the Indo-Grecian coins for Pâli *apaṭihata* and Sanskrit *apratihata*. If my transliteration *vikaṭâbhrî* is correct, the second part of the word must be either *abhrî* or *abhra*. The first will not do on account of its meaning, and the second will suit only if it is taken to mean 'the sun,' which meaning is assigned to *abhra* in the *Kôśas*. A stone slab, bearing a large representation of the sun, might have been put up in the Lumbinî garden in order to indicate that Śâkyamuni claims to be *arkabandhu* or *âdityabandhu*, a scion of the solar race of Ikshvâku. Professor Pischel, whom I consulted regarding the three difficult *hapax legomena* of this inscription, takes the word differently. He says: "I suspect that *vigaḍabhî* is the Sanskrit *vigardabhî*. According to Hêmachandra, ii. 37, *gardabha* becomes in Prâkṛit *gaddaha* or *gaḍḍaha*. In Marâṭhî it becomes *gâḍhava* and is according to Molesworth also 'a term for a rude block or a rough stone.' Hence *vigaḍḍabhî* might mean 'finely wrought, polished,' or something like it. Literally it would be 'not so uncouth as a donkey.'"

5. *Usapâpite* is equivalent to Pâli *ussâpitô* and Sanskrit *uchchhrâpitaḥ*. For the double *pa* compare *likhâpâpitâ*, Delhi Sivalik pillar-edict vii. 2, l. 10, and Pâli *viññâpâpêti*.

6. I here adopt M. Barth's rendering, published in the *Journal des Savants*, 1897, p. 73. M. Barth explains *ubalike*, in accordance with a suggestion of M. Senart, as equivalent to Sanskrit **udbalikaḥ* and derives *aṭhabhâgiye* from *arthabhâga*. The explanation of the second word is unobjectionable and is supported, as M. Barth points out, by the statement of the *Divyâvadâna* (p. 390), according to which Aśôka presented on his visit to Lumbinîvana one hundred thousand (*suvarṇas*) to the people of the country. The identification of *ubalike* with **udbalikaḥ*, which was suggested to me also by Professors Leumann and Oldenberg, offers some difficulties. Taken as a Bahuvrîhi compound, **udbalikaḥ* would mean *udbhûtaḥ* or *udastaḥ baliḥ yasya saḥ*, 'rich in taxes' or 'with raised taxes,' in accordance with the analogy of *utpaksha*, *utpuchchha*,[1] *udagra*, *udambhas*, etc. And as far as I know, there is no Bahuvrîhi in which *ut* is used in the sense of *mukta*. Taken as a Tatpurusha, irregularly enlarged by the addition of *ka*, **udbali(ka)* must stand, according to the *Kâśikâ*, *loc. cit.*, for *balêḥ utkrântaḥ*, 'one who has left the taxes;' compare also the numerous analogous compounds like *uchchhṛiṅkhala*, *utpuchchha*, *utsûtra*, *udbila*, *udvâsa*, *unnidra*, etc. The use of **udbalikaḥ* in the sense of 'exempt from taxes' would therefore be unidiomatic, and it is not supported by any analogies, as compounds like **utkara* for *akara* or *nishkara*, **udriṇa* for *anṛiṇa* or *nirṛiṇa*, and **uchchhulka* are not found. Perhaps it will be better to explain *ubalike*, as Mr. Tawney has suggested to me, by **avabalikaḥ* or **apabalikaḥ*; regarding the contraction of *ava* and *apa* to *o*, *û* or *u* in Pâli, see E. Müller, *Simplified Pâli Grammar*, p. 42 f.

TEXT OF THE NIGLIVA EDICT.

1 Devânaṁ-piyena Piyadasina lâjina-chodasavasâ . . t . n .[2]
2 Budhasa Konâkamanasa thube-dutiyaṁ vaḍhite

[1] See the *Kâśikâ* on Pâṇini, vi. 2, 196.

[2] Restore *chodasavasâbhisitena*.

3 . . . . . sâbhisitena[1]-cha atana-âgâcha-mahîyite
4 . . . . pâpite[2] [||*]

TRANSLATION.

King Piyadasi, beloved of the gods, having been anointed fourteen years, increased for the second time the Stûpa of Buddha Kônâkamana [1]; and having been anointed [twenty years], he came himself and worshipped; [and] he caused [a stone pillar to be erected].

REMARK.

1. With the form *Kônâkamana* for Pâli *Kônâgamana* compare *Makâ* (Kâlsi edict xiii. 2, l. 7) and *Maka* (Shâhbâzgarhi edict xiii. l. 10) for the Greek *Magas*, as well as *Aṁtekinâ* (Girnâr ed. xiii, l. 8), *Aṁtikini* (Shâhbâzgarhi ed. xiii. l. 10) and *Aṁtekine* (Kâlsi ed. xiii. 2, l. 7) for the Greek *Antigenes*.

No. 2.— YEKKERI ROCK INSCRIPTION OF THE TIME OF PULIKESIN II.

BY J. F. FLEET, PH.D., C.I.E.

Yekkêri is a village about four miles towards the north by east from Saundatti, the chief town of the Parasgaḍ tâluka of the Belgaum district. The record is engraved on a rock in a glen, somewhere about a mile or a mile and a half to the north-east of the village. The existence of it was brought to my notice in December, 1894, by Veṅkaṇgauḍa bin Yellapagauḍa, of the neighbouring village of Hûli. I edit it from ink-impressions which Dr. Hultzsch was kind enough to obtain for me.

The whole writing covers an area about 7′ 2″ broad by 3′ 11″ high. About two feet of the breadth, however, are occupied by the benedictive and imprecatory verses, which stand on the proper right of the essential part of the record: to avoid reducing the scale of the collotype too far, it has not been thought necessary to include them in the Plate; but the *mi* of *bhûmi*, line 13, is discernible just before the commencement of line 3; and the marks below it represent, imperfectly, parts of the word *phalaṁ*, line 14.— The characters are of the regular type, for the locality, of the period to which the record refers itself, *viz.* the first half of the seventh century A.D.; and they are boldly formed and well cut. They include numerical symbols in lines 5, 7, 8.[3] The size of the ordinary letters ranges from ⅞″

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[1] Restore *vîsativasâbhisitena*. At the beginning of the line a remnant of the long *î* seems to be visible, and so is a portion of the fourth letter.

[2] Restore *silâthabe-cha usapâpite*, according to the Paḍeria edict.

[3] In line 5 we have, for 'four,' the symbol which Pandit Bhagwanlal Indraji has given in *Ind. Ant.* Vol. VI. p. 44, col. 4, from the Gupta records; but it seems pronounceable as *pka* or *pkra* rather than *ška*.— In the same line we have, for 'five,' the symbol which the Pandit has given in col. 5 of his Table (see the central one of the three forms) from the Valabhî plates; he admitted that it looks like *nâ* (as it does here), but held that it is only a corruption of *trâ*. It must be noted that, in the collotype published herewith, the symbol has not come out well from the ink-impression— (on the whole, the better of the two)— which I selected for reproduction; the lower side-stroke, to the right from the bottom part of the *akshara*, shows only faintly: in the other impression, the *akshara* is quite clear and unmistakable; and there it distinctly reads as *nâ*.— In the same line, again, we have, for 'eight,' a symbol which, in the side-stroke to the left from the top of the *akshara*, in the down-stroke on the right from the end of the top-stroke, and in the line across the centre of the body of the *akshara*, differs a good deal from any of the forms given by the Pandit and interpreted by him as *hra* or *hrâ*.— In line 7 we have, for 'fifty,' a symbol from which the symbol given by the Pandit in col. 5 of his Table, from the Valabhî plates, may very easily have been derived by corruption. But, whereas he held that his symbol is a corrupted form of the *anunâsika*, turned the wrong way, we seem to have here clearly the *akshara ba*. And I notice that Mr. Bendall

(in the *pa* of *nrupa*, line 1) to 2¼" (in the *bha* of *bhagavatô*, line 4). The *śrî* of *râjya-śrî*, line 2, is 5¼" high.— The **language** is Sanskṛit; and, except for the two benedictive and imprecatory verses, the whole record is in prose. The record was composed, however, by someone who had a very imperfect knowledge of the language, and who could neither construct his sentences properly nor even spell correctly. I have noted, in and below the text, a few corrections of the more simple kind. But, from *udita*, line 1, to *râjyê*, line 4, the whole text requires emendation: either the whole must be turned into a compound,— in which case, we must read (line 2) *pṛithivî-svâmî*, and (line 3) *pṛithivy-apratiratha* and *śrîmat*; or else *mahârâja* (line 4) must be turned into the genitive, *mahârâjasya*, and we must read (line 1) *prasûtasya* and *bhûtasya*, (line 2) *svâminaḥ* and *râjya-śriyaḥ*, and (line 3) *maṇḍalasya*, *apratirathasya*, and *śrîmataḥ*.— In respect of **orthography**, the only point calling for special notice is the unnecessary insertion of the *anusvâra* before the nasals in *vaṁṅśa*, line 1 (twice), *sâmaṁnta* and *maṁṇḍala*, line 3, *paṁñcha*, lines 5 and 6, *puṁṇyaṁ*, lines 6 and 9, *paṁñchâśat*, line 7, and *vasuṁndharâṁ*, line 16.

The **inscription** refers itself to the reign of **the Western Chalukya king Pulikêśin II.**[1] It is dated in one of his regnal years; but all that can be made out here is a numerical symbol which, if we contrast it with the symbol for 'eight' which we have in line 5, must, I suppose, be interpreted as meaning 'six:' just before it, there is an illegible *akshara*, which may be either the syllable *ṇi* or *ṇâṁ* of *saṁvatsarâṇi* or *saṁvatsarâṇâṁ*, or a numerical symbol meaning 'ten,' 'twenty,' or some higher figure: the date mentions also the full-moon *tithi* of the month Kârttika; but it does not include any details that admit of calculation. The object of the inscription was to record that certain lands, in certain towns, were the property of the god Mahâdêva (Śiva).

Mention is made of **villages or towns named Benira, Dhutipura, and Âgariyapura,** and perhaps **Kṛishṇapura**; but these places cannot now be traced on the map.

* * * * *

About four feet away to the left of the above record, there is engraved on the rock, in similar characters, another inscription, of four short lines, covering an area about 2' 0" broad by 1' 10" high. The first line of it is illegible. The remainder speaks of four *nivartanas* of land at a place named, apparently, **Sindavaḷaga.**

TEXT.[2]

1 Ôm[3] Svasti Anuruddha-shurit[4]-ôdita-nru(nṛi)pa-vaṁṅśa-prasûta sva-vaṁṅśa-lla(la)lâma-bhûta dakshiṇâpatha-

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has found *ba* used to denote 'fifty' in a syllabic system in Malabar which has survived to even the present century (*Jour. R. A. Soc.*, 1896, p. 789 ff.)— In line 8 we have a symbol to which the closest resemblance that can be detected in the Pandit's Table is to be found in the centre one of the three symbols for 'eight' given in his col. 5, from the Valabhi plates (it must be noted that the faint line upwards from the right end of the lower part of the body of the *akshara*, which appears in the collotype published herewith, is due to a depression in the stone; it is not an engraved part of the *akshara*). But, in the face of the symbol for 'eight' which we have in line 5, it cannot be taken as meaning 'eight.' And I can only take it as a symbol for 'six,' approximating to the symbol for that numeral given by the Pandit in col. 3 of his Table, from the Kshatrapa coins and inscriptions. The Pandit considered that his forms of the symbol for 'eight' are the *akshara hra* or *hrâ*; and that 'six' is *phra* or *phrâ*, or some other *akshara* containing *ph*. Here, in this record, the *akshara* closely resembles *hu*; as it also does, to my eyes, in the form given by the Pandit in his detailed account of the symbol for 'eight' (*loc. cit.* p. 46): and Mr. Bendall gives *hu* for 'six' in the syllabic system of Malabar described by him.

[1] That the king mentioned is Pulikêśin II.,— not his grandfather, of the same name,— is shewn by, among other things, the use of the title *Mahârâja*.

[2] From the ink-impression.

[3] Represented by a plain symbol.

[4] Read *durit*.— As regards the following portion of the text, as far as *râjyê*, line 4, see the introductory remarks.

2 pri(pṛi)thivyâ[ḥ*] svâmî chatur-udadhi-mêkhal-ôpârjjita-râjya-śrî pratâp-âttiśay-ôpanataḥ ||

3 samagra[1]-sâmaṁnta-maṁṇḍala pri(pṛi)thivyâm=apratiratha śrîmâṁ **Satyâśraya-Pulekêśi**-vallabha-

4 mahârâja-râjyê varttamânê likhitam=iti [|*] **Benirê** bhagavatô Mahâdêvasya nivarttanâni

5 chatvâri 4ḥ || **Dhuti-purê** nivarttanâni ashṭa 8ḥ || **Âgariya-purê** niva[rttanâ]ni paṁñcha 5[2]

6 panasa-vṛiksha paṁñchaḥ[3] || **Kṛishnê(shṇê)** Harasêna-mâtâpitrô[ḥ*] puṁṇy-ôpa-chayâya Dê(?)varo(?)laka-

7 bhûmyâṁś=cha[4] nivarttanâni paṁñchâśat 50 || Vinita-vidagdha-Vaiśikâchâryyêṇa sthâpitâ . . ghitâ [||*]

8 **Kârttikasya** **pûnnimâsâṁ**[5] likhitâ praśast=iti[6] || **Saṁvatsarâ** . . 6[7] **râjya** iti [||*]

9 Îś[â*]nêna likhitâ [||*] Yad=atra puṁṇyaṁ [ta]d=bhavatu[8] . . . .

10 gaṇê [||*]

11 [Ba]hubhir[9]=vvasudhâ bhuktâ
12 . . . . na[10] Sagar-âdibhi[ḥ*]
13 [yas]y[a] yasya yadâ bhûmi-
14 s=tasya tasya[11] tadâ phalaṁ [||*]
15 Sva-dattâṁ para-[dat]t[âṁ] vâ
16 yô harêta va[su]ṁndharâṁ
17 shashṭi-varsha-sa[hasrâ]ṇi
18 narakê paripachyatê ||
19 S[v]asty=a[stu lê]khaka-vâchakasya[12] [||*]

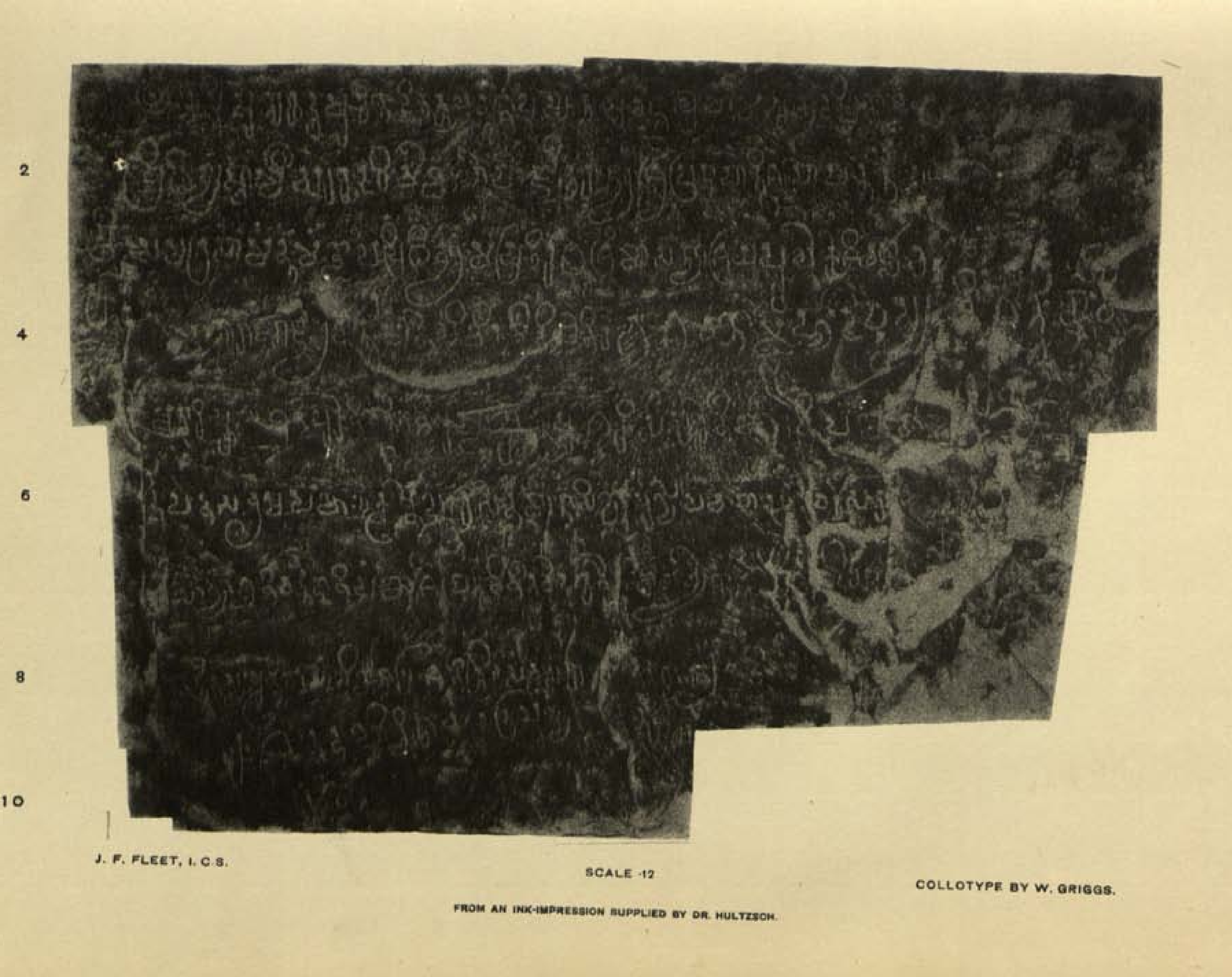
TRANSLATION.

Ôm! Hail! The reign being current of the *Mahârâja*, the glorious **Satyâśraya-Pulekêśin (II.)**, the favourite, who has been born in a race of princes who rose to the front by confronting difficulties, who has become the forehead-ornament of his race, who is the lord of the (*whole*) country of the region of the south, who has acquired the sovereignty over the (*whole earth*) girt about by the four oceans, who has bowed down the entire group of chieftains by the excess of (*his*) prowess, (*and*) who has no antagonist (*of equal power*) in the world,[13]— it is written as follows :—

To the divine (god) Mahâdêva there belong four, (*or in figures*) 4, *nivartanas* (*of land*) at **(the village of) Benira**; eight, 8, *nivartanas* at **the town of Dhutipura**; five, 5, *nivartanas*,

[1] Read *âtiśay-ôpanata-samagra.* [2] See page 6 above, note 3 [3] Read *pañcha.*
[4] Read *bhûmyâṁ cha.* [5] Read *pûrṇṇamâsyâṁ.*
[6] Read *praśastir=iti.* [7] See page 6 above, note 3.
[8] The *va* of this word was at first omitted, and then was inserted below the line.
[9] Metre: Ślôka (Anushṭubh); and in the following verse.
[10] Perhaps *râjânaḥ*, by mistake for *râjabhiḥ*, was engraved here.
[11] There are two *aksharas* below the *ta* of this word. The first of them is *sva*. What the other is, cannot be made out. They have no connection with the text.
[12] Read *lêkhaka-vâchakâbhyâṁ.*
[13] This was an Early Gupta epithet; see, *e.g.*, *Gupta Inscriptions*, p. 14, and note 4. In the Western Chalukya records, it occurs also in line 5 of the Kaira grant of Vijayavarmarâja of A. D. 643 (*Ind. Ant.* Vol. VII. p. 248).

Yekkeri Rock Inscription of the time of Pulikesin II.



J. F. FLEET, I.C.S.

SCALE ·12

COLLOTYPE BY W. GRIGGS.

FROM AN INK-IMPRESSION SUPPLIED BY DR. HULTZSCH.

(*and*) five jack-fruit trees, at **the town of Âgariyapura**; and, at (? **the town named**) **Krishṇa-(pura)**,[1] fifty, 50, *nivartanas* in the land called Dêvarolaka-bhûmi (?), (*which were granted*) for the accumulation of religious merit for the parents of Harasêna. (*And*) by the refined and clever Vaiśikâchârya there has been set up . . . .

(Line 8.)— (This) *praśasti* has been written on **the full-moon tithi of (the month) Kârttika; the year 6 in the reign.**[2] Written by Îśâna. Whatever religious merit there is in this, let it be . . . .

(L. 11.)— The earth has been enjoyed by many [kings], commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of making the grant that is now recorded if he continues it*)! Whosoever confiscates land that has been given whether by himself or by another, he is cooked in hell for sixty thousand years! Hail to the writer and the reader!

No. 3.— INSCRIPTIONS AT MANAGOLI.

By J. F. Fleet, Ph.D., C.I.E.

Managôḷi[3] is a village about eleven miles to the north-west of Bâgewâḍi, the chief town of the Bâgewâḍi tâluka of the Bijâpur district. With the difference of the lingual *ṇ* for the dental *n*, its name occurs in the ancient records as **Maṇigavaḷḷi** (*e.g.*, A. below, lines 18, 19) and **Maṇiṁgavaḷḷi** (*e.g.*, *ibid.* line 17); and we also have the Sanskṛitised form **Mâṇikyavalli**, "the village of rubies" (*e.g.*, *ibid.* line 20). From A. below, lines 18, 24, we learn that it was in the group of towns and villages which was known as **the Tardavâḍi thousand**, and which took its name from a town that is now represented by the small village of **Taddewâḍi**,— the 'Tuddehwarree' and 'Tudewadee' of maps,— on the south bank of the Bhîmâ, in the Iṇḍi tâluka, about thirty-seven miles to the north of Bijâpur.[4] And line 54 of the same record mentions it as an *agrahâra*; in consequence of which we may perhaps reckon it among "the eighteen *agrahâras*" which are spoken of in other records.[5]

The records at Managôḷi are on stone tablets which have been built into the walls of a modern temple of Hanumat. I edit them from ink-impressions made by my own man.

A.— Of the time of Bijjala; A.D. 1161.

The writing of this record covers an area about 2′ 10″ broad by 4′ 6½″ high. From the beginning of line 36 to the centre of the last line, there is a fissure by which the tablet has

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[1] The word *Krishaṇ(shṇ)* seems to stand by mistake or ellipsis for *Krishṇapurî*.

[2] Or, perhaps, "the year 16, or 26," *etc.*; see page 7 above.

[3] The 'Mungolee' of the Indian Atlas, sheet No. 57.

[4] See *Ind. Ant.* Vol. XIX. p. 269.

[5] *e.g.*, *Ind. Ant.* Vol. X. p. 188, and Vol. XII. p. 47.— They appear to have been towns of religious importance, scattered over the Kanarese country. Hûli, in the Belgaum district, was one of them; and Nargund, in Dhârwâr, was another. Others, perhaps, were Ḍambaḷ in Dhârwâr, Kurbet in Belgaum, and Honwâḍ in Bijâpur.

been broken into two pieces: but even along this fissure there are but few letters that have been destroyed; and the rest of the record is in a state of very good preservation.— The **sculptures** above it, at the top of the tablet, are, in the centre, a *liṅga*, with the sun and moon above it; on the proper right, a seated figure; and, on the proper left, a crooked sword, dagger, or knife, and a cow and calf.— The **characters** are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. They include decimal figures in lines 39, 43, 46, and 60, and the distinct form of the lingual *ḍ* all through: the *virâma* is represented sometimes by its own proper sign, as in *satiyoḷ*, line 4, *âdaḷ*, line 8, *tiṟuvar*, line 46, *naḍasal*, line 64, *sthaḷadal*, line 66, and *samayaṁgaḷ*, line 67, and sometimes by the sign for the letter *u*, as in *pogaḷalu*, line 17, *maṭhadalu*, line 44, and *kayyalu*, line 52; cases in which the two methods of expressing it are pointedly contrasted, are, *enal* and *enalu*, lines 24 and 30, and *paḍuval*, *mûḍal*, *baḍagal*, *paḍuvalu*, *mûḍalu*, and *baḍagalu*, lines 42, 47, and 48. The size of the letters ranges from about ⅜" to ⅝".— The **language** is Kanarese.[1] There are ordinary verses in lines 1 to 35, and some of the customary benedictive and imprecatory verses in lines 55 to 59. We have the nominative plural ending in *u*, as in the modern or colloquial form of the language, in *aynûrvvaru*, line 24, where the metre shews that the *u* is to be pronounced; and with this we have to contrast the archaic or stilted form *samayaṁgaḷ*, in line 67: cases in which it is not certain whether the *u* is to be pronounced, or whether it represents the *virâma*, are illustrated by *paṁḍitaru*, line 50, and *koṭṭaru*, line 67, as contrasted with *paṁḍitar*, line 51, and *koṭṭar*, line 67. The accusative singular neuter in *v* occurs in *gôkuḷavaṁ*, line 59; but, otherwise, the archaic form in *m* appears throughout, as in *jasaman*, line 27, *âspadamaṁ*, line 32, *kaumâramaṁ*, line 44, and *dharmmamaṁ*, line 54.— In respect of **orthography**, the only points that call for special notice are (1) the use of *ri* for *ṛi*, throughout, as in *âḷaṁkriti*, line 3, and *nripatige*, line 7; (2) the use of *b* for *v* in *sêbyaṁ*, line 24, and *dibya*, line 31; and (3) an affected use of the Drâviḍian *ḷ* in *Châḷukyar*, line 5, and *âḷaṁkârav*, line 24.

The **inscription** is a record of the time of the **Kaḷachurya king Bijjala**. Before, however, it proceeds to recite certain donations made in his reign, it makes reference, in lines 1 to 59, to certain events of the time of **the Western Châlukya king Perma-Jagadêkamalla II.** In that part of the record, after some introductory genealogical and historical matters, a register is made of certain grants which were bestowed by Perma-Jagadêkamalla II. himself, and by other people, on the god Śiva, in the form of the local god Kalidêvêśvara,— "the Siddhaliṅga of the south,"— of Maṇigavaḷḷi. The introductory part mentions a person named **Îśvaraghaḷisâsa**, of the Harita *gôtra* (line 16), who, it asserts, was a *Jagadguru* or leading pontiff in the time of the Western Châlukya king Taila II., and was endowed by that king, at his coronation, with the town of Maṇiṁgavaḷḷi; and in the lineage of this person it places a certain **Mâdhava** (line 20), who is to be identified with the **Mâdirâja** (line 37) who held the post of *Mahâprabhu* of the village at the time when the grants were made. It further tells us that the temple of Kalidêvêśvara had been built by a certain **Basava** (line 28) or **Basavarasayya** (line 30), son of Chandra or Chandirâja and Chandrâmbike (line 28), who belonged to the Kâśyapa *gôtra* (line 25) and was one of the five-hundred *Mahâjanas* or Brâhmaṇs[2] of Maṇigavaḷḷi. And the occurrence of the names of **Basava and Mâdirâja** in this Śaiva record from the neighbourhood of Bâgewâḍi, and in connection with the foundation and endowment of a *liṅga*-temple which was evidently of some considerable size and repute, is rather suggestive of our having at last met with an epigraphic mention of the

[1] From line 42 onwards, there occur various technical terms and other words (some of them to be found in other records also), which are not given in dictionaries, and the meanings of which cannot at present be made out.

[2] Comparison of the expressions *Mahâjanaṁgaḷ-ayynûrvvara*, lines 20, 21, and *mahâdêvarkkaḷ-ayynûrvvaru*, lines 23, 24, shews that the *Mahâjanas* of a village— (a technical expression which occurs in many records)— were the collective body of the Brâhmaṇs of the village.

original of that Basava who, according to the Liṅgâyat traditions as embodied in the *Basava-Purâṇa* and *Channabasava-Purâṇa*, was born at Bâgewâḍi to a Śaiva Brâhmaṇ named Mâdirâja, and subsequently, becoming the prime-minister of the Kaḷachurya king Bijjala, overthrew the Jains, revived Śaivism, and established the sect of Vîra-Śaivas or Liṅgâyats. The remainder of the record, line 59 to the end, refers to the reign of **the Kaḷachurya king Bijjala**; and it registers a variety of grants made by various persons to the same god Kalidêvêśvara.

The record contains **two dates.** As **the first date** (lines 38-40), for the donations that were made before the time of Bijjala, it cites the tenth *tithi*, coupled with Thursday and the winter solstice, of the bright fortnight of the month Pausha of the Dundubhi *saṁvatsara*, which was the fifth year of the reign of Perma-Jagadêkamalla II. The given *saṁvatsara* was Śaka-Saṁvat 1065 current. And this date does not work out correctly. The *tithi* ended, at about 14 hrs. 2 min. after mean sunrise (for Bombay), not on a Thursday, but on Tuesday, 29th December, **A.D. 1142**; and this was four days after the winter solstice, which, as represented by the Makara-saṁkrânti or passage of the sun into Capricornus, occurred at about 3 hrs. 8 min., again not on a Thursday, but on Friday, 25th December. There must, therefore, have been some mistake made, either in taking the date from the archive from which the material for this part of the record was derived,— (the characters shew that the whole record was put on the stone at one and the same time, by one and the same hand),— or else in the original computation of the date.[1] The **second date** (lines 59, 60) is the sixth *tithi*, coupled with Tuesday, of the dark fortnight of the month Bhâdrapada of the Vishu *saṁvatsara*,[2] which was the sixth year of the reign of Bijjala. The given *saṁvatsara* was Śaka-Saṁvat 1084 current. And the corresponding English date is **Tuesday, 12th September, A.D. 1161,** on which day the given *tithi*, of the *amânta* Bhâdrapada, ended at about 18 hrs. 8 min. after mean sunrise. In line 64, the *tithi* is mentioned by the technical name of **kapila-chaṭṭi.**

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In lines 67, 68, mention is made of a festival called *nûla-parvan*. The reference must be to the *nûla-huṇṇuve* or full-moon of the month Śrâvaṇa. And it may be useful to give here **the Kanarese names of all the full-moons and new-moons,** as given to me on three or four different occasions, with the explanations of them as far as they can be determined at present.[3] As will be seen further on, there are references to some of these special names in other epigraphic records.

The month **Chaitra**; March-April.— The full-moon is called **davanada-huṇṇuve**;[4] because, I am told, on this day the people place the fragrant leaves of the *davana*-plant on the images of the god Mallikârjuna of Śrîśaila.[5]— The new-moon is called **akshatadige-amavâse**; because

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[1] The full descent of the reigning king is not given. But the use of the style *Pratâpa-Chakravartin* (line 36) stamps him as Perma-Jagadêkamalla II.— On the chance, however, that the record, which is not a contemporaneous one, makes a mistake between him and his ancestor who had the same *biruda*, I have calculated the date for also Śaka-Saṁvat 945 current, in the reign of Jagadêkamalla-Jayasiṁha II. But here, again, the details do not work out correctly. In that year, the given *tithi* ended, not on a Thursday, but on Wednesday, 5th December, A.D. 1022, at about 18 hrs. 36 min. after mean sunrise; and this was eighteen days before the Makara-saṁkrânti, which occurred at about 1 hr. 56 min., again not on a Thursday, but on Monday, 24th December.

[2] The original has *Visha*, by mistake for *Vishu*.— Monier-Williams' Sanskṛit Dictionary does not recognise this name of the *saṁvatsara* (the fifteenth in the cycle), and gives only the name Vṛisha. But Kittel's Kannaḍa-English Dictionary gives Vishu as the name current in Mysore; the same name is given by C. P. Brown in his *Carnatic Chronology*; and it occurs in other records also from the Kanarese country.

[3] The line of inquiry is an interesting one. And I hope that, now that attention is drawn to it, other scholars may be able to throw more light on it.

[4] Instead of *huṇṇuve* and *amavâse*, the rustics generally use the word *habba*, 'festival.'

[5] Reeve and Sanderson's Canarese Dictionary mentions (*s.v. davana*) the *davanada-habba*, *davanada-huṇṇime*, but, overlooking the reference to the full-moon, explains it as "a feast on the twelfth lunar day, when the above fragrant shrub is in perfection."

it is followed, on Vaiśâkha śukla 3 (*tadige* = *tritiyâ*), by the festival called *aksha-tadige*, *i.e.* *akshaya-tritiyâ* or *akshayya-tritiyâ*.[1] This new-moon name occurs in records of A.D. 1054 and 1195 (see page 14 below).

Vaiśâkha; April-May.— The full-moon is called **agi-huṇṇuve**; apparently because the time then arrives for transplanting the seedlings (*agi*) of rice, tobacco, pepper, etc.— The new-moon is called **bâdami-amavâse**; because, it is suggested, worship is then done to the goddess Banaśaṁkari of the well-known temple two or three miles south of Bâdâmi in the Bijâpur district.

Jyaishṭha; May-June.— The full-moon is called **kâra-huṇṇuve**; from *kâru*, "the rainy season," which commences in this month. On this full-moon day there is celebrated the festival called *kari haṛiyuva habba*, when bullocks are raced,— the winner being the one that first reaches and breaks a string of leaves drawn across the course,— in order to obtain an augury as to the prospects of the season.[2] — The new-moon is called **maṇṇettina-amavâse**; because the people then make clay images of bullocks (*maṇṇ-ettu*), and worship them.

Âshâḍha; June-July.— The full-moon is called **kaḍlegaḍabina-huṇṇuve**. Two explanations are suggested: one, that the people then make cakes (*kaḍabu*) of gram (*kaḍle*, *kaḍale*) and offer them to the goddess Yellamma; the other, that the cultivators then decorate the necks of their bullocks with strings of such cakes.— The new-moon is usually called **nâgara-amavâse**; because it is followed, on Śrâvaṇa śukla 5, by the *nâga-pañchamî*, when worship is done to the cobra (*nâga*, *nâgara-hâvu*). But it appears to be also sometimes known as **Divasî-amavâse**; because, it is said, girls, after marriage, then worship images of a goddess named Divasî.

Śrâvaṇa; July-August.— The full-moon is called **nûla-huṇṇuve**; because on this day the ceremony is annually performed of renewing the sacred thread (*nûlu*, otherwise called *janivâra*, and in Sanskṛit *yajñôpavîta*).— The new-moon is called **chauti-amavâse**; because it is followed, on Bhâdrapada śukla 4 (*chauti*, *chavuti*, = *chaturthî*), by the *Gaṇêśa-chaturthî*, when worship is done to the god Gaṇêśa. For the same reason, it is sometimes called **benakana-amavâse**; Benaka being a corruption of Vinâyaka, one of the names of Gaṇêśa.

Bhâdrapada; August-September.— The full-moon is usually called **anantana-huṇṇuve**; because the preceding day is the *ananta-chaturdaśî*, which, Molesworth's Marâṭhî Dictionary says, is sacred to the god Vishṇu, in the form of Ananta. It seems to be sometimes also called

[1] Kittel's Kannaḍa-English Dictionary explains the *aksha-tritiye*, as it is there called, as a Śaiva feast on *Chaitra* śukla 3. But Ganpat Krishnaji's *Pañchâṅg* and the *Paṭwardhanî Pañchâṅg* place the feast on Vaiśâkha śukla 3; so, also, Monier-Williams' Sanskṛit Dictionary, which explains it (*s.v. akshaya*) as "a festival, the third day of the bright half of Vaiśâkha, which is the first day of the Satya-yuga, and secures permanency to actions then performed;" so, also, Reeve and Sanderson's Canarese Dictionary, which explains it (*s.v. aksha-tadige*) as "a ceremony, in the second Hindû month, on the third lunar day, of married women, who bathe, present to each "other turmeric, betel nut and fruit, and then make an offering of flowers, etc., to Gaurî."

[2] This festival is described in the *Basava-Purâṇa* (see the Rev. G. Würth's translation, *Jour. Bo. Br. R. As. Soc.* Vol. VIII. pp. 90, 91): it is there placed on the full-moon of the third month of the Hindû year (*i.e.* Jyaishṭha); and we are told that, if a black bullock breaks the string, all sorts of leguminous fruits will succeed, while, if a white bullock breaks the string, the white millet will thrive.— Kittel, also, in his Kannaḍa-English Dictionary, *s.v. kâru*, places it on the *kâra-huṇṇuve* in the third month. Under the word *kari* (3), 'unpropitiousness,' he explains that *kari haṛi* means "to tear, *i.e.* do away with, unpropitiousness; an act that, "on a certain day (*kâra-huṇṇive*) is represented by throwing an iron ball, that is attached to a rope, over a "*tôraṇa*, and thus pulling down the *tôraṇa*, when the ornamented bullocks of the place, that previously had "passed under the *tôraṇa*, are playfully driven about." But the ceremony described in the *Basava-Purâṇa* is the one with which I am familiar: except that the divination seems to be more directed to the comparative prospects of the early and late crops; the idea being that, if a white bullock is the winner, the later crops will be the better, whereas, if a bullock of another colour wins, the early crops will give the better yield.— Reeve and Sanderson's Canarese Dictionary, *s.v. kari*, explains the festival as "a ceremony of breaking in two, by bullocks or other means, the triumphal arch of a gateway, the day after *poṅgal*-feast," and thus (see Kittel's Dictionary, *s.v. poṅgalu*) would place it the day after the Makara-saṁkrânti, in the month Pausha.

jokyâna-hunnuve; but I have not obtained the explanation of this.— The new-moon is called **navarâtri-amavâse, or mahânavami-amavâse**; because it is immediately followed, on Âśvina śukla 1, by the nine-days festival (*nava-râtri*) of the goddess Durgâ, ending with the *dasarâ*-holiday on the ninth day which is called *mahâ-navami*, "the great ninth *tithi*."[1]

Âśvina; September-October.— The full-moon is called **sigi-huṇṇuve**; because, it is said, on this day the people worship the goddess Gauri under the name of Sigi-Gauri.[2] It appears to have been called in ancient times **herjuggiya-huṇṇuve**, "the full-moon of the principal harvest-time" (see page 15 below).— The new-moon is called **dipâvali-amavâse, or divaḷige-amavâse**; because during the same or the immediately following night there is the *dîpâvali, divâli*, or *divaḷige* festival of lamps, when the houses and streets are illuminated.

Kârttika; October-November.— The full-moon is called **gauri-huṇṇuve**; because, it is said, on this day worship is done to the most honoured form of the goddess Gauri, as Hirê-Gauri, "the great or original Gauri."— The new-moon is called **chaṭṭi-amavâse**; because it is followed, on Mârgaśirsha śukla 6 (*chaṭṭi* = *shashṭhî*), by the *champâ-shashṭhî*, when, according to Molesworth's Marâṭhî Dictionary, there is a festival of the god Khaṇḍobâ or Khaṇḍerao, an incarnation of Śiva.

Mârgaśirsha; November-December.— The full-moon is usually called **hostala-huṇṇuve**; because thresholds (*hostalu*) are decorated and worshipped on this day. But it seems to be sometimes also called **raṇḍê-huṇṇuve**; in some connection, it is said, with the goddess Yellamma as a widow (*raṇḍe*).— The new-moon is called **yeḷḷa-amavâse**; because it stands next before the Makara-saṁkrânti or winter solstice, in celebration of which complimentary packets of sesamum seeds (*eḷḷu, yeḷḷu*) are sent about to friends and acquaintances.[3]

Pausha; December-January.— The full-moon day is called **banda-huṇṇuve, or banada-huṇṇuve**; either, it is suggested, because the trees of the forests (*bana, vana*) begin to sprout at about this time, or because on this occasion there is another festival of the goddess Banaśaṁkari of the well-known temple near Bâdâmi.— The name of the new-moon has been given to me as **avartra-amavâse, âvatra-amavâse, and avarâtri-amavâse**; I have not succeeded in obtaining any explanation of the name, or even in determining the exact form of it.

Mâgha; January-February.— The full-moon is usually called **bhârata-huṇṇuve, or sometimes bhârati-huṇṇuve**; apparently in some connection either with the public reading of the *Mahâbhârata*, or with some worship of the goddess Bhârati (Sarasvati). It appears, however, to be also known as **guḍi-huṇṇuve**; because, it is said, the people imagine that on this day the gods go from the temples (*guḍi*) to the houses of their worshippers, who, accordingly, welcome them during the night with shouts of "the gods have come," and with the sounds of gongs and other musical instruments.[4]— The new-moon is called **śivarâtri-amavâse**; because just before it there is the well-known great festival called *mahâ-śivarâtri* in honour of the god Śiva. In the twelfth century A.D., this new-moon was called **kâman-amavâse, "the new-moon of Kâma"** (see page 15 below); evidently in connection with the ensuing *hôḷi*-festival of Kâmadêva, the god of love, which ends with the burning of an effigy of

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[1] Kittel's Kannaḍa-English Dictionary, *s.v. eḷḷu*, would give this new-moon the name of *eḷḷa-amavâse*, with the explanation that the manes are worshipped on this day. The manes are worshipped with sesamum seeds (*eḷḷu*), I think. But *eḷḷa-amavâse* is given to me,— and correctly, I believe,— as the name of the new-moon of Mârgaśirsha.

[2] I cannot verify this in any way. And it seems more likely that the name has some connection with the ripening of the pods of the *sige*-shrub, which are used like soap for washing the hair, etc.

[3] As already remarked (note 1 above), Kittel's Kannaḍa-English Dictionary, *s.v. eḷḷu*, gives the *yeḷḷa-amavâse* as the name of the new-moon of *Bhâdrapada*.

[4] It may be noted that Kittel's Dictionary, *s.v. guḍi* (1), gives the meaning of "a pole erected on the new-year's day before the house-door; the festival connected with it (Marâṭhi *guḍhî*)." The day, however, is a different one.

him in commemoration of his having been reduced to ashes, by the flames from the third eye in the forehead of the god Śiva, when he was trying to inspire Śiva with love for Pârvatî.

Phâlguna; February-March.— The full-moon is usually called **hôḷi-huṇṇuve**; in connection with the *hôḷi*-festival, (see above, under Mâgha), which ends on this day. Kittel's Kannaḍa-English Dictionary, *s.v. kâma*, gives it also the name of **kâmana-huṇṇuve**, "the **full-moon of Kâma**;" in the same connection.— The new-moon is called **ugâdi-amavâse**, *i.e.* **yugâdi-amavâse**; because the next day,— Chaitra śukla 1; usually known as *saṁvatsara-pratipadâ*,— is the commencement (*âdi*) of the new year (*yuga* is here used in the sense of *saṁvatsara* or *varsha*).

Of epigraphic instances of the mention of special names of the full-moons and new-moons, four can be quoted, in addition to the reference to the *nûla-huṇṇuve* in the present record :—

1.— An inscription at Baḷagâṁve in Mysore (*Pâli, Sanskṛit, and Old-Canarese Inscriptions* No. 158; *Mysore Inscriptions*, p. 121) is dated— Sa(śa)ka-varshada 976neya Jaya-saṁvatsarada Vaiśâkha bahuḷa **akshaya-tri(tṛi)tiyad-amavâse** Âdivâra-nimittaṁ; "on account of Sunday (*coupled with*) **the new-moon of the akshaya-tṛitiya** of the dark fortnight of Vaiśâkha of the Jaya *saṁvatsara*, which was the Śaka year 976 (expired)." Here, a mistake was made, through carelessness on the part of the writer of the record, either in allotting the new-moon in question to Vaiśâkha, instead of to Chaitra, or in allotting the *akshaya-tṛitiyâ tithi* to the dark fortnight, instead of to the bright fortnight, of Vaiśâkha; the text may be construed either way. As regards the results for the date,— in the given year, the new-moon *tithi* of Chaitra ended, as required, on Sunday, 10th April, A.D 1054, at about 19 hours after mean sunrise; whereas, the new-moon *tithi* of Vaiśâkha ended at about 6 hours on Tuesday, 10th May, and cannot be connected with a Sunday at all.[1]

2.— An inscription at Taḍi-Mâliṅgi in Mysore is dated, according to the romanised text (*Inscriptions in the Mysore District*, Part I. p. 146, No. 31),— Saka-varśada 1118neya Râkshasa-saṁvatsarada **yaksha-tadige** Bihavâra sûryya-grahaṇadalu; " at an eclipse of the sun (*on*) Thursday (*coupled with*) the **aksha-tadige (new-moon)** of the Râkshasa *saṁvatsara*, which was the Śaka year 1118 (current)." Here, according to this version of the text, the new-moon *tithi* is not expressly mentioned; though the text in Kanarese characters indicates otherwise, having the curious and meaningless expression *yakshatahelamâsa*, instead of *yaksha-tadige*. But, however that may be, the mention of an eclipse of the sun shows that the new-moon *tithi* was meant; not the *akshaya-tṛitiyâ tithi*. And the new-moon *tithi* of Chaitra, in the given year, ended at about 3 hours after mean sunrise on Wednesday, 12th April, A.D. 1195; and on this day there was a total eclipse of the sun, perhaps visible in Southern India (see Von Oppolzer's *Canon der Finsternisse*, pp. 230, 231, and Plate 115). This is, perhaps, not the given week-day. But the want of agreement between the romanised and Kanarese texts suggests that the original may not have been read correctly, and that the real reading may be *Budhavâra* (Wednesday), not *Bihavâra* (Thursday).

3.— The Kargudari inscription (*Ind. Ant.* Vol. X. p. 249) is dated— śrîmach-Châḷukya-Vikrama-varshada 33neya Sarvvadhâri-saṁvatsarada **herjjuggiya-puṇṇami** Sômavârad-andina śubha-lagnadoḷ; "at an auspicious moment of Monday (*coupled with*) **the herjuggi full-moon** of the Sarvadhârin *saṁvatsara*, which was the 33rd (*year*) of the glorious Châḷukya-Vikrama-varsha." Here, the given year is Śaka-Saṁvat 1031 current. The month is not specified. And this full-moon name is not to be found in any of the lists given to me. But Mr. Venkat Rango Katti, of Dharwar,— one of the gentlemen by whom the lists were made out for me,—

[1] It may be added that on the 10th May there was a total eclipse of the sun, visible right across India (see Von Oppolzer's *Canon der Finsternisse*, pp. 216, 217, and Plate 108), which one would expect to find mentioned in the record, if that were the date really intended. On the 10th April there was no eclipse.

informed me eventually (see *loc. cit.* p. 254, note 30) that, "though the name is but rarely used "now, **herjuggi**, or, in its modern form, **hejjuggi**, is at some places still known among the " Liṅgâyat cultivators as another name of the **sigi-huṇṇuve or full-moon of Âśvina**; and that "the explanation is that on that day the cultivators prepare a *huggi*, or mess of boiled rice mixed " with split pulse, salt, pepper, cummin seeds, etc., and, taking it to their fields, scatter it abroad " in handfuls at every step (*hejje*)." And, as a matter of fact, the full-moon *tithi* of Âśvina, in the given year, did end, as required, on Monday, 21st September, A.D. 1108, at about 23 hrs. 48 min. after mean sunrise.[1] Now, the above explanation of the name cannot be accepted; for the reason that *herje* does not occur as the older form of *hejje*. But the true explanation can be established. In Kanarese, an initial *s* is liable to become *j* in composition.[2] We have a clear instance in the name of the *perjuṅka* or *hejjuṅka* tax,— mentioned in many epigraphic records,— which unquestionably comes from *per*, *her*, 'large, great,' + *suṅka*, 'toll, duty, customs.' On the analogy of this, *herjuggi* is to be derived from *per*, *her*, + *suggi*, 'harvest-time,' and is to be interpreted as meaning "the great or principal harvest." Thus, the *herjuggi* full-moon is **the harvest moon**. And this name exactly fits **the Âśvina full-moon**, next before the autumn harvest, when the *muṅgâri*, *kharîf*, or early crops, sown just before the commencement of the rains, are gathered.[3]

4.— An inscription at the temple of Vîrabhadra in the fort at Lakkuṇḍi in the Gadag tâluka, Dhârwâr district (I quote from an ink-impression), is dated— śrîmach-Châḷukya-Vikrama-varshada 45neya Sârvvari[4]-saṁvatsarada Mâgha-'mâsada **Kâman-amavâsye** puṇya-dinad-aṁdu; "on the meritorious day (*of*) **the new-moon of Kâma**, of the month Mâgha of the Śârvarin *saṁvatsara*, which was the 45th (*year*) of the glorious Châḷukya-Vikrama-varsha." Here, the given year is Śaka-Saṁvat 1043 current. And the corresponding English date is the 19th February, A.D. 1121, when the full-moon *tithi* ended at about 2 hrs. 8 min. after mean sunrise. For the meaning of the name, see page 13 above.

TEXT.[5]

1 Ôm[6] Ôm[7] Namaḥ Śivâyaḥ[8] || Namas[9]-tuṁga-śiraś-chuṁbi-chaṁdra-châmara-châravê trailôkya-nagar-âraṁbha-mûla-staṁbhâya Śaṁbhavê || Ôm [||*] Śrîmat[10]-kâm-

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[1] See, also, *Ind. Ant.* Vol. XXII. p. 110, No. 5, where Prof. Kielhorn gives the same date, with the earlier ending-time of 21 hrs. 36 min.

[2] For instance, *pon*, 'gold,' + *surige*, 'knife,' = *poñjurige*, 'a golden knife,' and *mum* (*mundu*), 'that which is before,' + *sûr*, 'eaves of a house,' = *muñjûr*, 'the front eaves' (see Kittel's Kannaḍa-English Dictionary, under the letter *j*); so also, I suppose, *hejjâme*, 'a certain medicinal plant' (see the same, *s.v. hej*), is from *her*, 'large, great,' + *sâme*, 'a certain grain.'

[3] It should, perhaps, be added that, in the given year, two other full-moon *tithis* ended on the given weekday, — the full-moon of Vaiśâkha, at about 4 hrs. 40 min. after mean sunrise on Monday, 27th April, A.D. 1108, and the full-moon of Mâgha, at about 16 hrs. 16 min. after mean sunrise on Monday, 18th January, A.D. 1109; also, that on those days, as on the day of the Âśvina full-moon, there was no lunar eclipse to be mentioned in the record; also, that either of those two full-moons might perhaps be connected with the spring harvest, when the *hiṅgâri*, *rabî*, or later crops, sown in October and November, are gathered. But it seems to me that the autumn harvest is the more important one for the greater part of the Kanarese country, and that Mr. Venkat Rango Katti was rightly informed that the *herjuggi* full-moon is the full-moon of Âśvina

[4] Read *Śârvvari*.

[5] From the ink-impression. A transcription is given in Sir Walter Elliot's *Carnâtaca-Dêsa Inscriptions*, Vol. I. p. 746: it contains many inaccuracies; and giving,— after the words *hoṅgu-ayvatt-e-eyaḍ koṭṭar*, in line 65,— a few words which do not stand in the original at all, it then terminates, with the statement that the rest of the stone is broken away!

[6] This word is represented here by an ornate symbol,— by a somewhat less elaborate symbol in line 35 (before *svasti*), and in line 59,— and by plain symbols near the end of this line, and in lines 31, 35 (the first *ôm*), 45, 48, 49, and 53.

[7] Here the word is expressed in writing.

[8] Read *Śivâya*.

[9] Metre: Ślôka (Anushṭubh).

[10] Metre: Śârdûlavikrîḍita.

2 chana-kânti-baṁdhuritav=âśâ-siṁdhura-śrêṇi-dhâtri-madhyaṁ nele dêva-daṁpati-śata-kriḍâ-viḷâsaṁ nij-ôddâma-śrig=abhirâma-dhâma-

3 v=ene sapta-dvipa-sapt-ârṇṇava-stôm-âḷaṁkri(kṛi)ti raṁjikuṁ vividha-kêḷi-kaṁdaraṁ **Maṁdaraṁ** || Kanakanaga[1]-dakshiṇ-ôrvvi-vanitâ-kuntaḷav=enippa **Kuṁtaḷa**-dhareyaṁ

4 vinutaṁ **Chaḷukyar**=âḷdar=Mmanu-sûtrada ṭikid-eṁbinaṁ chàritraṁ || Vâsava-viḷâsadiṁ siṁhâsanav=ashṭâdaśaṁ pravarttise râjya-śṛi(śri)-satiyoḷ nere-

5 da[2] yaśô-bhâsura-**Châḷukyar**=oḷage hadineṁṭe(ṭa)neyal || Tribhuvana[3]-viśrutaṁ **Kisuvoḷal**=tanag=anvaya-râjadhâniy=âd=abhinuta-kirtti **Kattiyaradêva-**

6 **na** taṁdeya tamman=anvaya-prabhavar=enippa paṭṭada **Chaḷukyara** santatiyoḷ=Surêṁdra-saṁnibhan=esedaṁ **Chaḷukya-kuḷa-bhûshaṇan**=**Ayyaṇadêva-**bhûbbujaṁ || Pesa-

7 r[4]-vett=**Ayyaṇa**-nri(nṛi)patige jasav=eseva **Chaḷukya-Vikramâdityaṁ** sâhasa-Mêru puṭṭidaṁ śri-Vasudêvaṁ puṭṭuv-anto Yâdava-kuladoḷ || Kshiti-mahita-kirtti-**Ḍaha-**

8 **ḷâ**-pati-**Lakshmaṇa-râja**-putri saubhâgya-samanvite **Boṁthâdêvi** jagaṁ-nute Dêvakiy=enisi **Vikram-âṁganey**=âdaḷ || **Raṭṭa**-nri(nṛi)pa-ditija-kuḷa-saṁ-ghaṭṭadin=agha paṭṭa **Chaḷ**

9 **ki**[5]-**kuḷak**=abhyudayaṁ puṭṭe bhayav=ahitaraṁ beṁn-aṭṭe diś=âdhipara sabhegaḷaṁ muṭṭe jasa || Âdiya **Chaḷukya-vaṁśa**-mah-ôdadhi-śaśiy=enipa **Vikramâṁ-kaṁgaṁ** **Boṁthâdêvi-**

10 **gaṁ** magaṁ tân=âd=î Kri(kṛi)shṇ-âvatâra-lilaṁ **Tailaṁ** || Baṁṭina mey-gali **Tailaṁ** teṁṭaṇisuvar=aḷave bayala kâḷe(la)gamaṁ nûṟ-eṁṭaṁ kâdidan=eṇbatt-eṁṭaṁ koṁḍaṁ pratâpadiṁ kôṭegaḷaṁ || Beda-

11 ṟada[6] maṁneyar=bbiṟutu pôgada maṇḍaḷa-nâthar=arggi targgada nele-gôṭe dhûḷi-paṭav=âgada durgga-kuḷaṁ kunuṁgi piṁgada para-maṁḍaḷaṁ naḍugi kappaman=îyada vairi-râya-

12 r=âr=adaṭina bâhu-sâhasa-samagrateg=**Âhavamalla-Tailana** || Pariyaṭṭ[7]=êkâṁga-viraṁ masagida Javanaṁ pôltu tad-**Râshṭrakûṭ**-âṁbara-bhâsvach-chaṁdraraṁ **Kakkara-**nri(nṛi)pa-raṇa-

13 kaṁbh-âvanîpâḷaraṁ saṁharisuttaṁ jiya[8] bâpp=eṁbinav=avani-taḷaṁ **Kuṁtaḷ-**ôrvvi-yaśô-bhâsura-râjya-śriyan=atyâyatiyoḷe taḷedaṁ lil[e*]yiṁ **Taila-râja** || Dha-

14 raṇiyan[9]=â rasâ[ta]]adoḷ=arddudan=âdi-varâha-rûpadiṁ Sarasijanâbhan=uddharisid-andaḍe **Raṭṭa**-nra(nṛi)pa-praghaṭṭadiṁ jarida **Chaḷukya-râjyaman**=iḷâ-nuta-kirtti **varâha-**

15 **chihnan**=uddharisidan=î jagakke kali **Tailane** marttya-Mukuṁdan=allanê || **Châḷukya**[10]-râjya-lakshmi-lilâ-Gaṁgânadî-Himâchaḷan=akhiḷ-ôrvvi-lalan-êśaṁ **Nûrm-maḍi-Tailaṁ** **Traiḷôkyama-**

16 **llan**=**Âhavamalla** || Param-âśirvvâda-paraṁpare nija-râjy-âbhivri(vṛi)ddhig=udbhavav=enip=**Îśvara-ghaḷisâsaṁge** jagad-guruge Harit-âbja-ravige dhârâ-pûrvva || **Raṭṭa-gha-**

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[1] Metre: Kanda; and in the next verse.

[2] This *akshara*, *da*, was at first omitted, and then was inserted, on rather a small scale, in the margin before the beginning of the line.

[3] Metre: Champakamâlâ.

[4] Metre: Kanda; and in the next four verses.

[5] Instead of *Chaḷ ki*,— in which the *ḷ* has the *virâma*,— read *Chaḷki*.

[6] Metre: Champakamâlâ.

[7] Metre: Mahâsragdharâ.

[8] This word either may be some colloquial form from the Sanskrit *ji*, 'conquer,' or may stand for the Kanarese *Ayya*, 'a father, a grandfather; an epithet applied to any superior, such as a king, master, lord, etc.'

[9] Metre: Champakamâlâ.

[10] Metre: Kanda; and in the next two verses.

17 raṭṭa-vesar=ddhareg=iṭṭaḷav=ene râjya-paṭṭabaṁdh-ôtsavadoḷ=koṭṭaṁ **Maṇiṁgavaḷḷiyan=**oṭṭajikege kaḷasav-iḍuva teṟadiṁ **Taila** || Dhare[1] pogaḷalu **Chaḷukya**-pati-**Taila**-nri(nṛi)-

18 p-ârchchita-pâdan=ittan=**Îśvara-ghaḷiśâsan=**ûrjjita-Harîta-kuḷ-âgraṇi tâne mukhyav-âg-ire vara-vipra-paṁchaśata-râjige pûjisi **Tarddavâḍi-sâsirad=**oḷag=oḷḷitaṁ **Ma-**

19 **ṇigavaḷḷiyan=î** śaśi-sûryyar=uḷḷinaṁ || Â prabhuvin=anvayadalli || Abhimân-[2]ôṁnati Maṁdar-âdrig=oṟeyaṁ kaṭṭittu vârâṁganâ-subhagatvaṁ Madanaṁg=anâdaraṇe-

20 yaṁ mâḍittu sa(śa)śvad-vachô-vibhavaṁ Karṇṇanan=êḷisitt=enisuvaṁ **Mâṇikya-valli**-pura-prabhu vikhyâta-Harîta-gôtra-viḷasal-Lakshmîdhavaṁ Mâdhava || Mahâjanaṁgaḷ=a-

21 ynûrvvaru mahimey=eṁt-ene || Vara-varṇṇ-âśrama-dharmma-nirmmaḷa-guṇa-śrî-vêda-vêdâṁga-vistara-śâstr-ârttha-vichâra-sâra-satata-svâdhyâya-yajña-kriyâ-guru-pû-

22 j-âkara-vipra-paṁchaśata-chaṁchad-brâhmya-têjô-nay-âbharaṇaṁ raṁjisuguṁ mahîsurapuraṁ **Mâṇikyavalli**-pura || Manu-mârggakke maṇi-pradipav=enisitt=âchâra-saṁpatti

23 sajjana-harsh-âbdhige chaṁdra-lakshmiy=enisitt=audâryyav=ugra-dvishad-ghana-darpp-âdrige balpu vajrav=enisitt=eṁd=aṁdu bâhyô paraṁ janarê bâppu **Maṇiṁgavaḷḷiya** mahîdê-

24 varkkaḷ=aynûrvvaru || Châruteya[3] sahaja-sârate rârâjipa **Tarddavâḍi-sâsirav=**eṁb=î nâriya kucha-ruchir-âḷaṁkârav=enal dharege **Maṇigavaḷḷiye** sêbya(vya)ṁ || Â

25 negaḷda **Maṇigavaḷḷiya** bhû-nutar=aynûrvvar=oḷage Kâśyapa-gôtr-âṁbhônidhi-śaśi Gôvarddhanan=ânata-ripu Vâji-vaṁśa-varan=udayisidaṁ || Hurvvina jarvvu viśi-

26 shṭara harvvida baḍatanada korvvan=uḍugisum=adaṟiṁ hurvvinavar=eṁba nâmada gurvvina Gôvarddhanaṁge naṁdanan=enipa || Jana[4]-nuta-Rêvadâsa-vibhug=âtmajar=agraṇi Nâgadêvan=o-

27 ḷpina kaṇi Vishṇu puṇya-nidhi Goyyarasaṁ Huḷidhaṁ dharitri jîy=ene pesarvetta nâlvar=avar=î kiṟiyaṁ hiriyaṁ jagakke sajjana-nidhi Chaṁdramaṁ jasaman=eydisidaṁ Himavaṁ-nagê[ṁ]-

28 dramaṁ || Â[5] Chaṁdirâja-vibhugaṁ śrî-Chaṁdrâṁbikegav=âtmajaṁ puṭṭidan=urvvî-chakra-nuta-guṇ-âbdhi sad-âchârateyiṁ nimirchchi jasamaṁ **Basava** || Parahitadoḷ[6]=parâkramadoḷ=ârppino-

29 ḷ=ûrjjita-śaktiyoḷ=Mahêśvara-pada-bhaktiyoḷ=tanage pâsaṭiy=âr=ppeṟar=eṁba hemmeyoḷ=neredu **Maṇiṁgavaḷḷiya** dharâmara-paṁchaśat-ânurâga-paṁkaruha-vi-

30 kâśa-bhâskaran=enalu negaḷdaṁ **Basavaṁ** guṇ-âkara || Kayyaṁ[7] nosalge daṁd=emm=ayyaṁ guṇiy=eṁdu pogaḷe dhare sale lôkakk=ayyan=enisippa **Basavarasayyaṁ** śrî-**Maṇigava-**

31 **ḷḷig=**ûrjjitav=enisal || Ôm || Idu[8] vêda-traya-tat[t*]va-dhâmav=id=anaṁt-ânâdi-saṁsiddhav=iṁt=idu têjômaya-dibya(vya)-liṁgav=idu lîlâ-lôka-sâṁnidhyav=eṁba day-âbbyuṁnati cheṁ-

32 nan=âda Kalidêvêśaṁge lôk-ôtsav-âspadamaṁ mâḍisidaṁ nij-ânvay-yaśas-saṁdôhamaṁ gêhamaṁ || Idu[9] rajatâdriyiṁd=adhikav=eṁbinegaṁ **Basavaṁ** nivâsa-saṁpadaman=o-

33 ḍarchchidaṁ **Maṇigavaḷḷiya** vipra-varar=Kkubêranoḷ=puduv=enis-irppa bhakti-yutar=illiye saṁtatav=irppen=eṁba saṁnida(dha)tanav=oppuv-aṁte Kalidêva-mahêśa nivâsav=oppuguṁ ||

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[1] Metre: Champakamâlâ.
[2] Metre: Kanda; and in the next two verses.
[3] Metre: Kanda.
[4] Metre: Champakamâlâ.
[5] Metre: Mattêbhavikrîḍita; and in the next two verses.
[6] Metre: Champakamâlâ.
[7] Metre: Kanda.
[8] Metre: Mattêbhavikrîḍita.
[9] Metre: Champakamâlâ.

34 Sale[1] mûṛuṁ-jagav=old=upârjjisida puṇyaṁ mûrtti-vett-aṁte nirmmaḷa-dharmm-ôṁnati-saṁnutaṁ sakaḷa-lakshmî-vâsam=âd-aṁte bhû-lalan-âḷaṁkri(kṛi)ti-ratna-râśi nered-irdd-aṁt=âvagaṁ raṁji-

35 kuṁ Kalidêvêśa-viḷâsa-bhâsura-gri(gṛi)haṁ lôkayka[2]-śôbhâvahaṁ || Ôm || Ôm Svasti Samastabhuvanâśrayaṁ śrîpri(pṛi)thvivallabhaṁ mahârâjâdhirâjaṁ paramêśvaraṁ para-

36 mabhaṭṭârakaṁ **Satyâśraya-kuḷa**-tiḷakaṁ **Châḷuky-âbharaṇaṁ** śrîmat-pratâpachakravartti-**Jagadêkamalladêvaru** **Kalyâṇapurada** nelevîḍinoḷ=sukha-saṁkathâ-vinô-

37 dadiṁ râjyaṁ-geyyuttam-ire [|*] Tat-pâdapadm-ôpajîvi mahâprachaṁḍa-daṁḍa-nâyakaṁ mane-verggaḍe **Bammaṇayyaṁgaḷ** mahâprabhu-**Mâdirâja**-pramukha-

38 mahâjanaṁgaḷ=aynûrvvar=anumatadiṁ biṁnapaṁ-geyyal=avadhârisi śrîmaj-**Jagad-êkamalladêvaru** **Maṇiṁgavaḷḷiya** dakshiṇa-śrî-Siddhaliṁga-Kalidêvêśvara-

39 dêvargge **nija-bhuja-vijaya-nâm-âṁkita-varshada 5neya Duṁdubhi-saṁvatsarada Pushya**[3] **śuddha 10 Bri(bṛi)haspativârad-aṁd=uttarâyaṇa-saṁkrâṁti-vyati-pâta-pa-**

40 **rvva-nimittav-âgi** jagattuṁga-Bhujaṁgâvaḷi-kuḷa-tiḷaka-Kâḷâmukha-naishṭhika-parama-tapônishṭha-brâhmyakuḷa-bâḷa-brahmachâri-śrî-Sadyôjâta-paṁḍita-dêvara

41 kâlaṁ karchchi dhârâ-pûrvvakaṁ-mâḍi dêva-kâryyamaṁ naḍayisuv-aṁt-âgi **Maṇiṁgavaḷḷiya** teṁkaṇa holada **Mogevâḍad=**oḷage **Kallaṁguṛukeya** ba-

42 ṭṭeyiṁ paḍuvalu Hoṁnoleyavara keyyiṁ mûḍalu Mûlasthâna-dêvara Keṁgaṇavve-dêviya keyyiṁ baḍagalu Cheṁna-Gêsimayyana biṭṭêṛa varamogeyiṁ teṁka-

43 l kaṭṭid=alagina nâlvattu-gêṇa haṁdiya-gaḍiṁbada ghaḷeya mattar=ayvattaṁ koṭṭar=â mattar 50ṛ=oḷage dêvar=aṁgabhôga, Chaitra-pavitra dhûp-ârute[4] naivê-

44 dya khaṁḍa-sphuṭita-jîrṇṇ-ôddhârakkaṁ mattar=ippatt-aydu maṭhada śrî-Sâradâ-dêviyar=aṁgabhôgakkaṁ tapôdhanar=âhara-dânakkaṁ mattar=eṁṭu maṭhadalu kaumâramaṁ

45 vakkhâṇisuv=upâdhyâyargge mattar=aydu dêvara brahmapurigaḷ nâlvarggaṁ matter=eṁṭu Amri(mṛi)tarâśi-paṁḍitargge mûliga-vṛittiy-âgi sarvvâ-bâdha-[5] parihâ-

46 rav-âgi kâdûḍuva mattar nâlku antu mattar 50kkav=aṛuvaṇavaṁ mattariṁge haṁdiya salikey=oṁdaṁ tiṛuvar [||*] Ôm [||*] Dêvara hû-dôṁṭakke Nirgguḷiya

47 haḷḷadiṁ baḍagalu Vaḷajikave(?vi)ya-Kêsyaṇana tôṁṭadiṁ mûḍal Mah[â*]-vishṇu-bhaṭṭara tôṁṭadiṁ teṁkal Kuḷiya-basadiya tôṁṭadiṁ paḍuval hâruva-gôla

48 mattar=oṁdumaṁ sarvva-namaśya(sya)v-âgi koṭṭaru [||*] Ôm [||*] Sa[t*]rada maneyiṁ paḍuvalu Bhagavati-gêriya bîdiyiṁ baḍagal râja-bîdiyiṁ mûḍal Aytama-se-

49 ṭṭiy=aṁgaḍiyiṁ teṁkal dêvargge sarvva-namaśya(sya)v-âgi koṭṭa aṁgaḍi nâlku [||*] Ôm [||*] Dêvara kêriy=oḷage dêvargge naṁdâ-dîvigege sarvva-namaśya(sya)v-âgi koṭṭa gâṇav=oṁdu [||*] Ôm [||*] Dêva-

50 ra kêriy=oḷage dêvara brahmapuriga[ḷ] nâlvarggaṁ Amri(mṛi)tarâśi-paṁḍitaru koṭṭa nivêśanaṁ nâlku alli kaumârad=upâdhyâyargge koṭṭa nivêśanav=oṁdu [||*] Ôm [||*] Dêvara

51 kêriy=oḷage dêvara brahmapurigaḷa nivêśa[na]diṁ teṁkal sauva[r*]ṇṇaṁge Amri(mṛi)tarâśi-paṁḍitar koṭṭa nivêśanav=oṁdu [||*] Â nivêśanaṁgaḷa pramâṇu teṁkaṇ-âdiyiṁ mo-

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[1] Metre: Mattêbhavikrîḍita.
[2] Read *lôk-aika*.
[3] Read *Pausha*.
[4] Read *ârati*, or *ârti*.
[5] Read *sarvva-bâdhâ*.

52 [da]l-oṁḍu baḍagaṇa mêre vara[ṁ*] nâl-gêṇa pramâṇ[i]na kayyalu parisûtradiṁ paḍuval mûgayya-baṭṭeyaṁ kaḷed=iṁnêsaṛa ;aladal nivêśanad=agalav=aṛu-gay[y*]i niḷa

53 hadinaydu kayya pramâṇu || Ôm Svasti Vi ñât-ânêka-vêda-vêdâṁga-tat[t*]va-jñâna-mârttaṁḍa-jvâḷâ-maṁḍita-puṁḍarîkâ[1]ksha- .rahma-lakshmî-lakshita-viśâla-vaksha[ḥ*]sthaḷa-haṁsa-

54 yuvati-sarâji[2]-virâjamânar=appa śrîmad=utta[ma]d-agrahâraṁ Maṇiṁgavaḷḷiya mahâprabhu-mukhyav=aśêsha-mahâjanaṁgaḷ=aynûrvvar vi[3] dharmmamaṁ taṁma

55 dharmmav-âgi sa[d*]-dharmmadiṁ śâsana-maryyâdeyiṁdav=â-cha[ṁd]r-[â]rkka-târaṁ baraṁ pratipâḷisuvar || Sâmânyô[4]=yaṁ dharmma-sêtur=nri(nṛi)pâṇâṁ kâlê-kâlê pâlanîyô

56 bhavadbhiḥ sarvvân=êtân=bhâginaḥ pârtthivêṁdrân bhûyô-bhûyô yâchatê Râma-chaṁdra[ḥ*] || Sva[5]-datt[â*]ṁ para-datt[â*]ṁ vâ yô harêti(ta) vasuṁdharâ[ṁ*] shashṭhir-vvarsha[6]-sahasrâṇi

57 vishṭhâyâṁ jâyatê krimiḥ || Śâsanam[7]=id=âvud=elliya śâsanav=âr=ittar=êke salisuven=int=î śâsanaman=emba pâtakan=â sakaḷaṁ rauravakke gaḷagaḷan=iḷiguṁ ||

58 Ûr[o*]ḍeyar=akke gaṇav=akk=ûr=âḷv=aras=akke nâḍa-kôṁḍe(ṭe)yar=akk=iṁt=âr=î dharmmaman=aḷidaḍ[e*] vôrant-ire rauravakke gaḷagaḷan=iḷigu[ṁ*] || Gaṁgâsâgara-Yamnâ[8]-saṁgamadoḷ Vâraṇâśi Ga-

59 yey=emb=î tîrtthaṁgaḷoḷ=agaṇita-sad[d*]vijapuṁgava-gôkuḷavan=aḷidan=iṁ.=i[dan=a]ḷida[ṁ*] || Ôm Svasti Śrîmat-Kaḷachuryya-bhujabaḷachakravartti-tribhuvana-ikavîra-Bijjaladêva-varsha-

60 da 6neya Vish[u*]-saṁvatsarada Bhâdrapada bahuḷa 6 Maṁgaḷavârad-aṁd[u Svasti] Samasta-vastu-vistîrṇṇa-ghûrṇṇit-ârṇṇava-ninâda-praṇû(ṇu)t-âṇû(nu)ta-bhuvana-vikhyâta-paṁchaśata-

61 vîra-śâsana-labdh-ânêka-guṇa-gaṇ-âḷaṁkri(kṛi)ta-satya-śauch-âchâra-châruchâritra-na[ya-vinaya]-vijñâna-vîra-Baṇaṁja-dharmma-pratipâḷanar=appa śrîmad-Ayyâvoḷey=aynûrvva[r*] svâmiga-

62 ḷu mukhyav-âgiy=emṭu nâḍa padinaṛuvaruṁ nânâ-dêś-âbbyaṁtarada ,avaṛega[ḷuṁ muṁ]muridaṁḍamuṁ paṭṭa[da] mane Maṇiṁgavaḷḷiyal mahâ-nâḍ-âgi nered=êka-sthar-âg-irdd=alli-

63 ya prabhu mukhyav=eraḍ=aynûrvvaruṁ taḷada seṭṭiyaruṁ nakaraṁgaḷṁ(ḷuṁ) aḍḍa . . . . hêṛuva seṭṭiyaruṁ eleya-gâtrigaruṁ telliga-gottaḷiyuṁ Tarddavâḍi-sâsirada hiṭṭina

64 gaḷeya bârikanuṁ nered=êka-sthar-âg-irddu kapila-chaṭṭi-vyatîpâta-parvva-nimittav-âg[i śrî]-Siddhaliṁga-Kalidêvêśvara-dêvargge dêva-kâryyamaṁ naḍasal taṁma dharmmav-âgi nakaraṁgaḷ ha-

65 tti haṁnir-ddhânya samasta-bhaṁḍavâne mâṇikav=oḷag-âgi tâvu mâṛu-goṁḍ=aṁtappa bhaṁḍakke hoṁg=ara-visamaṁ koṭṭaru gâtrigaru tâvu mâṛid=elege hoṁg=ayvatt=eleyaṁ koṭṭar hêṛuva

66 seṭṭiyaru hoṛaganiṁdaṁ taṁda haṁnir-dhânya modal-âgi samasta-bhaṁḍavâne mâṇikav=oḷag-[â]gi taṁdu mâṛitakke hoṁge visamaṁ koṭṭaru î sthaḷadal tâvu mâṛu-goṁḍu tuṁbida

67 bhattakke hoṁge visamaṁ koṭṭar telliga-gottaḷigaḷu dêvara naṁdâ-dîvigege gâṇaṁgaḷal=oṁd-oṁdu haḷigey=eṇṇeyaṁ koṭṭaru sâliga-samayaṁgaḷ gauḍa mukhyav-âgi nûla-pa-

[1] This *akshara*, *kd*, was at first omitted, and then was inserted above the line
[2] This is, perhaps, a mistake for *sarôja*.
[3] Read *aynûrvvar=â*.
[4] Metre: Śâlinî.
[5] Metre: Ślôka (Anushṭubh).
[6] Read *shashṭi-varsha*.
[7] Metre: Kanda; and in the following two verses.
[8] Read *Yamunâ*.

68 rvvakke varshaṁ-prati okkalalli vîsav=aydaṁ koṭṭar dêda(va)ra koṭṭaḷigaḷ nûla-parvvakke hâluṁ nûluṁ baṛagi[1] beṛaṭṭuṁb=okkalalli varshaṁ-prati vîsav=aydaṁ koṭṭaru sêṇiga-gottaḷigaḷ nûla-pa-

69 rvvakke varshaṁ-prati kuṛiba-sêṇigar=okkal-okkalalu vîsav=aydaṁ koṭṭar billa-mûnûrvva[r]uṁ biṭṭa dharmmav=oyeṁdu[2] mâṛuva heḍageya haṇṇu haṁpal bâḍu-kâyge hiḍi-

70 bâḍu hiḍi-haṇṇaṁ koṭṭar mêdar-okkalugaḷ hûvina-karaṇḍage heḍaḷage maṭhake ve . . kerasiyaṁ sadâ-kâlaṁ naḍasuv-aṁt-âgi koṭṭar gaṇḍu mukhyav-âgi gauḍ-okkala neravigaḷ

71 gaṁḍa-gûsu heṁ-gûs=eṁnade maduvege vîsav=aydaṁ dêvar=âyav-âgi koṭṭar varshaṁ-prati vaḷiy=era[daṁ] koṭṭar [||*] Int=î dharmmaman=â-chaṁdr-ârkkaṁ sthâyi-varaṁ naḍev-ant-âgi koṭṭar=î dharmmamaṁ śâsana-ma-

72 ryyâdeyiṁ nâḍugaḷ pratipâḷisuvar=î dharmmakk=aḍḍa-khaṁḍava nâḍugaḷg=idir-âdavan=avaṁge samudra-ma . . . . da(?ḍa)ne bira-vaṇigan=adakk=aynûrvvara besadiṁ billa-mûnûrvvaru kâvar [||*] Maṁgaḷa-mahâ-śrî ||

ABSTRACT OF CONTENTS.

After an invocation of Śiva (line 1), and a verse in praise of the same god under the name of Śaṁbhu, the inscription proceeds to recite that, in the centre of the earth, there is the mountain Mandara (l. 3), the ornament of the seven continents and the seven oceans. Over the land of **Kuntaḷa** (l. 3), which was considered to be a lock of hair (*kuntaḷa*) of the woman who was the land to the south of the golden mountain (Mêru), there reigned the **Chaḷukyas** (l. 4), in so praiseworthy a manner as to illustrate well the observances of the code of Manu (l. 4). When they had continued during eighteen successions,[3] among the renowned **Châḷukyas** (l. 5), in the eighteenth (*succession*), in the descent of the royal **Chaḷukyas** who claimed to be born in the lineage of the younger brother of the father of **Kattiyaradêva** (ll. 5, 6)[4] whose hereditary capital was the world-renowned **Kisuvoḷal** (l. 5),[5] there was king **Ayyaṇadêva (I.)** (l. 7). To him there was born **Vikramâditya (V.)** (l. 7), whose wife was **Bonthâdêvî** (l. 8). daughter of king **Lakshmaṇa of the Ḍahaḷâ country.** And then,— prosperity returning to **the Chaḷki family,** which had suffered mishap through being bruised by the race of the demons in the shape of **the Raṭṭa kings** (ll. 8, 9),— their son was **Taila (II.)** (l. 10), a very incarnation of Kṛishṇa, who fought a hundred and eight[6] battles out in the open country, and captured eighty-eight fortresses. None of the hostile kings could shake off this **Âhavamalla-Taila (II.)** (l. 12), who, resembling Death, annihilated those kings, the pillars of **Kakkara**[7] (l. 12) in war, the moons of the sky which was **the Râshṭrakûṭa** (*race*), and, amidst the applauses of the whole world, with an exceedingly great effort acquired the sovereignty of **the land of Kuntaḷa** (l. 13). Just as (the god) Sarasijanâbha (Vishṇu), in the form of the primal boar, lifted up the earth which had sunk into the lower regions, so **Taila (II.)** (l. 15), bearing **the crest of a boar, lifted up the Chaḷukya sovereignty** which had fallen through being over-

[1] The vowel of the first syllable is illegible; it may be any other vowel, quite as much as *a*.

[2] This is, perhaps, by mistake for *dharmmav=eṁt-ene*.

[3] This is an imaginative statement, not in accordance with facts.

[4] This is a purely imaginary person, not mentioned in any other record that has yet come to notice; unless, indeed, the name is intended for that of Kîrttivarman II.; who, however, did not stand in the asserted relationship to Ayyaṇa I.

[5] The modern Paṭṭadakal, in the Bâdâmi tâluka, Bijâpur district.

[6] Why this particular number should be mentioned, is not apparent. In the same way, the Eastern Chalukya king Narêndramṛigarâja-Vijayâditya II. is said to have fought a hundred and eight battles, by day and by night, during twelve years, with the armies of the Gaṅgas and the Raṭṭas (see *Ind. Ant.* Vol. XX. p. 101).

[7] The Râshṭrakûṭa king Kakka II.

thrown by **the Raṭṭa kings.** So this **Nûrmaḍi-Taila (II.)**, otherwise called **Trailôkyamalla**[1] and **Âhavamalla** (ll. 15, 16), became the lord of the whole earth; and, at the festival of his installation in the sovereignty, when his name, "the grindstone of **the Raṭṭas**," began to fill the earth, he gave (the town of) **Maṇiṁgavaḷḷi**, with libations of water, to **Îśvaraghaḷisâsa**, the *Jagadguru* or pontiff of the world, the sun of the water-lilies that are (*the members of*) the Harita (*gôtra*), who was considered to be the cause of the great growth of his sovereignty (ll. 16, 17). And **Îśvaraghaḷisâsa**, the leader of the family of the Haritas, whose feet were worshipped by king **Taila (II.)**, the leader of **the Chaḷukyas**, gave the choice **Maṇigavaḷḷi, in the Tardavâḍi thousand,** to the five-hundred excellent Brâhmaṇs of whom he himself was the chief, as a grant to endure as long as the moon and sun might last (ll. 17-19).

In the lineage of that lord (l. 19), there was a certain Mâdhava (l. 20), the *Prabhu* of the town of **Mâṇikyavaḷḷi**, the very Vishṇu of the renowned Harita *gôtra*. And now to describe the greatness of the five-hundred *Mahâjanas* (l. 20):— [Here come (ll. 21-24) two verses in praise of the virtues and accomplishments of the five-hundred Brâhmaṇs of **Mâṇikyavaḷḷi** or **Maṇiṁgavaḷḷi**, followed by a repetition of the statement that Maṇigavaḷḷi was in **the Tardavâḍi thousand**; and then we are told that]— Among the five-hundred of **Maṇigavaḷḷi**, there sprang up a certain Gôvardhana (l. 25), the moon of the ocean that was the Kâśyapa *gôtra*, an excellent member of the race of Vâjins.[2] His son was Rêvadâsa (l. 26). The latter had four sons,— Nâgadêva, Vishṇu, Goyyarasa, and Huḷidha (l. 27). The youngest of these became the greatest, and, under the name of Chandramas, made his reputation reach even as far as the Himâlaya mountains. To that lord Chandirâja (l. 28) and to Chandrâmbike there was born a son, **Basava.** There were none who were like him in devotion to the feet of (the god) Mahêśvara (Śiva); and this **Basava** (l. 30) attained the fame of being esteemed the sun that caused to bloom the water-lily that was the affection of the five-hundred Brâhmaṇs of **Maṇiṁgavaḷḷi.** This **Basavarasayya** (l. 30) came to be considered the father of the world, since the whole world, putting their hands to their foreheads, saluted him with the words "Our virtuous father;" and thus he brought greatness to the famous **Maṇigavaḷḷi.** Manifesting the height of graciousness in saying "This is the abode of the essence of the three Vêdas; this is the accomplishment of that which has no end and no beginning; this is the lustrous divine *liṅga*" (l. 31), he caused to be made for the beautiful (god) Kalidêvêśa (l. 32) a dwelling-place, the abode of the joy of mankind, which gathered together in itself all the fame of his lineage. Saying "**Basava** made this beautiful abode, in such a style that it surpasses the silver mountain (Kailâsa); the excellent Brâhmaṇs of **Maṇigavaḷḷi** are full of devotion, so as to rival Kubêra; I will abide here always," the great lord Kalidêva (l. 33) approved of the abode. And so this glorious pleasure-house of Kalidêvêśa (l. 35), the chief beauty of the world, shall be charming for ever.

Hail! (l. 35). While the asylum of the universe, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramêśvara*, the *Paramabhaṭṭâraka*. the glory of **the family of Satyâśraya,** the ornament of **the Châḷukyas,** the glorious and valorous emperor **Jagadêkamalladêva (II.)** (l. 36), was reigning, with the pleasure of an agreeable interchange of communications (*with his feudatories*),[3] at the capital of **Kalyâṇapura,**— on his feudatory, the most intrepid *Daṇḍanâyaka*, the *Manevergaḍe* **Bammaṇayya** (l. 37), preferring a request, with the assent of the five-hundred *Mahâjanas* headed by the *Mahâprabhu* **Mâdirâja,**— the glorious **Jagadêkamalladêva (II.)** (l. 38), having well thought over it,— to the god Kalidêvêśvara, the holy Siddhaliṅga of the south, of **Maṇiṁgavaḷḷi,— on account of the**

[1] This *biruda* did not really belong to Taila II. He had only the *biruda* Âhavamalla. The two *birudas* Trailôkyamalla and Âhavamalla belonged to his descendant Sômêśvara I.

[2] Meaning, apparently, of the sect of the Vâjasanêyins or followers of the White Yajurvêda.

[3] *Sukha-saṁkathâ-vinôda.*

vyatipâta and parvan of the Uttarâyaṇa-saṁkrânti of Thursday (coupled with) the tenth tithi of the bright fortnight of (the month) Pausha of the Dundubhi saṁvatsara which was the fifth of the years marked by the name of the victory of his arms (l. 39), — having laved the feet of the youthful *Brahmachârin*, the illustrious Sadyôjâtapaṇḍitadêva (l. 40), who was the glory of the Bhujaṁgâvaḷi family, eminent in the world, who was completely conversant with the Kâḷâmukha doctrines, who performed the most austere penances, and who belonged to a family of Brâhmaṇs,— with libations of water, — for the purpose of maintaining the rites of the god,— gave fifty *mattars* (*of land*) in (*the hamlet of*) **Mogevâḍa** of the southern fields of **Maṇiṁgavaḷḷi**, (*according to the measure*) of the pole[1] called the boar-staff (*of the length*) of forty spans, on the west of the road to **Kallaṁguṛuke**, on the east of the cultivable land of the Honnoleyavaru, on the north of the cultivable land of the goddess Keṅgaṇavve of (*the shrine of*) the Mûlasthâna god, and on the south of the . . . . of the ridge of the paddy-field[2] of Chenna-Gêsimayya. In those fifty *mattars* (l. 43), twenty-five *mattars* were for the *aṅgabhôga* of the god, and for the purificatory rites of (the month) Chaitra, the waving of burning incense, and the repair of whatever might become broken or torn or worn-out; eight *mattars* were for the *aṅgabhôga* of the goddess Sâradâdêvi of the *maṭha*, and for the provision of food for ascetics; five *mattars* were for the teachers who explain the *Kaumâra*[3] in the *maṭha*; eight *mattars* were for the four (*Brâhmaṇs whose households made up the*) Brâhmaṇ settlements[4] of the god; and four *mattars* were an outright allotment, free from all demands, to Amṛitarâśipaṇḍita. As the *aṛuvaṇa*-tax on these fifty *mattars*, they shall pay one . . . . on each *mattar*.

For the flower-garden of the god (l. 46), they gave one *mattar* of the circle (*of lands*), (*by the measure*) of the Brâhmaṇs' staff, as a *sarvanamasya*-grant, on the north of the stream called Nirguḷi, on the east of the garden of Vaḷajikaveya-Kêsyaṇa, on the south of the garden of Mahâvishṇubhaṭṭa, and on the west of the garden of the Jain temple called Kuḷiya-basadi.

On the west of the house where food and shelter were given gratis (l. 48), on the north of the road to the street of (the goddess) Bhagavati, on the east of the king's highway, and on the south of the shop of Aytamaseṭṭi, they gave to the god four shops, as a *sarvanamasya*-grant.

In the street of the god (l. 49), they gave one oil-mill, as a *sarvanamasya*-grant, for the perpetual lamp of the god.

In the street of the god (ll. 49, 50), Amṛitarâśipaṇḍita gave four sites to the four (*Brâhmaṇs whose households made up the*) Brâhmaṇ settlements of the god; and one site there was given to the teachers of the *Kaumâra*.

In the street of the god (ll. 50, 51), on the south of the site of the Brâhmaṇ settlements of the god, Amṛitarâśipaṇḍita gave one site for the *sauvarṇa*.

The measure of those sites (l. 51), from south to north, in cubits of the measure of four spans, was six cubits of breadth and fifteen cubits of length for each site.

Then comes (l. 53) a mandate to the five-hundred *Mahâjanas*, headed by the *Mahâprabhu*, of the excellent *agrahâra* of **Maṇiṁgavaḷḷi**, to preserve this act of religion, as if it were their own act, as long as the moon and sun may last. And this part of the record ends (ll. 55-59) with five benedictive and imprecatory verses,— two in Sanskṛit, and three in Kanarese.

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[1] *Ghaḷe* seems to be another form of *gaḷe*, 'a bamboo rod or stake; a pole, a staff.'

[2] *Bittâru* is thus explained in Reeve and Sanderson's Canarese Dictionary. But Kittel's Dictionary gives it in only the sense of 'a missile weapon; a dart, spear, javelin.'

[3] *i.e.* the *Kâtantra*-grammar.

[4] A literal translation would be "to the four persons (*who are*) the Brâhmaṇ towns."

Hail! (l. 59) **On Tuesday (l. 60) (coupled with) the sixth tithi of the dark fortnight of (the month) Bhâdrapada of the Vishu saṁvatsara which was the sixth of the years of the glorious Kaḷachurya Bijjaladêva** (l. 59), an emperor by the strength of his arm, the sole hero of the three worlds,— when, headed by the five-hundred *Svâmins* of the famous (town of) **Ayyâvoḷe**[1] (l. 61) who were preservers of the strict Baṇañja-religion, the sixteen of the eight districts (l. 62), and the *Gavares* of many districts, and the *Mummuridaṇḍa*, were met together in a great district (*assembly*) at the royal abode **Maṇiṁgavaḷḷi**, and were standing in one place,— and when, headed by the *Prabhu* of that place (l. 63), the two five-hundreds,[2] and the *Seṭṭis* of the locality, and the *Nakaras*, and the *Seṭṭis* who made a business of lading . . . . , and the betel-leaf *Gâtrigas*, and the guild[3] of oilmen, and the sealer of flour and churning-sticks[4] of the **Tardavâḍi thousand**, were met together and were standing in one place,— on account of the festival of the *vyatîpâta* of **the (tithi called) kapila-chaṭṭi** (l. 64), to the god Siddhaliṅga-Kalidêvêśvara, in order to continue the rites of the god, the *Nakaras* gave[5] half a *vîsa*[6] per *honnu*[7] on each bale[8] of the things which they bought, including rubies and all the stock[9] of cotton and the twelve kinds of grain; and the *Gâtrigas* (l. 65) gave fifty betel-leaves per *honnu* on the betel-leaves that they sold; and the loading *Seṭṭis* (l. 66) gave a *vîsa* per *honnu* on the sale of such things, including rubies and all the stock of the twelve kinds of grain, which they imported from outside, and a *vîsa* per *honnu* on the paddy which they bought and loaded in the locality itself; and the guilds of the oilmen (l. 67) gave one *haḷige* of oil on each oil-mill, for the perpetual lamp of the god; and the guilds of the weavers, headed by the *Gauḍa*,[10] gave five *vîsas* per poll,[11] year by year, for the *nûlu*-festival; and the *Kottaḷis* of the god (l. 68) gave five *vîsas* per poll, year by year, for the *nûlu*-festival, on those who dealt in milk, thread, and . . . .; and the guilds of artisans gave five *vîsas* per poll of the *Kuṛibâ-sênigas* (l. 69), year by year, for the *nûlu*-festival; and the three-hundred of the caste of toddy-drawers (?) (l. 69) gave a handful of dried unripe fruit and a handful of ripe fruit on each basketful that they sold of ripe fruit, ..., and dried unripe fruit; and the basket-makers and mat-makers (l. 70) gave a flower-basket and . . . ., in order to maintain for ever the . . . . . . at the *maṭha*: and the groups of the kinsmen of the village-headman, headed by the *Gauḍa* himself, gave, as a perquisite of the god, five *vîsas* on each marriage (l. 71), no matter whether of a boy or of a girl, and two *baḷis* year by year.

The record ends (ll. 71, 72) with a mandate to the people of the district and to the three-hundred of the caste of toddy-drawers, to preserve this act of religion.

B.—Of the time of Bijjala; A.D. 1165.

The writing covers an area about 1′ 8″ broad by 1′ 11″ high. The tablet is broken into three pieces, by a fissure running from the beginning of line 14 to the end of line 9, and by

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[1] The modern Aihoḷe, in the Hungund tâluka, Bijâpur district.

[2] *i.e.* the five-hundred *Svâmins* of Ayyâvoḷe, and the five-hundred *Mahâjanas* of Maṇiṁgavaḷḷi.

[3] Kittel's Dictionary explains *kottaḷi* (which would become *gottaḷi* in composition) as 'a multitude or assemblage, as of fishermen, etc.'

[4] Reeve and Sanderson's Dictionary explains *bârika* as 'one who applies a public seal or stamp.'—Whether *hiṭṭu* and *gaḷe* are really to be taken as meaning here 'flour' and 'churning-stick,' is not quite certain.

[5] *i.e.* here, and throughout, "agreed to give annually."

[6] Kittel's Dictionary explains *vîsa* as 'one-sixteenth of a *haṇa*;' *haṇa* as 'four annas and eight *kâsus*;' and *kâsu* as 'the smallest copper coin, a cash.'

[7] The same explains *honnu* as 'a gold coin, the half of a *varâha* (one rupee, seven annas, four cash).'

[8] *Bhaṇḍa* seems to be for *bhâṇḍa*, 'a pack or bale of goods or merchandise.'

[9] *Bhaṇḍavâna* seems to be another form of *baṇḍavâla* = *baṇḍavala*, 'capital, funds; stock, store.'

[10] The mention here of the *Gauḍa* or village-headman seems rather incongruous.

[11] *i.e.* a capitation-tax of five *vîsas* each.

another from the top of the tablet to about the centre of line 10: but very few letters have been completely lost thereby, except near the middle of lines 1 to 8; and in other respects the record is very well preserved.— The **sculptures** at the top of the tablet have been so much damaged that it is difficult to make out what they are.— The **characters** are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in lines 18, 25, and 26, and the distinct form of the lingual *ḍ* all through: the *virâma* is represented by the mark for the vowel *u*, throughout; and a pointed instance of this is the word *śabuda*, line 4. The average size of the letters is about ½".— The **language** is Kanarese; except for the two opening Sanskṛit verses.— As regards **orthography**, the only points calling for special notice are—(1) the use of *ri* for *ṛi*, *e.g.* in *vrittiya*, line 24; (2) the use of *b* for *v* in *byatipâta*, line 20; and (3) a frequent confusion between the sibilants, *e.g.* in *vriśabha*, line 5, and *aṁkusaṁ*, line 7.

The **inscription** is a record of the time of **the Kaḷachurya king Bijjala.** And it registers certain grants that were made to a temple of the god Vishṇu in the form of Channa-Kêśava.

It is **dated** at the time of an eclipse of the sun on Sunday coupled with the new-moon *tithi* of the month Mârgaśira of the Pârthiva *saṁvatsara*, which was the tenth year of the reign of Bijjala. The given *saṁvatsara* was Śaka-Saṁvat 1088 current. And the corresponding English date is **Sunday, 5th December A.D. 1165,** when the new-moon *tithi* ended at about 8 hrs. 28 min. after mean sunrise. On this day, however, there was no eclipse of the sun.[1]

TEXT.[2]

1 Ôm[3] Ôm[4] [||*] Namas[5]=tasmai Varâhâya lîlay=ô[d*]dhara[tô ma]hîm khura-madhya-gatô yasya

2 Mêruṁ[6] khaṇakhaṇâyatê || Namaḥ . . . âra-viḷasad-rûpa-

3 lâvaṇya-siṁdhavê ||(||) gôpîjana-manô . . . . râjahaṁsâya Śâ-

4 rṅgiṇê || Ôm Svasti Samadhigatapaṁchama[hâśa]buda-mahârâjâdhi-

5 râja **Kâḷâ(ḷa)ṁjara**-puravar-âdhisva(śva)raṁ s[uvarṇṇa]-vriśabha[7]-dhvajaṁ ḍamar[u]-

6 ga-tûryya-nirgghôśa(sha)ṇaṁ **Kaḷachuryya-[kuḷa]**-kamaḷa-mârttaṁḍa kadana-

7 prachaṁḍa mâna-kanakâchaḷaṁ subhaṭar=[âdi]tya kaligaḷ=aṁkusa(śa)ṁ sa(śa)raṇ-[â]-

8 gata-vajra-paṁjaraṁ pratâpa-Laṁkêsva(śva)raṁ para-[n]âri-sahôdaraṁ giri-durgga-ma-

9 llaṁ chalad-aṁka-Râmaṁ vair-ibha-kaṁṭhiravaṁ nissa(śśa)ṁka-malla nâm-âdi-prasa(śa)s[t]i-sa-

10 hitaṁ śrîmatu bhujabaḷa-[chakrava]r[tt]i vîra-**Bij[j]aladêvaru** **Kalyâ-ṇada** n[e]levi-

11 ḍinoḷu sukha-saṁkathâ-vinô[da]d[iṁ] râjyaṁ [g]eyy[u*]ttam-ire [|*] Ôm Ôm

12 Ôm Svasti Yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mô(mau)n-ânushṭâ-(shṭhâ)-

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[1] But there was a solar eclipse, not visible in India, on the preceding new-moon day, of the month Kârttika, falling on Friday, 5th November (see Von Oppolzer's *Canon der Finsternisse*, pp. 226, 227, and Plate 113).

[2] From the ink-impression. This record is not included in the *Carnâtaca-Dêśa Inscriptions*.

[3] This word is represented here by an ornate symbol, which stands above the first word, *Ôm*, of line 1. In line 4, a very similar ornate symbol is used. In lines 11 and 12, the symbol is ornate, but of a different pattern.

[4] Here, the word is expressed in writing.

[5] Metre: Ślôka (Anushṭubh); and in the next verse.

[6] Read *Mêruḥ*.

[7] Read *vṛishabha*.

13 na-japa-samâdhi-śi(śî)la-sampannar=appa śrîmad=uttamad=agrah[â*]-
14 raṁ **Maṇ[i]gavaḷḷiya** prabhu Mâdirâja pramukham=aśêsha-mahâjanaṁ-gaḷuṁ
15 śrîmanu-mahâpradhânaṁ **Yammaṇayya**[1]-daṁḍanâyaka pramukha ka-
16 raṇa[ṁ*]galuṁm[2]=aṁt=inibaruṁ Ḍaṁgeya-Vâsudêva-nâyakaru mâḍi-
17 sida pratishṭe(shṭhe)ya śrî-Chaṁnna[3]-Kêśavar=aṁgabhôga-khaṁḍa-sphuṭhi(ṭi)ta-jirnnôdhârakkaṁ[4]
18 **śrimatu-Kaḷachuryya-chakravartti-vîra-Bijjaladêva-varshada** 10-
19 **neya Pârtti(rtthi)va-saṁvatsarada Mârggaśirad=amavâsye Âdi-tyavâ-**
20 **ra sûryya-grahaṇa-bya(vya)tîpâta-nimittadiṁ** koṭṭa kayye[5] nelaṁ U-
21 **kkaliya** baṭṭ[e*]yiṁ paḍuvaḷu tupparaju-geyyiṁ baḍagalu
22 Ra(?)lakkiyabbeya-Haṁchikeya baṭṭeyiṁ mûḍalu haṛekâ-
23 ra-gey[y*]iṁ teṁkalu Ḍaṁgeya-Siṁgarasa-Vâsuḍa(dê)vanâyakaru taṁ-
24 m=ibbar=ânuchchâyeya vri(vṛi)ttiya sthaḷad=oḷage hiriya-kôla ma-
25 ttaru haṁneraḍaṁ sarvva-namasyav-âgi biṭṭa mattaru 12 dêvara naṁ-
26 dâ-dîvigege sarvva-namasyav-âgi biṭṭa gâṇa 1 śrîmanu-mahâ-pradhâ-
27 naṁ **Ammaṇayya-daṁḍanâyakaru** pramukha karaṇaṁgaḷu taṁm=âya-
28 da hêṛiṁg=obbaḷa mûlya-vattamaṁ biṭṭaru [||*]

ABSTRACT OF CONTENTS.

The record opens with invocations of the god Vishṇu as the boar (line 1), and as Śârṅgin (ll. 3, 4). It then refers itself to the time of the *Bhujabala-chakravartin* **Bijjaladêva** (l. 10),—the *Mahârâjâdhirâja* who had attained the *pañchamahâśabda* (l. 4); the supreme lord of **Kâḷañjara, the best of towns** (l. 5); he who had **the banner of a golden Garuḍa**; he who was heralded in public by the sounds of the musical instrument called *ḍamaruga* (ll. 5, 6); the sun of the water-lily that was **the Kaḷachurya family** (l. 6),—who was reigning at the capital of **Kalyâṇa** (l. 10) with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (l. 11).

All the *Mahâjanas*, headed by Mâdiraja (l. 14), the *Prabhu* of the *agrahâra* of **Maṇigavaḷḷi**, and the *Karaṇas*,[6] headed by the *Mahâpradhâna* and *Daṇḍanâyaka* **Ammaṇayya** (l. 15),—for the *aṅgabhôga*, and for the repairs of whatever might become broken, torn, or worn-out, of (the god) Channa-Kêśava (l. 17), which had been established by Ḍaṅgeya-Vâsudevanâyaka (l. 16),—**on account of the vyatipâta of an eclipse of the sun (l. 20) (on) Sunday (coupled with) the new-moon tithi of (the month) Mârgaśira of the Pârthiva saṁvatsara which was the tenth year of the Kaḷachurya emperor Bijjaladêva** (l. 18),—gave a plot of cultivable land (l. 20) on the west of the road to **Ukkali**[7] (ll. 20, 21), on the north of the cultivable land called Tupparaju-geyyi, on the east of the road to (?) **Ralakkiyabbeya-Hañchike**, and on the south of the cultivable land called Harekâṛa-geyyi. (*And*) Ḍaṅgeya-Siṅgarasa and Ḍaṅgeya-Vâsudêvanâyaka (l. 23) allotted twelve *mattars*, (*by the measure*) of the big staff, as a *sarvanamasya*-grant, in the site of their . . . .[8] allotment. For the perpetual lamp of the god, there was allotted one oil-mill (l. 26), as a *sarvanamasya*-grant. (*And*), headed by the

[1] Read *Ammaṇayya*; as in line 27. [2] Read °*gaḷum*. [3] Read *Channa*.
[4] Read *jîrṇṇôddhârakkaṁ*. [5] Read *keyyi*. [6] The scribes, the accountants.
[7] The modern Ukli, seven miles to the north-east of Managôḷi.
[8] The meaning of the word *ânuchchâyeya* is not known.

Mahâpradhâna and *Daṇḍanâyaka* **Ammaṇayya** (l. 27), the *Karaṇas* allotted one *baḷa*[1] of . . . .[2] paddy per *hêṛu*[3] of their perquisites.

C.— Of the time of Saṅkama; A.D. 1178.

The **writing** of the whole record covers an area about 1′ 11½″ broad by 2′ 11″ high. The tablet, however, is broken into four pieces, of which one, containing portions of lines 15 to 25, has been lost. In addition to this, many of the letters in the two extant upper fragments, which extend as far as line 23, are a good deal obliterated. And it has, therefore, been found convenient to reproduce the text from line 24 only, from which point it is all on one fragment of the stone and in a state of much better preservation; giving, in the abstract of contents, the substance of lines 1 to 23, which can be read quite sufficiently for that purpose, though they cannot be edited in full.— The **sculptures** at the top of the tablet are, in the centre, a *liṅga*, with the sun and moon above it; on the proper right, a squatting figure, facing full-front; and on the proper left, a cow and calf.— The **characters** are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly executed. They include decimal figures in line 25, and the distinct form of the lingual *ḍ*: the *virâma* is represented by the sign for the vowel *u*, throughout; and pointed instances of this are *śrîmatu*, line 24, and *pârtthivêṁdrânu*, line 41. The average size of the letters is about ½″.— The **language** is Kanarese; there are ordinary verses in lines 10 to 24, and some of the customary benedictive and imprecatory verses in lines 40 to 46. The accusative neuter singular occurs both with the archaic *m*, *e.g.* *dhanamaṁ*, line 33, and with the *v*, *e.g.* *dharmmavaṁn*=, l. 38, where, from the use of the *anusvâra* before the *n*, we seem further to have exactly the modern form, *dharmavannu*.— In respect of **orthography** we need only notice an occasional confusion of the sibilants, illustrated by *varśada*, line 24, and *sudhdha*, line 25.

The **inscription** is a record of the time of **the Kaḷachurya king Saṅkama.** And it registers grants that were made, by the direction of the king himself, to the *Mahâjanas* or Brâhmaṇs of **Maṇigavaḷḷi**, headed by the *Mahâprabhu* Îśvaradêva, and to some other persons.

It is **dated** at the time of the Dakshiṇâyana-saṁkrânti or summer solstice, coupled with Sunday and the eleventh *tithi* of the bright fortnight of the month Âshâḍha, of the Viḷambin *saṁvatsara*, which was the third year of the reign of Saṅkama. But the date does not work out correctly. The given *saṁvatsara* was Śaka-Saṁvat 1101 current. And the given *tithi* ended, not on a Sunday, but on Tuesday, 27th June, **A.D. 1178**, at about 14 hrs. 34 min. after mean sunrise; while the *saṁkrânti* also, which occurred on the preceding day, Monday, at about 18 hrs. 58 min., cannot be connected in any way with the Sunday.

TEXT.[4]

24 . . . . janaṁ ‖ Ôm[5] Svasti **Śrîmatu-Kaḷachuryya-bhujabaḷachakravartti-Saṁkamadêva-varśa(rsha)da mûṛane-**

25 **ya Viḷa[ṁbi-saṁ]vatsarad-Âśâḍa**[6] **sudhdha**[7] **11 Âdityavâra dakshiṇâyana-saṁkramaṇa-parvva-nimittaṁ** śrîman-mahâ-

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[1] Kittel's Kannaḍa-English Dictionary explains *baḷa*, *baḷḷa*, as 'a measure of capacity, the fourth part of a *koḷaga* or four *mânas*.'

[2] The exact meaning of *mâlya* is not apparent.

[3] Kittel's Dictionary explains *hêṛu* as 'a load, especially a bullock-load.'

[4] From the ink-impression. This record is not included in the *Carnâṭaka-Dêśa Inscriptions*.

[5] Represented by an ornate symbol, both here and at the end of the record.

[6] Read *Âshâḍha*.

[7] Read *śuddha*.

26 pradhânaṁ hiriya-daṁḍanâyakaṁ daṇḍanâtha-Nârâyaṇaṁ śrîmatu-Kêsimayya-daṁḍanâyakaruṁ a-

27 vara maydunaṁ śṛi(śrî)man-mahâpradhânaṁ **Brahmadêva-daṁḍanâyakaruṁ** avara herggaḍe Maṭṭarasaruṁ chakravartti-

28 ya hêḷikeyiṁ tamm=âḷkeya śrîmad=uttamad=agrahâraṁ **Maṇigavaḷḷiya** mahâ-prabhuv=Îśvaradêva pra-

29 mukhav=aśêsha-mahâjanaṁgaḷigaṁ mûligarigaṁ paṁchamaṭha . . . . ḷigaṁ samasta-prajegaḷigaṁ sama-

30 sta-jâti-varggakkaṁ dhârâ-pûrvvakaṁ-mâḍi biṭṭa dharmav=eṁt-eṁdaḍe [|*] **Maṇigavaḷḷiyal**=aputrikaru sattar=appaḍ=avara dvipa-

31 di-chatuḥppadi[1]-dhana-dhânya-gri(gṛi)ha-kshêtrav=eṁb=initumaṇ=âtana strî-mukhyav-âgi heṁgusu-makkaḷu

32 vibhaktar=âda tâyi-taṁde aṇṇataṁmaṁdir=avara makkaḷuṁ a . . . . giḷu jñâti gôtra ant=avar-oḷag=âr=iddaḍ=i-

33 ddavarè kaḷedu-koṁbar=aṁt-anibar=oḷag=âruv=illad-idda[r=a]ppaḍ=â dhanamaṁ dêva-dâyigaḷige dharmmada-

34 ttav-âgi kuḍuvaru Shaṁbikêśvara-dêvargge hiriya-k[ô]la mattaru yippattumaṁ aiṁdra-parvvamaṁ hoṟa-

35 vaḍisi vêda-pâragar=appa brâhmaṇaran=ôdisi pû[ji]salu sarvva-namaśya(sya)v-âgi koṭṭaru brâhmaṇara

36 manegaḷalu kûḷa hêḷal-âgad=eṁdu dhârâ-pûrvvaka[ṁ*]-mâḍi biṭṭaru [||*] Iṁt=î dharmma[ṁ]gaḷaṁ adhikâ-

37 ri karaṇaṁ prabhu mahâjanaṁgaḷuṁ samasta-prajegaḷuṁ śâsana-maryyâdeyiṁd=â-chaṁdr-ârkka-târaṁ ba-

38 raṁ pratipâlisuvaru [|*] î dharmmavaṁn=âr-ânuṁ kiḍisidar=appaḍe śrî-Vâra-ṇâśiyalu v[y*]atipâta-saṁkrama-

39 ṇa-sûryyagrahaṇadalu kôṭi-kavileymaṁ[2] mû(?)vattit-sâsira-brâhmaṇarumaṁ sva-hastadiṁ koṁda ma-

40 hâpâtakavan=eyduvaru || Ślôka || Sâmânyô[3]=yaṁ dharmma-sêtur=nri(nṛi)pâṇâṁ kâlê-kâlê pâlanîyô bha-

41 [va]dbhiḥ sarvvân=êtân=bhâgina[ḥ*] pârtthivêṁdrânu bhûyô-bhûyô yâchatê Râma-chaṁdraḥ || Sva[4]-datt[â*]ṁ para-datt[â*]ṁ

42 vâ yô harêti(ta) vasuṁdharâ[ṁ*] śashṭir-vvarsha-sahaśrâṇi[5] vishṭhâyâṁ jâyatê krimi[ḥ*] || Gaṁgâsâgara[6]-Ya-

43 munâ-saṁgamadoḷu Vâraṇâśi Gayey=eṁb=î tîrtthaṁgaḷo]=agaṇita-sadhvi(ddvi)ja-puṁgava-gôkulama[n=a]-

44 ḷidan=iṁt=idan=aḷidaṁ || Śâsanam=id=âvud=elliya śâsanav=âr=ittar=êke salisuvev=eṁb=î sâ(śâ)sanavan=eṁba pâ[ta]-

45 kan=â sakaḷaṁ rauravakke gaḷagaḷan=iḷiguṁ || Ûr[o*]ḍeyar=akke gaṇav=akk=ûr=âḷv=aras=akke nâḍa-kôṁṭeyar=akk=[â]-

46 r-âr=î dharmmaman=aḷidaḍe vôrant-ire rauravakke gaḷagaḷan=iḷiguṁ || Maṁgaḷa-mahâ-śrî Ôm [||*]

ABSTRACT OF CONTENTS.

The record opens with an invocation of the god Vishṇu under the name of Purushôttama (line 1), followed (ll. 1, 2) by the well-known verse *Jayaty=âvishkṛitaṁ Vishṇôr, etc.*, in praise

[1] Read *chatushpadi*.
[2] Read *kavileyumaṁ*.
[3] Metre: Śâlinî.
[4] Metre: Ślôka (Anushṭubh).
[5] Read *shashṭi-varsha-sahasrani*.
[6] Metre: Kanda; and in the following two verses.

of the incarnation of the same god as a boar. It then refers itself to the time of the asylum of the universe (ll. 2, 3), the favourite of fortune and of the earth, the *Mahârâjâdhirâja* and *Paramêśvara*, the supreme lord of **Kâḷañjara the best of towns**, he who had **the banner of a golden Garuḍa** (l. 4), he who was heralded in public by the sounds of **the musical instrument called ḍamaruga**, the sun of the water-lilies of **the Kaḷachurya family** (ll. 4, 5), he who was successful (*even*) on a Saturday (l. 6), the champion against hill-forts, the **Kaḷachurya-bhujabala-Chakravartin**, the glorious **Saṅkamadêvarasa** (l. 8), whose victorious reign was continuing, with perpetual increase, so as to endure as long as the moon and sun and stars might last, at the *neleviḍu* of **Navile** (l. 9), with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (ll. 9, 10). He who subsisted (*like a bee*) on the water-lilies that were his feet, was the *Daṇḍâdhipa* **Kêśava** (l. 12). The *Mahâprabhu* of **Maṇiṁgavaḷḷi** (l. 16) was Îśvaradêva. His son (l. 18), a very moon of the ocean of the Harîta family, was the *Prabhu* Mâdirâja (l. 19), whose virtues are praised in the next few lines, with another mention of **Maṇiṁgavaḷḷi** in line 23.

On account of the festival of the sun's commencement of his progress to the south (on) Sunday, (coupled with) the eleventh tithi of (the month) Âshâḍha of the Viḷambin saṁvatsara, which was the third of the years of the Kaḷachurya emperor Saṅkamadêva, (ll. 24, 25),— at the command of the emperor,— the *Daṇḍanâyaka* **Kêsimayya** (l. 26), a very Nârâyaṇa among leaders of the forces, and his nephew the *Mahâpradhâna* and *Daṇḍanâyaka* **Brahmadêva** (l. 27), and the *Hergaḍe* of the latter, Maṭṭarasa, gave the following religious grants to all the *Mahâjanas*, headed by the *Mahâprabhu* Îśvaradêva, of the *agrahâra* of **Maṇigavaḷḷi** (l. 28) which was the seat of their authority, and to the *Mûligas* (l. 29) and to . . . . of the five *maṭhas*, and to all the people, and to all the castes; namely,[1] at **Maṇigavaḷḷi** (l. 30), if any one should die without sons, his wife, female children, divided parents and brothers and their children, ... , and any kinsmen and relatives of the same *gôtra*, who might survive, should take possession of all his property, such as bipeds, quadrupeds, coin, grain, house, and fields; and, if none such should survive, (*the authorities of the village*) should make over that property, as a religious grant, to those who hold the grants of the gods. And they gave, as a *sarvanamasya*-grant, twenty *mattars* (*of land*), (*by the measure*) of the large staff, to the god Shambikêśvara (l. 34), in order to do worship after proclaiming the *aindra*-festival[2] and making Brâhmaṇs read who are versed in the Vêdas; this they gave with libations of water, saying that . . . .[3] should not be said in the houses of Brâhmaṇs.

The record then ends (ll. 36 to 46), with a mandate to the *Adhikârin*, the *Karaṇa*, the *Prabhu*, the *Mahâjanas*, and all the people, to maintain these grants, and with five of the customary benedictive and imprecatory verses.

D.— Of the time of Jaitugi I.; about A.D. 1200.

The writing covers an area about 2′ 6″ broad by 2′ 3″ high. It is mostly in a state of very good preservation. But, from half-way through line 29, all the formal part of the record has been broken away and lost.— The **sculptures** above it, at the top of the tablet, are, towards the proper right, a *liṅga*, with the sun and moon above it, and a standing figure on each side of it; and towards the proper left, a cow and calf.— The **characters** are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The formal part of the record, commencing with line 27, is separated from what

[1] I am indebted to Mr. Krishna Sastri for some assistance in interpreting the following passages.

[2] Apparently, some festival on "the eighth day in the second half of the month Mârgaśîrsha, and of the month Pausha" (see Monier-Williams' Sanskrit Dictionary, *s. v. aindrî*).

[3] The meaning of *kûḷa*, line 36, is not apparent.

precedes it by a blank space about four inches high; and, though written apparently by the same hand, it was probably put on the stone at a subsequent time. The characters include the distinct form of the lingual *ḍ* all through. The *virâma* is represented by the sign for the vowel *u* and pointed instances of this occur in *pogaḷaluke*, line 15, and *chaṁchaḍu-brâhmya*, line 22. The size of the letters ranges from about ⅝" to ⅞".— The **language** is Kanarese; and lines 1 to 26 are all in verse, with a few short connecting prose links. The accusative singular neuter in *e* occurs in *pradêśavan*, line 18. In lines 12, 13, we have two rather peculiar or unusual words; *kharvaḍa*, = *kharvaṭa*, *karvaṭa*, which apparently means 'a market-town;' and *maḍamba* which I do not find in any dictionary, but which must denote some other kind of village.— In respect of **orthography** we may notice (1) the use of *ri* for *ṛi*, throughout; (2) the use of *b* for *v* in *braja*, line 9, *sêbyaṁ*, line 15, and *bratiśvaran*, line 25; (3) the use of *v* for *b* in *dôrvvaḷa*, line 5; (4) a good deal of confusion between the sibilants, illustrated by *viśayaṁ*, line 14, *śasi*, line 17, and *śiśyaṁ*, line 25; and (5) the doubling of *t* before *y*,— very exceptional at so late a period,— in *apattya*, line 25.

The **inscription** is a record of the time of **the Dêvagiri-Yâdava king Jaitugi I.** The introductory portion of it is complete. But the formal part, containing the date and the details of the grants that were recorded in it, has been broken away and lost.

TEXT.[1]

1 [Ôm[2] ||* Śrî]mat[3]-kâṁchana-kâṁti-baṁdhuritav=âśâ-siṁdhura-śrêṇi-dhâtrî-madhyaṁ ´nele dêva-daṁpati-śata-krîḍâ-viḷâsaṁ nij-ôddâma-śrig=abhirâma-dhâ-

2 [mav=ene] sapta-dvipa-sapt-[ârṇ]ṇ[ava]-stô[m-âḷaṁ]kri(kṛi)[ti raṁ]jikuṁ vividha-kêḷi-kaṁdaraṁ Maṁdaraṁ || Sphurad[4]-aṁbhônidhi-vêḷe mûvaḷa-

3 si Jaṁbûdvîpav=atyaṁta-baṁdhura-vâ — ◡ ◡ — ◡ — ◡ ◡ geyikkuṁbâ ◡ — — ḷdu Maṁdarav=â Maṁdara-dakshiṇa-stha-**Bharatakshêtraṁ** jagaṁ neṁ-

4 ◡ — ◡ rav=â kshêtra-mukhakke lôchanav=en — — oppug[u]ṁ **Kuntaḷaṁ** || Adan=ânaṁdade pâḷisutta padadiṁd=irddaṁ nat-ârâti saṁ-

5 na ◡ kêḷi-niḷaya[ṁ*] virôdhi-viḷayaṁ Dharmmâtmajaṁ Râghavaṁ **Yadu-vaṁśa-**prabhavaṁ jaya-pravibhavaṁ bhûri-pratâp-ôdaya[ṁ*] madavad-dôrvva(rbba)ḷa-chakrava-

6 rtti naya-lakshmî-vallabhaṁ **Bhillamaṁ** || Âtana[5] . tanayaṁ . . . . bhûtaḷadoḷ= negaḷdaṁ Mâṁdhât-ôpama-charitan=enisi **Jai-**

7 **tugidêvaṁ** || Mata . . . . **Gû(gu)rjjara-Pâṁḍyaṁ** jita-**Chôḷaṁ** jita-**Lâḷaṁ** jita-**Gauḷaṁ** **Jaitapâḷa**-dhâtripâḷa ||

8 Ôm [||*] Â nri(nṛi)pa-pâdâṁbuja-sêvâ-nipuṇaṁ . . . . manaṁ śauryy-âdhânaṁ **Sahadêva**-daṁḍanâthaṁ negaḷdaṁ || **Mâḷava**[6]-daṁḍa-

9 nâtha-dharaṇîdhara-Vajradharaṁ **Kaḷiṁga-Pâṁchâḷaka**-[daṁḍa]nâtha-karaṭi-bra(vra)ja-paṁchamukhaṁ **Turuḥka**[7]-**Nêpâḷaka**-daṁḍanâtha-vasudhâ-viḷa-

10 yaṁ ◡ ◡ — ◡ daṁḍanâth-âḷi-bhujaṁga-raudra-Garu[ḍaṁ] **Sahadêvan**=atarkya-vikramaṁ || Harig[8]=udyad-Baḷan=Arjjunaṁg=atuḷa-Bhîmaṁ Lakshmaṇaṁg=ûrjjit-â-

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[1] From the ink-impression. A transcription is given in *Carnâtaca-Dêsa Inscriptions*, Vol. II. p. 370

[2] Doubtless represented by an ornate symbol, as in lines 8, 27.

[3] Metre: Śârdûlavikrîḍita. This verse has already been met with, in A. line 1 ff.

[4] Metre: Mattêbhavikrîḍita; and in the next two verses.

[5] Metre: Kanda; and in the next two verses.

[6] Metre: Utpalamâlikâ.

[7] Read *Turushka*.

[8] Metre: Mattêbhavikrîḍita.

11 [cha]raṇaṁ Râghavan=aṁṇan=âda teṟadiṁ **śrî-Mallidêvaṁ** kaḷ-âbharaṇaṁ viśruta-daṁḍanâtha-**Sahadêvaṁg**=âdan=agrôdbhavaṁ vara-vî-
12 r-âri-chamûpa-darppa-daḷanaṁ daṁḍê[śa]-lôkôttamaṁ || Aṁt=enisida daṁḍanâth-âdhikâra-paripâḷana-viḷâsaṁ-bettû(ttu) | Viḷasita[1]-khêḍa-kharvvaḍa-ma-
13 ḍaṁba-puraṁgaḷin=âṁtu taṁnoḷ=aggalisida dêvamâtre(tṛi)kav=enippa polaṁgaḷin=e ⏑ chûta-saṁkuḷa-nava-gaṁdha-śâḷi-vanamaṁ taḷed=int=ide tâ-
14 [ne] bhôga-bhûtaḷav=ene **Taddavâḍi**-viśa(sha)yaṁ su ⏑ — viśayayka[2]-bhûshaṇaṁ || Chârutaye[3] sahaja-sârate râràjipa **Taddavâḍi-sâsira**-
15 **v**=emb=î nâriya kucha-ruchir-âḷaṁkârav=enal*u* dharege **Maṇigavaḷḷiye** sêbya(vya)ṁ || Dhare[4] pogaḷaluke vipra-kuḷa-dipan=upârjjisi taṁdu yitta-
16 n=**Îśvara-ghaḷiśâsan**=ûrjjita-Harîta-kuḷ-âgraṇi tâne mukhyav-âg-ire vara-vipra-paṁchaśata-râjige pûjisi **Taddavâḍi-sâsirad**=oḷag=oḷḷitaṁ **Maṇi**-
17 **gavaḷḷiyan**=î śasi(śi)-sûryyar=uḷḷinaṁ || Negaḷda **Maṇiṁgavaḷḷiya** mahâprabhuv=Îśvaradêvan=âtma-lakshmige nija-vakshamaṁ vinuta-vâg-vadhug=ânana-
18 maṁ viśâḷa-kîrttige gagana-pradêśavan=aṇaṁ nele mâḍidan=uttar-ôttaraṁ mige vibhu Mâdirâja-sutan=udgha-Harîta-kuḷ-âbdhi-chaṁ-
19 dramaṁ || Abhimân[5]-ôn[n*]ati Maṁdar-âdrig=oṟeyaṁ kaṭṭittu vâgâ(râ)ṁganâ-subhagatvaṁ Madanaṁg=anâdaraṇeyaṁ mâḍittu sa(śa)śvad-yaśô-vibhavaṁ Karṇṇanan=êḷisi-
20 tt=enisuv=î **Mânikyavalli**-puraṁ prabhu[6] vikhyâta-Harîta-gôtra-tiḷakaṁ Lakshmî-dhavaṁ[7] Mâdhavaṁ || Alliya mahâjanav=aynûrvvara mahimey=eṁ-
21 t-eṁdaḍe || Vara-varnn(rṇṇ)-âśrama-dharmma-nirmmaḷa-rga(gu)ṇaṁ śrî-vêda-vêdâṁga-vistara-śâstr-ârttha-vichâra-sâra-satata-svâdhyâya-yajña-kriyâ-guru-pûj-âkara-vi-
22 pra-paṁchaśata-chaṁchadu-brâhmya-têjô-nay-âbharaṇaṁ raṁjisugu[ṁ] mahî-sura-puraṁ **Mâṇikyavalli**-puraṁ || Manu-mârggakke maṇi-pradîpav=eni-
23 sitt=âchâra-saṁpatti sajjana-harś(rsh)-âbdhige chaṁdra-ıakshmiy=enisitt=audâryyav=ugra-dviśa(sha)d-ghana-darpp-âdrige balpu vajrav=enisitt=eṁd=aṁdu bâhyô
24 paraṁ janarê bâḥpu[8] **Maṇiṁgavaḷḷiya** mahîdêvarkkaḷ=ainûrvvaruṁ[9] || Âchâ[r*]yy-ânvayav=eṁt-eṁdaḍe || Vara-vidyâ-ni-
25 dhi Gauḷadêva-munipaṁg=âtm-âgra-śiśya(shya)ṁ jita-Smara-bâṇaṁ sucharitra-vârddhi Malayâḷa-Jñânarâśi-bra(vra)tiśvaran=âdaṁ tad-apattya-
26 [n=a]tyanupamaṁ nânâ-kaḷâ-kôvidaṁ dharaṇî-viśruta-Dharmmarâśi-munipaṁ prakhyâtiyaṁ tâḷidaṁ ||
27 Ôm Svasti Samastabhuvanâśrayaṁ śrîpri(pṛi)thvîvallabhaṁ bhaya-lôbha-durllabhaṁ **Y[â]**-
28 **[da]va-kuḷa**-kamaḷa-mârtta[ṁ*]ḍaṁ kadana-prachaṁḍaṁ nâm-âdi-prasa(śa)sti-sahitaṁ śrîma[j-**Jaitug**]**i**[**dêva**-vi]-
29 [ja]ya-râjyam=uttar-ôttar-âbhivri(vṛi)ddhi-pra[10][varddhamânam=â-chaṁdr-ârkka - t â r a ṁ baraṁ saluttam-ire] . . . .

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[1] Metre: Champakamâlâ. [2] Read *vishay-aika*.

[3] Metre: Kanda. This verse has already been met with, in A. line 24. In the first word, for *chârutaye*, read *chârutêya*.

[4] Metre: Champakamâlâ; and in the next verse. The last three *pâdas* of this verse have already been met with, in the verse commencing *dhare pogaḷalu Chaḷukya-pati*, in A. line 17.

[5] Metre: Mattêbhavikrîḍita; and in the three following verses. The first three of these verses have already been met with, in A. lines 19 to 24.

[6] Read *pura-prabhu*, as in A. line 20. A. has *enisuvaṁ*, instead of *enisuv=î*.

[7] A. has *gôtra-viḷâsal-Lakshmîdhavaṁ*. [8] Read *bâppu*.

[9] It is usual to find this word written *ayaûrvvaruṁ*,— with *ay*, not *ai*, in the first syllable.

[10] The remainder of the record is broken away and lost.

ABSTRACT OF CONTENTS.

The inscription opens with a verse, occurring also in A., which mentions the mountain Mandara (line 2). It then mentions Jambûdvîpa, or the central division of the world (l. 3); and then, again, the mountain Mandara, to the south of which there is the land of **Bharatakshêtra** or India, in which there is the country of **Kuntaḷa** (l. 4). The ruler of that country, born in **the race of Yadu** (l. 5), was **Bhillama** (l. 6). And his son was **Jaitugidêva (I.)** (ll. 6, 7), also called **Jaitapâḷa** (l. 7), who conquered **the Gurjaras, the Pâṇḍyas, and the Chôḷas,** and the countries of **Lâḷa** (Lâṭa) and **Gauḷa** (Gauḍa, part of Bengal). One of Jaitugi's officers was the *Daṇḍanâtha* **Sahadêva** (l. 8), who defeated the leaders of the forces of **Mâḷava, Kaḷiṅga, and Pâñchâḷaka** (l. 9), of **the Turushkas,** and of **Nêpâḷaka.** And Sahadêva's elder brother was **Mallidêva** (l. 11), who also held the post of *Daṇḍêśa* (l. 12) or *Daṇḍanâtha.* His authority appears to have been limited to the district known as **the Taddavâḍi thousand** (ll. 14, 15). In that district there was the town of **Maṇigavaḷḷi** (l. 15) or **Maṇiṁgavaḷḷi** (l. 17), which Îśvaraghaḷiśâsa, of the Harîta family, had presented to the five-hundred Brâhmaṇs (l. 16). And the *Mahâprabhu* of that town was Îśvaradêva (l. 17), son of Mâdirâja, a very moon of the ocean that was the Harîta family (l. 18). The record then mentions a *Prabhu* of the town of **Mâṇikyavalli** (l. 20) named Mâdhava, of the Harîta *gôtra*,— evidently identical with the *Prabhu* Mâdirâja, son of Îśvaradêva, who is mentioned in C. line 19, though the verse used to describe him here is that which in A., lines 19, 20, is applied to his grandfather Mâdhava or Mâdirâja, the father of Îśvaradêva. It then proceeds to recite the virtues and accomplishments of the five-hundred *Mahâjanas* or Brâhmaṇs of **Mâṇikyavalli or Maṇiṁgavaḷḷi** (ll. 20 to 24). And this part of it concludes by telling us that, in the lineage of the *Âchâryas*, there was a certain Ganḍadêva (l. 25); his chief disciple was Malayâḷa-Jñânarâśi; and the son of the latter was Dharmarâśi (l. 26).

The formal part of the record commences with line 27. The name of the king, in line 28, is almost quite illegible. But he is described as belonging to **the Yâdava family** (ll. 27, 28). And the superscript *i* near the end of line 28, clearly discernible in part and at just the place where it should be, enables us to recognise that the inscription is a record of the time of **Jaitugi I.** himself,— not of one of his successors.

No. 4.—FOUR PILLAR INSCRIPTIONS OF EASTERN CHALUKYA CHIEFS AT SRIKURMAM.

BY E. HULTZSCH, PH.D.

The Vishṇu temple of Kûrmêśvara at **Śrîkûrmam** near Chicacole in the Gañjâm district contains many inscribed pillars of hard black stone, which have successfully withstood the influence of the climate. Most of their inscriptions are consequently in much better preservation than other stone records in the Telugu country. Four of the pillars bear the subjoined four inscriptions of three chiefs who profess to have been descendants of the **Eastern Châlukya** king **Vimalâditya** (A.D. 1015 to 1022) (A. verse 1) and of his son **Râjarâja** (A.D. 1022 to 1063). This king resided in **Râjamâhêndrapaṭṭana** (A. v. 4) and is said to have translated with the help of scholars the history of the Bhârata race into **Telugu** (*ibid.* v. 3). Here we have an important epigraphical confirmation of the tradition according to which **Nannayabhaṭṭa,** the first Telugu translator of the *Mahâbhârata,* wrote his work at the direction of Râjarâja of Râjamahêndri.[1]

[1] Compare above, Vol. IV. p. 303, note 3.

A descendant of this Râjarâja was **Vijayâditya (I.)** (A. v. 6). The latter had a son named **Râjarâja,** who was the minister of **Vîranṛisiṁha** (A. v. 7). This Râjarâja had two sons, *viz.* **Vijayâditya (II.)** (A. v. 9) or Vijayârka (D. v. 1) and **Purushôttama** (B. v. 1, and D. v. 2). Purushôttama's son, **Jagannâtha** or **Viśvanâtha,** was a vassal of **Vîrabâṇudêva** (C. ll. 11 to 15). For Vijayâditya II. we have the date Śaka-Saṁvat **1195** (A.), for Purushôttama Śaka-Saṁvat **1199** (B.) and **1240** (D.), and for Jagannâtha Śaka-Saṁvat **1231** (C.). Consequently king Vîranṛisiṁha whom Râjarâja, the father of Vijayâditya II., served as minister (A. v. 7), has to be identified with the **Gaṅga** king **Vîranarasiṁha I.,** whose reign ended 18 years before that of his grandson Vîranarasiṁha II., the 21st year of whose reign corresponded to Śaka-Saṁvat 1217.[1] Vîrabâṇudêva, the sovereign of Jagannâtha or Viśvanâtha, is identical with the Gaṅga king **Vîrabhânudêva II.,** the successor of Vîranarasiṁha II.[2]

The **alphabet** of the four inscriptions is Telugu. The **language** of A. and D. is Sanskṛit verse, and that of B. and C. Sanskṛit verse and Telugu prose. A. records that **Vijayâditya (II.)** granted twenty-five cows, the milk of which had to be used for ghee to feed a lamp in the temple. B. contains a similar grant of fifty-two[3] ewes for a lamp by **Purushôttama.**

C. consists of 49 lines, of which I am publishing only lines 1 to 16 and 28 to 30, omitting two passages in Telugu prose, which enumerate various offerings and the persons among whom they were distributed, and one imprecatory verse (*sva-dattâṁ* etc., l. 47 f.). The inscription records a grant of 40 half-pagodas (*nishka*, l. 4 f., or *gaṇḍamâḍa*, l. 28) by **Viśvanâtha** for providing offerings to the god. D. was composed by the poet Nṛisiṁha (l. 6 f.) and states that **Purushôttama** granted a golden necklace to the god.

A.—Dated Śaka-Saṁvat 1195.[4]

TEXT.[5]

East Face.

1 स्वस्ति । श्रीमानभूत् पुरा कश्चित्सोमवंशे महायशाः [।*] चाळु-
2 क्यविमलादित्यचक्रवर्त्ती नृपाग्रणी: । [१*] एक एव नभोदेशे
3 यथा चंद्र[:*] श्रिया यु[त]: । नमयन्[6] शत्रुपद्मानि
4 तथा स क्षितिमंडले । [२*] तस्मादभूत् क्षितिपतिप्रणत[ां]-[7]
5 घ्रिपद्म[:*] श्रीराजराजनृपतिः प्रविशालकीर्त्तिः । यस्सूरि-
6 भिस्सह किल स्मृतिजालसारमंत्रीचकार वरभा-
7 रतवंशवृत्तं । [३*] सेवागतनृपाकी[र्णे][8] राजमार्गें-[9]
8 द्रपट्टने [।*] स्थितोपि तेजसा क्रांत्ते रराज वसुधा-
9 तळे । [४*] शंकामन्यमहोदधौ च विदधे नाकौकसां[10]

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[1] *Journ. Bengal As. Soc.* Vol. LXV. Part I. p. 270. According to p. 269, verse 96, Bhânudêva I., the father of Vîranarasiṁha II., married Jâkalladêvi of the Châlukya race, who was probably a relation of Vijayâditya II.

[2] *Ibid.* Vol. LXIV. Part I. p. 132.

[3] Thus in l. 6 f. of the Telugu portion. The Sanskṛit portion (l. 2) has only fifty ewes.

[4] No. 352 of the Government Epigraphist's collection for 1896.

[5] From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.

[6] Read नमयञ्छत्रु°.

[7] The *anusvâra* stands at the beginning of the next line.

[8] The *ṛṇ* of *ṛṇpâ*° is corrected from *nya*; read °कीर्णे.

[9] The ज of राजमा° was first omitted and then inserted below the line between रा and मा. The *anusvâra* stands at the beginning of the next line.

[10] The *anusvâra* stands at the beginning of the next line.

North Face.

10 सेनया यस्तत्प्रोत्थरजोवितानवितते(:) पाथो-
11 दवृंदे नृणां । आसारे तदिभोरुगंडविलुठद्दा-
12 नांवुभि[:*] स्रोतसां प्रत्यर्त्थिक्षितिपालमौक्तिम-
13 णिरुङ्नीराजितांघ्रिद्वयः । [५*] तद्वंशे विजया-
14 दित्य इति ख्यातो नृपोभवत् । मानव्यसगोत्रो[यो]
15 विजयश्रीनिकेतनः[1] । [६*] तस्माज्जातश्च राजेंद्रू राजरा-
16 ज इति स्मितः[2] । मंत्री वीरनृसिंहस्य[3] वाचस्पतिम-
17 हामतिः । [७*] तस्य सूनुस्सुराधीशतुक्तितोद्दामविक्रमः [।*]
18 जानाति विदुषां योर्त्थं गुणै रत्नाकरोपमः । [८*]

West Face.

19 स्वस्ति श्रीशाकवर्षे शरनिधिशशिभूसम्मिते[कें] तुलास्ते[4] रुद्रा-
20 हे सौम्यवारे सितयुजि [मह]तः कूर्म्मनाथस्य[5] नित्यं । प्रा-
21 दाद्दीपाय [6]पंच्छोत्तरदशयुगगा(:) वांच्छितार्त्थस्य सिध्यै[7] सौ-
22 यं [8]च्छाळुक्यवंशांवुधिशशिविजयादित्यसच्छक्रवर्त्ती[9] । [९*] नि-
23 त्यं निर्म्मलचेतस्कैर्व्वैष्णवैर्न्नीतिवेदिभिः [।*] ग्रामीणैरपि धर्म्मोयं
24 पालनिय्यः[10] प्र[य]त्नतः ॥[11] [१०*]

TRANSLATION.

Hail! (Verse 1.) There was born formerly in the **race of the Moon** a glorious (*and*) renowned chief of princes, the **Chāḷukya** emperor **Vimalâditya.**

(V. 2.) As in the region of the sky the moon alone is possessed of splendour (*and*) subdues (*her*) enemies— the flowers of the day-lotus, thus (*was*) he on the circle of the earth.

(V. 3.) From him was born the glorious king **Râjarâja**, whose fame was very great, whose lotus-feet were worshipped by princes, (*and*) who, together with scholars, it is said, translated into **Andhra** (*i.e.* Telugu) the history of the excellent **Bhârata** race, which is the essence of all *Smṛitis.*

(V. 4.) Though residing in **Râjamâhêndrapaṭṭana**, which was crowded with princes who had come to worship (*him*), (*he*) shone on the surface of the (*whole*) earth which was covered by (*his*) lustre.

(V. 5.) He whose pair of feet was illuminated by the splendour of the gems on the heads of rival kings, produced on gods the impression of a fresh great ocean by (*his*) army; on

[1] Read निकेतनम्.
[2] Read स्मृतः.
[3] The letter वृ seems to be corrected from न, and ह from ष; read नृसिंहस्य.
[4] Read °स्थे.
[5] Read नाथस्य.
[6] Read पञ्चोत्तर.
[7] Read सिद्धै.
[8] Read चाळुक्य.
[9] Read सच्चक्रवर्ती.
[10] Read पालनीयः.
[11] This punctuation is expressed by some ornamental symbols.

men that of a collection of clouds, formed by the mass of the dust rising from that (*army*); (*and*) on rivers that of a shower of rain by the rutting-juice trickling from the huge temples of its (*viz.* the army's) elephants.

(V. 6.) In his race was born a prince called **Vijayâditya,** who belonged to the excellent *gôtra* of the **Mânavyas**[1] (*and was*) the abode of the goddess of victory.

(V. 7.) From him was born a moon among kings, named **Râjarâja,** who resembled Vâchaspati[2] in great wisdom (*and was*) the minister of **Viranṛisiṁha.**

(Vv. 8 and 9.) His son, the noble emperor **Vijayâditya,** who was a moon in the ocean of the **Châḷukya** race, whose great valour was equalled (*only*) by (Indra) the lord of the gods, who understood (*i.e.* fulfilled) the desires of scholars, (*and*) who resembled the mine of gems (*i.e.* the ocean) in virtues, gave for ever, in order to obtain the objects of (*his*) desires, ten pair and five (*i.e.* twenty-five) cows (*which had to supply ghee*) for a lamp, to the great lord of **Kûrma,**— hail! in the prosperous **Śâka** year measured by the arrows (5), the treasures (9), the moon (1) and the earth (1),— (*i.e.* **1195**),— while the sun stood in Tulá, on the day of Rudra, on a Wednesday combined with the bright (*fortnight*).[3]

(V. 10.) By (*all*) pure-minded *Vaishṇavas* and by (*all*) villagers who know the law, this charity should be for ever assiduously protected.

B.— Dated Śaka-Saṁvat 1199.[4]

TEXT.

1 स्वस्ति श्रीशकवत्सरे [5][नव]निधिचोणींदुभिस्सम्मिते दीपार्त्थं[6] कमठा[कृते]-

2 [7]म्मुंररिपोराचंद्रतारागणं [।*] पंच[ा]श(ा)त्प्रवराच्छगां[8] गुणनिधि[:*] श्रीकी-

3 [9]र्त्तिविश्वैतरां [सं]प्र[ा*]दात् पुरुषोत्तमक्षि[ति]पति[:*] श्रीर[ा*]जराज[ा]-

4 त्मजः । [१*] शक[व*]र्षंबुलु ॥[10] ११९९[11] यगुनेंटि श्रीकूर्म्मन[ा*]थदेवर-[12]

5 कुनखंडदीपमु संततमै चेसुटकु र[ा*]जराजदेवनि[13] को-

6 डुकु पुरुषोत्तमदेवचक्रवर्त्ति पेट्टिन गोर्रियलु एंबयि-

7 रेंडु [॥*] ई धर्म्मुंबु वैष्णवरक्ष(:) ।

TRANSLATION.

(Verse 1.) Hail! In the properous **Śaka** year measured by nine, the treasures (9), the earth (1) and the moon (1),— (*i.e.* **1199**),— the virtuous prince **Purushôttama,** the son of the

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[1] The author of the inscription uses, instead of *Mânavya*, the form *Mânavyasa*, which is due to a wrong etymology, as *Haritasa*, above, Vol. III. p. 255, note 4.

[2] *I.e.* Bṛihaspati, the minister of Indra.

[3] On this date Professor Kielhorn remarks:—"The date did not fall on a Wednesday in Śaka-Saṁvat 1195 current or expired. The date corresponds, for Śaka-Saṁvat 1195 current, to Tuesday, 4th October A.D. 1272; and for Śaka-Saṁvat 1195 expired, to Monday, 23rd October A.D. 1273. So the probability is that *Saumyavâré* (l. 20), 'on a Wednesday,' is wrong for *Sômavâré*, 'on a Monday.'"

[4] No. 359 of the Government Epigraphist's collection for 1896.

[5] The word नव is written on an erasure.

[6] Read दीपार्थं.

[7] The four syllables र्म्मुंररिपो seem to be written on an erasure.

[8] Read °वरच्छगा.

[9] Read °र्त्तिर्द्वेष्टा°.

[10] In the place of this sign of punctuation, which is superfluous, the figure "1" had been originally engraved.

[11] The first and third figure of "1199" are engraved on erasures.

[12] Read नाथ.

[13] Read देवुनि.

glorious **Râjarâja**, gave, for the greater increase of (*his*) prosperity and fame, fifty excellent ewes (*which had to supply ghee*) for a lamp, as long as the moon and the host of stars endure, to Mura's enemy (*i.e.* Vishṇu) who has the form of a tortoise.[1]

(Line 4). In the **Śaka** year **1199**, the emperor **Purushôttamadêva**, the son of **Râjarâjadêva**, gave to the god who is the lord of **Śrikûrma** fifty-two ewes, in order to keep a perpetual lamp (*burning*) for ever.

(L. 7.) This charity is placed under the protection of (all) *Vaishṇavas.*

C.— Dated Śaka-Saṁvat 1231.[2]

TEXT.

South Face.[3]

1 स्वस्ति श्रीशाकवर्षे शशिगुणरविगे चा[श्वयु]-
2 [क्श]क्लपक्षे मासि कौंतेयतिथ्यां सुर-
3 गुरुदिवसे कूर्म्मनाथस्य विष्णोः [।*] प्रादा-
4 त्[4] श्रिंगारभोगं दशयुगळयुगं नि-
5 ष्कमाचंद्रतारं [5]श्रीमच्छाळुक्यवंशो-
6 दधितुहिनकराद्विश्वनाथाभिधानात् [॥ १*]
7 [6]श्रीमत्जोय्यनविश्वनाथमनघं श्रीकार्य्यमाचर्य्यकं
8 क्रत्वा [7]कूर्म्म(मद्दोध)पुरोश्वरस्य [8]भगवत्श्रिंगारवार[ा*][श्रि]येः ।
9 भूयाद्यो दनुजारिविक्रमजितश्चामंत्तचूडामणेस्तस्य श्री-
10 पुरुषोत्तमक्षि[ति]पतेः पुत्रस्य संप्पत्तये । [२*] स्वस्ति श्रीशकवर्ष-
11 भुलु[9] १२३१गुनें[ट्टि] श्रीजग[न्न]ाथदेवर विजयराज्यसं[व]त्सरंबु-

East Face.

12 लु [३]गु श्राह्नि कन्यशुक्ल ५यु गुरुवारमुन श्रीवीरवाणुदेवजो[य्य]-
13 नंगारि वेहरणमुनंदु श्रीकूर्म्मस्वामिकि चालुक्यचक्रवर्त्तुलै-
14 न मानव्यसगोत्रुलु [10]श्रीपुरुषोत्तमदेवजीय्यनंगारि [11]सुपुत्रुंडै-
15 न श्रीविश्वनाथदेवजीय्यन दमकुनायुरारोग्यैश्वर्य्य[ा*]भिवि-[12]
16 ध्वियुं वुत्रपौत्रसम्विध्वियुं[13] गला . . . .

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[1] *Kamaṭha* is synonymous with *kûrma*, from which the name Śrikûrmam is derived.
[2] No. 332 of the Government Epigraphist's collection for 1896.
[3] The figure of a boar— the crest of the Châlukyas— is engraved on the left of lines 1 to 6.
[4] Read प्रादाच्छृङ्गार°.
[5] Read श्रीमच्चाळुक्य.
[6] Read श्रीमज्जो°.
[7] The engraver has placed horizontal lines over the three syllables मद्दोध in order to show that they have to be omitted.
[8] Read भगवच्छृङ्गार.
[9] Read लु.
[10] Read पुरुषोत्तम.
[11] The पु of सुपुत्रुं° is entered below the line; the second part of the *ai* of °डैन stands at the beginning of the next line.
[12] Read °भिवृद्धि°.
[13] Read समृद्धि°.

North Face.

28 श्रीकूर्म्मनायनि[1] भंड्डारमुनं बेट्टिन गंड्डमाड्लु ४० [।*] इ[2] धर्म्मु-
29 वु श्रीकूर्म्मस्वामिकिनाचांद्रार्क्कस्थाइगा[3] श्रीविश्वनाथभोगमु चे-
30 ल्लंग्गलयदि [॥*] . . . .

TRANSLATION.

(Verses 1 and 2.) Hail! In the prosperous **Śâka** year containing the moon (1), the qualities (3) and the suns (12),— (*i.e.* **1231**),— in the bright fortnight of the month of Aśvayuj, on the Kauntêya-*tithi*, on a Thursday,[4]— having founded (*in the temple*) of the lord of **Kûrmapuri**, who is an ocean of divine love, the sinless (*and*) wonderful rite (*called*) " the holy (*rite of*) Jiyyana-Viśvanâtha" after that moon in the ocean of the glorious **Chaḷukya** race, who was named **Viśvanâtha,**— he (*viz.* Viśvanâtha) gave to Vishṇu, the lord of **Kûrma,** ten double pairs (*i.e.* 40) *nishkas* (as) *śṛiṅgâra-bhôga,*[5] (which is to continue) as long as the moon and the stars, (*and*) which may confer prosperity on this (Viśvanâtha), the crest-jewel among *Sâmantas*, who surpasses (Indra) the enemy of Danu's sons in prowess, (*and who is*) the son of the glorious prince **Purushôttama**!

(Line 10.) Hail! In the **[3rd]** year of the victorious reign of the glorious **Jagannâtha-dêva,** (*which was*) the prosperous **Śaka** year **1231,** on Thursday, the 5th (*tithi*) of the bright (*fortnight of the month*) of Kanyâ,— while the glorious **Vîrabâṇudêva-Jiyya** was ruling,[6]— the glorious **Viśvanâthadêva-Jiyya,** the virtuous son of the glorious **Purushôttamadêva-Jiyya** who was a **Châlukya** emperor (*and*) belonged to the *gôtra* of the **Mânavyas,** paid 40 *gaṇḍa-māḍas* into the treasury of the lord of **Śrîkûrma** . . . . in order to obtain for himself long life, health, wealth and prosperity, and an abundance of sons and grand-sons.

(L. 28.) May this charity belong to the lord of **Śrîkûrma,** as long as the moon and the sun exist, (*under the name of*) " the holy *Viśvanâtha-bhôga*! " . . . .

D.— Dated Śaka-Saṁvat 1240.[7]

TEXT.

1 श्रीः [।*] सोमान्वये समभवत्[8] भुव राजराजदेवस्सतामभिमतो नृ-
2 पचक्रवर्त्तिः[9] । तत्सूनुरासविजयो विजयार्क्कदेवनामा मनो-
3 ज्ञचरितस्सुकृती कृतज्ञः ॥ [१*] तद्भ्राता पुरुषोत्तमो गुणनिधिर्द्देवो
4 दयावारिधिः श्रीकूर्म्म[ा]यतनप्रसन्ननृहरेस्सत्पुत्रद[ा]तुः

[1] Read नायनि. [2] Read ई. [3] Read °चन्द्रार्कस्थायिगा.

[4] Regarding this date and the corresponding one in the Telugu portion (ll. 10-12) Professor Kielhorn remarks :— " I have not found *Kauntêya* anywhere for 5 (or any other number); but taking the date to be Śaka-Saṁvat 1231, Thursday, the 5th *tithi* of the bright half of the lunar month Âśvina and the solar month of Kanyâ, I find that it is incorrect for Śaka-Saṁvat 1231 current and expired (as well as for 1230 current and 1232 expired). It would correspond, for Śaka-Saṁvat 1231 current, to Friday, 20th September A.D. 1308, when the 5th *tithi* ended 23 h. 39 m.; and for Śaka-Savat 1231 expired, to Tuesday, 9th September A.D. 1309, when the 5th *tithi* ended 23 h. 5 m. So the date is of no value."

[5] This technical term appears to mean a fund for defraying the expenses of the rite founded by Viśvanâtha. In l. 29 below it is called *Śrî-Viśvanâtha-bhôga*.

[6] The term *vehâraṇa* is probably a *tadbhava* of *vihâraṇa*, 'roaming.'

[7] No. 288 of the Government Epigraphist's collection for 1896.

[8] Read समभवद्भुवि. [9] Read °वर्ती.

5 प्रभोः । शाके व्योमयुगो[षा]दीदितियुत्[1] वर्षे नभोवस्यदात्

6 दिव्यं र [2]सप्तसुवर्णनिष्ककलितं ग्रैवेयकं[3] कांतिमत् [॥ २*] एषा नृसिंह-[4]

7 कविना कथिता[5] प्रशस्तिः ।[6]

TRANSLATION.

Prosperity! (Verse 1.) In the race of the Moon was born on earth king **Râjarâja**, an emperor among princes, who was beloved by good people. His son (*was*) a victorious, righteous (*and*) grateful king, named **Vijayârka**, whose conduct was pure.

(V. 2.) His brother, the virtuous king **Purushôttama**, gave to the merciful lord Nṛihari (Vishṇu) who is pleased to reside at **Śrîkûrma**, (*and who is*) a giver of virtuous sons, a heavenly, charming necklace, made of seven *nishkas* of gold, in the **Śâka** year containing the sky (0), the ages (4) and the suns (12),—(*i.e.* **1240**),—in the month of Nabhas.

(Line 6.) This eulogy (*praśasti*) was composed by the poet Nṛisiṁha.

No. 5.—TWO GRANTS OF DADDA IV. PRASANTARAGA; [CHEDI-]SAMVAT 392.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

I here re-edit the two inscriptions of the Gurjara chief Dadda IV.,[7] which were discovered in 1895 by Mr. Vithal Nagar of Baroda.[8] At my request, Dr. Hultzsch obtained the originals from the owner, Dhed Narayan of **Sañkhêḍâ** in the Baroda division, through the kind offices of Colonel N. C. Martelli, Agent to the Governor-General at Baroda. Dr. Hultzsch's impressions yield some better readings, among which however only one, *khadira* for *vihira* (No. II. l. 11) affects the sense. The grants, which have been drawn up on the same day, by the same writer, and in favour of the same person, are written each on two plates, showing, as is usual in Gurjara *śâsanas*, each two holes for the (now lost) rings. The plates of No. I. measure 10 inches by 5¾, and those of No. II. 10 inches by 6.

The **characters** show the western variety of the southern alphabets, which is found regularly in the inscriptions of the kings of Valabhî, of the Gurjaras of Broach, of their successors, the Râṭhôrs, and of some other dynasties.[9] As might be expected, they agree in particular very closely with the Khêḍâ grants[10] of the same Dadda, written in (Chêdi-)Saṁvat 380 and 385 by the same writer, with which they share the use of the characteristic little buttons at the tops of the vertical strokes. Nevertheless there are small differences in some letters, which extend even to these two new documents, where *e.g.* the medial *î* of No. I. does not agree with that of No. II. Much greater and more important variations appear in the

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[1] Read °दीधितियुते वर्षे नभोमास्यदाद्दिव्यं.

[2] Read सुवर्ण.

[3] Read ग्रैवेयकं.

[4] Read नृसिंह.

[5] Read कथिता.

[6] This is a single *pâda* in the Vasantatilakâ metre.

[7] Those who consider the three Gurjara grants of Śaka-Saṁvat 400, 415 and 417 to be spurious, call this prince Dadda II. Praśântarâga.

[8] A German paper on the two inscriptions appeared in the *Sitzungsberichte der philos.-histor. Classe der Wiener Akademie*, Vol. CXXXV. No. VIII.

[9] See the *Grundriss der Indo-Arischen Philologie und Altertumskunde*, Vol. I. Part ii. (*Palæography*), paragraph 28, A.

[10] *Jour. Roy. As. Soc.*, N. S., Vol. I. p. 247 ff.; *Ind. Ant.* Vol. XIII. p. 78.

Valabhî *śâsanas*, stated to have been written by the same writer, as may be seen from a comparison of those drawn up by the *diviranati* Skandabhaṭa. Among the signs of interpunctuation we find, besides single and double vertical strokes, a single dot, *e.g.* after °*sîmni* (No. I. l. 10) and after °*sandhiś=cha* (No. I. l. 13), as well as a double point,[1] looking like a *visarga*, after *vaṭavṛikshaś=cha* (No. II. l. 11). The language, except in the imprecatory verses from the *Mahâbhârata*, is good Sanskṛit prose, and the orthographical and clerical mistakes are very few.

The form of the two grants, likewise, closely agrees with that of the Khêḍâ *śâsanas*, differing chiefly by the shortness of the *Praśasti*. While the Khêḍâ grants contain, in accordance with the rules of the *Smṛiti*,[2] descriptions of three generations of princes, the new inscriptions offer only the eulogy of the donor. This, of course, is literally identical in the four documents. In the technical parts of the four inscriptions there are only small verbal differences, which, however, extend even to the two Saṅkhêḍâ *śâsanas*. Though they do not affect the general meaning, they are very instructive for the manner in which the clerks of ancient India worked. These men apparently cared for exactness not more than the modern Karkuns, since we see here that the same writer, though working according to an older office copy, permitted himself to introduce small changes in two documents which he drafted on the same day.

The object of the grants is to convey two fields, one at **Suvarṇârapalli** (No. I.) and one at **Kshîrasara** (No. II.) in the **Saṁgamakhêṭaka-vishaya**, to the Brâhmaṇ Sûrya for the purpose of defraying the expense of his sacrifices. The gain from these inscriptions for the history of the **Gurjaras of Broach** is but small. Their date, **the full-moon day of Vaiśâkha of (Chêdi-)Saṁvat 392**, shows, however, that **Dadda IV. Praśântarâga** ruled at least until **A.D. 641-2**, and that the Saṅkhêḍâ grant[3] of (Chêdi-)Saṁvat 391 was really issued during Dadda's reign as Mr. Dhruva conjectured. Its grantor, Raṇagraha, the son of Vîtarâga, whom Mr. Dhruva rightly considers to be a brother of our Dadda, probably held some villages as his *grâs*. Further, the two inscriptions show that the territory of the Gurjaras extended up to the frontiers of Khandesh and Mâlva. For the town, after which the Saṁgamakhêṭaka-vishaya was named, is undoubtedly the modern **Saṅkhêḍâ**. Saṁgamakhêṭaka means etymologically 'the village at the confluence (of two rivers),' and the Unchh and the Or[4] join near Saṅkhêḍâ. The *vishaya* or province of Saṁgamakhêṭaka probably included the Saṅkhêḍâ Prânt of the Gaikôvâḍ's possessions, as well as the neighbouring portion of the Rêvâkâṇṭhâ Agency, still called Saṅkhêḍâ Mêvâs.[5] The partial identity of the names of the two districts indicates that they once belonged to a larger province, the capital of which was Saṅkhêḍâ. As the Trigonometrical Survey maps of these districts are not accessible to me, I am unable to fully prove these assertions by the identification of the villages of **Aṭavîpâṭaka, Kukkuṭavallikâ, Kshîrasara** and **Suvarṇârapalli**, mentioned in the two grants. But I may state that an old map of Gujarât in my possession shows south-east of Saonkaira (Saṅkhêḍâ) the village of Kookreylee **(Kukrêlî)**, the name of which corresponds to Kukkuṭavalli.

The donee, the Brâhmaṇ Sûrya, who lived in **Kshîrasara**, belonged to the Bharadvâja *gôtra* and studied the Mâdhyandina recension of the White Yajurvêda, was an emigrant from **Daśapura**, the modern Man-Dasôr in Western Mâlva.[6] The corporation of the Chaturvêdins of

[1] See the section of the *Grundriss* quoted, paragraph 36, C. 5 (p. 84). Numerous instances, in which this sign is used, have been found of late by Professor Knauer in the MSS. of the *Mânava-Gṛihyasûtra*; see the Preface to his edition.

[2] See the *Grundriss der Indo-Ar Phil. und Altertumsk.*, Vol. II. Part 8 (*Recht und Sitte*), p. 114, and Prof. J. Jolly's article in the *Zeitschrift der Deutschen Morg. Gesellschaft*, quoted there.

[3] *Ep. Ind.* Vol. II. p. 21 f. [4] *Bombay Gazetteer*, Vol. VII. p. 355. [5] *Ibid.* Vol. VI. p. 14 ff.

[6] See Dr. Fleet's *Gupta Inscriptions*, pp. 79, 142. Add to Dr. Fleet's list of passages, mentioning Daśapura, *Mêghadûta*, verse 48 (Wilson).

Daśapura is mentioned in the spurious grant[1] of Dharasêna II., dated Śaka-Saṁvat 400, and a member of the Brâhmaṇ caste of Daśapura (*Daśapura-jñâti*) composed the Chitôrgaḍh inscription of Môkala of Mêvâḍ.[2] At present Daśapuriyas are not found in Gujarât.

The writer of the grant, the *Sâṁdhivigrahika* **Rêva**, is known from the Khêḍâ grants. The name of the *dûtaka*, **Karka**, in No. II. line 27, is new. His title, *bhôgikapâlaka*, literally 'the protector of the *bhôgikas* or village proprietors,' the technical meaning of which is not known to me, occurs also in the Saṅkhêḍâ grant of Saṁvat 391, where in line 9 the facsimile has *dûtakô=tra bhôgikapâlaka-Dujjâna*, and not, as Mr. Dhruva reads, *bhôgika-Pâlakaṭu-jñâna*.

TEXT OF NO. I.[3]

First Plate.

1 ओं[4] स्वस्ति नान्दीपुराम्बुजलघनपटलनिर्ग्गतरजनिकरकरावबोधितकुमुदधवलयशः-

2 प्रतानास्थगितनभोमण्डलोनेकसमरसंकटप्रमुखागतनिहतशत्रुसामन्तकुलवधूप्रभा-[5]

3 तसमयरुदितच्छलोद्गीयमानविमलनिस्त्रिंशप्रतापो देवद्विजातिगुरुचरणकमलप्रणा-[6]

4 मोद्घृष्टवज्रमणिकोटिरुचिरदीधितिविराजितमकुटोद्भासितशिराः दीनानाथातुराभ्या-[7]

5 गतार्त्थिजनाक्लिष्टपरिपूरितविभवमनोरथोपचीयमानत्रिविष्टपैकसहायधर्म्मसं-[8]

6 चयः प्रणयपरिकुपितमानिनीजनप्रणामपूर्व्वमधुरवचनोपपादितप्रसादप्रकाशी-[9]

7 कृतविदग्धनागरकस्वभावो विमलगुणकिरणपंजराक्षिप्तबहलकलितिमिरनिचयः[10]

8 समधिगतपञ्चमहाशब्दश्रीदद्दकुशली सर्व्वानेव राजसामन्तभोगिकविषयपतिराष्ट्र-[11]

9 ग्राममहत्तराधिकारिकादीन्समनुदर्शयत्यस्तु वो विदितमस्माभिः सङ्गम-
खेटकविष-[12]

10 यान्तर्ग्गत-

No. I.	No. II.
सुवर्ण्णारपल्लिग्रामे पूर्व्वसीम्नि । तद्विय-	चीरसरग्रामोपरदक्षिणसीम्न[13] वृह-
यमानेन व्रीहिपिटकवापं क्षेत्रं । [11]	[10] न्मानेन व्रीहिद्वयप्रस्थवापं क्षेत्रं
[य]स्याघाटनानि पूर्व्वतः चीरसरग्राम-	यस्य पूर्व्वतः खम्भो षड्डोलहद्दः
सीमासन्धिः उत्तरतः कुक्कुटवल्लिकाग्राम-	उत्तरतः ग्रा हद्दः [11] व-

[1] *Ind. Ant.* Vol. X. p. 284, l. 17.

[2] *Ep. Ind.* Vol. II. p. 420, l. 52.

[3] From ink-impressions received from Dr. Hultzsch.

[4] Expressed by a symbol.

[5] In No. II. line 1 ends with °स्थगि°.— No. II. has °सङ्कट°.

[6] In No. II. line 2 ends with °च्छलो°.

[7] In No. II. line 3 ends with °मणिका(की)°.— Read °मुकुटो° with No. II.

[8] In No. II. line 4 ends with °पूरित°.

[9] In No. II. line 5 ends with °मानिनी°.

[10] In No. II. line 6 ends with विमल°.— No. II. has °पञ्जरा°.

[11] In No. II. line 7 ends with कुशली.

[12] No. II. has °राधिकाधिकादी°.— In No. II. line 8 ends with °न्समनुदर्शयत्यस्तु.

[13] Read °ग्रामोपरदक्षिणसीम्नि.

No. I.

सीमासन्धिः [12] अपरतः ब्रह्मदेयचेत्रं वटहची[2] । तलाद्दका च । दक्षिणतः सुवर्ण्णारपल्लिग्रामगामी पंन्थाः[4] [13] अटवीपाटकग्रामसन्धिश्च । एवमेतच्चतुराघाटनविशुद्धं चेत्रं सोद्रङ्गं

No. II.

टहचश ॥[1] अपरतः खदिरबदरिग्निची[3] । दक्षिणतः ग्रल्वली[5] । भूतवटश्चैवमेतच्चतु- [12] राघाटनविशुद्धं सग्रोवरं सोद्रङ्ग-

14 सोपरिकरं सर्व्वादानसंग्राह्यं सर्व्वदित्यविष्टिप्रातिभेदिकापरिहीणं[6]

Second Plate.

15 भूमिच्छिद्रन्यायेनाचाटभटप्रावेश्यमाचन्द्रार्क्कार्ण्णवक्षितिस्थितिसमकालीनं[7]

16 पुत्रपौत्रान्वयभोग्यं दाशपुरविनिर्ग्गतचौरसग्रामवास्तव्यभरद्वाजसगोत्रवाजिस-[8]

17 नेयमाध्यन्दिनसब्रह्मचारिब्राह्मणसूर्य्याय बलिचरुवैश्वदेवाग्निहोत्रपञ्चमहायज्ञादिक्रि-[9]

18 योत्सर्प्पणार्थं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये वैशाखशुक्लपञ्चदश्यासुदकातिसर्ग्गेण-[10]

19 तिसृष्टं यतोस्यास्मद्वंश्यैरन्यैर्व्वागामिभोगपतिभिः प्रबलपवनप्ररितोदधिजलतरङ्गचञ्चलं[11]

20 जीवलोकमभावानुगतानसारान्विभवान्दीर्घकालश्रेयसश्च गुणानाकलय्य सामान्यभोगभूप्र-[12]

21 दानफलेप्सुभिः शशिकररुचिरं यशश्चिराय चिचीषुभिरयमस्मद्दायोनुमन्तव्यः पालयितव्यश्च ।[13]

22 यो वाज्ञानतिमिरपटलावृतमतिराच्छिन्द्यादाच्छिद्यमानकं वानुमोदेत स पञ्चभिर्म्महापातकैः संयुक्तः[14]

23 स्यादित्युक्तञ्च भगवता वेदव्यासेन व्यासेन । षष्टिं वर्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः [।*] आच्छेत्ता चानुम-[15]

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[1] This sign of interpunctuation looks like a *visarga*.

[2] Read °हची.

[3] Read वटवृचः.

[4] Read पन्थाः.

[5] Read शल्मली.

[6] In No. II. line 12 ends with °विष्टिप्रा°.

[7] In No. II. line 13 ends with °स्थितिस°.

[8] Read दशपुर° with No. II., which omits °ग्राम° and reads °निवासि° for °वास्तव्य°.— In No. II. line 14 and plate i. end with °भरद्वाज°.— Read °वाजसनेय° with No. II.

[9] No. II. has बलीचरु°.— In No. II. line 15 ends with °वैश्वदे°.— No. II. has °होत्रपञ्चमपञ्च°.

[10] In No. II. line 16 ends with °शुक्ले.— No. II. omits °श and has वैशाखपौर्ण्णमास्याम्°.

[11] In No. II. line 17 ends with °भोगपति°.— Read °प्रेरितो° and °तरंग° with No. II.

[12] In No. II. line 18 ends with °सारान्वीभवा°.

[13] In No. II. line 19 ends with °रुचिरं.

[14] In No. II. line 20 ends with °पटला°.— No. II. has wrongly वानमोदेत.— Read °पातकै° with No. II., which has °श्चयुक्तश्या°.

[15] In No. II. line 21 ends with °व्यास°.—No. II. has व्यासेन and भूमद:—In No. II. line 22 ends with चाच्छेत्ता.

Sankheda Plates of Dadda IV.—[Chedi-] Samvat 392.

No. I.

ii.

E. HULTZSCH. SCALE TWO THIRDS. W. GRIGGS, PHOTO-LITH.

Sankheda Plates of Dadda IV.—[Chedi-] Samvat 392.

No. II.

i.

ii.

E. HULTZSCH.

SCALE TWO THIRDS.

W. GRIGGS, PHOTO-LITH.

24 न्ता च ताम्येव नरके वसेत् ॥ वन्ध्याटवीष्वतोयासु शुष्ककोटरवासिनः [।*] क्षष्णाहयो हि जायन्ते भूमिदायं हर-[1]

25 न्ति ये ॥ बहुभिर्व्वसुधा भुक्ता राजभिः सगरादिभिः [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ यानीह ताद-[2]

26 नि पुरा नरेन्द्रैर्द्दानानि धर्म्मार्त्थयशस्कराणि [।*] निर्म्मुक्तमाल्यप्रतिमानि तानि को नाम साधुः पुनराददीत ॥ स्वद-[3]

27 त्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर । मह्रीं मह्रिमतां श्रेष्ठ दानाच्छ्रे-योनुपालनमिति[4] [॥*]

No. I.

संवत्सरशतत्रये [28] दि[न]वत्यधिके वैशाखशुद्धपञ्चदश्यां स्वमुखाज्ञया लिखि-तमिदं सन्धिविग्रहकरणाधिक्रतरेवेण [29] सं ३०० ९० २ वैशाख शु १० ५ दिनकरचरणार्च्चनरतस्य श्रीवीत-रागसूनोः स्वहस्तोयं श्रीप्रशान्तरागस्य [॥*]

No. II.

संवत्सरशतत्रये द्विनवत्यधि- [27] के वैशाखपौर्ण्णमास्यां भोगिकपालककर्क्कदूतकं लिखितं सान्धिविग्रहिकरेवेण स्वमुखाज्ञ-येति [28] सं ३०० ९० २ वैशाख शु १० ५ दिनकरचरणार्च्चनरतस्य श्रीवीत-रागसूनोः स्वहस्तोयं श्रीप्रशा- [29] न्तरागस्य ॥

No. 6.—EIGHT VATTELUTTU INSCRIPTIONS OF CHOLA KINGS.

By E. Hultzsch, Ph.D.

Professor Bühler in his *Indian Palæography* (p. 72 f. of the German edition) and Mr. Venkayya in his paper on the Kôṭṭayam plate of Vîra-Râghava (above, Vol. IV. p. 293) have lately urged the necessity of publishing **Vaṭṭeḻuttu** inscriptions, the dates of which can be fixed with some certainty. Hence I take this opportunity for issuing mechanical copies of eight Chôḷa inscriptions. None of these is in a condition of complete preservation; but I trust that, even in their necessarily imperfect state, the accompanying facsimiles will prove useful for tracing the development of the Vaṭṭeḻuttu alphabet.

Five of the inscriptions (A. to E.) are engraved on two boulders in the Sthâṇunâtha temple at Suchîndram between Kôṭṭâṟu and Cape Comorin in the Travancore State, and the remaining three (F. to H.) on the north wall of the shrine in the Râmasvâmin temple at **Shêrmâdêvi** in the Tinnevelly district. They belong to the reigns of the Chôḷa kings

[1] No. II. omits the verse व(वि)न्ध्याटवीष्वित्यादि.
[2] No. II has राजभिश्च°.— In No. II. line 23 ends with यस्य यस्य.— Read यानीह दत्तानि with No. II.
[3] In No. II. line 24 ends with °यशस्कराणि.— No. II. has निर्मुक्त°.
[4] In No. II. line 25 ends with यत्नाद्र°.— No. II. has मह्रिं.— Read महीमतां.— No. II. has °पालनं ॥ इति.

Parakêsarivarman (A.), **Parântaka I.** (B.), **Râjarâja I.** (C. to G.) and **Râjêndra-Chôḷa I.** (H.). The fact that all these inscriptions are found in the extreme south of the peninsula proves, what the Vaṭṭeḻuttu inscriptions of the earlier Pâṇḍya kings suggest, that, about the 10th century of our era, the Vaṭṭeḻuttu was current in the country of the **Pâṇḍyas,** but unknown in the native territory of their Chôḷa conquerors.

The characters of the subjoined inscriptions agree more closely with those of the **Cochin** and **Tirunelli** plates[1] than with those of the plates of Jaṭilavarman.[2] Throughout F., G. and H. once in C.[3] and twice in D.[4] occurs a variant of *y*, which is known from the Kôṭṭayam plates of Sthâṇu-Ravi.[5] In H. the double *k* is written as a group, as in many inscriptions in the Tamiḻ alphabet. As in all other Vaṭṭeḻuttu inscriptions, **Grantha** letters are occasionally used in the subjoined eight records. The following is a list of the Grantha words and letters :—

Svasti śrî at the beginning of each of the eight inscriptions.— A., l. 11, *sabhai*.— C., l. 4, *brahma* ; l. 5, *Mahâdê*; l. 11, *sabhai*.— D., ll. 4 and 6, *ja* of *Râjarâja* ; l. 7 f., *brahma* and *m* of *brahmadêyam*, and *Sujintira*.— E., l. 8, *brahmadê* and *mah[â*]sabhai*.— F., ll. 3 and 4, *Râjarâja* ; l. 4 f., *brahma*, *mahâ* and *chchaturvvê*.— H., l. 1, *śrî* and *jêndra* of *śrî-Râjêndra*, *ja* of *Irâjarâja* ; l. 2, *brahma* ; ll. 2, 8 and 9, *sa* of *Vaigâṇasa* ; ll. 5 and 6, *śrî*.

A.—Inscription in the Sthâṇunâtha temple at Śuchindram.[6]

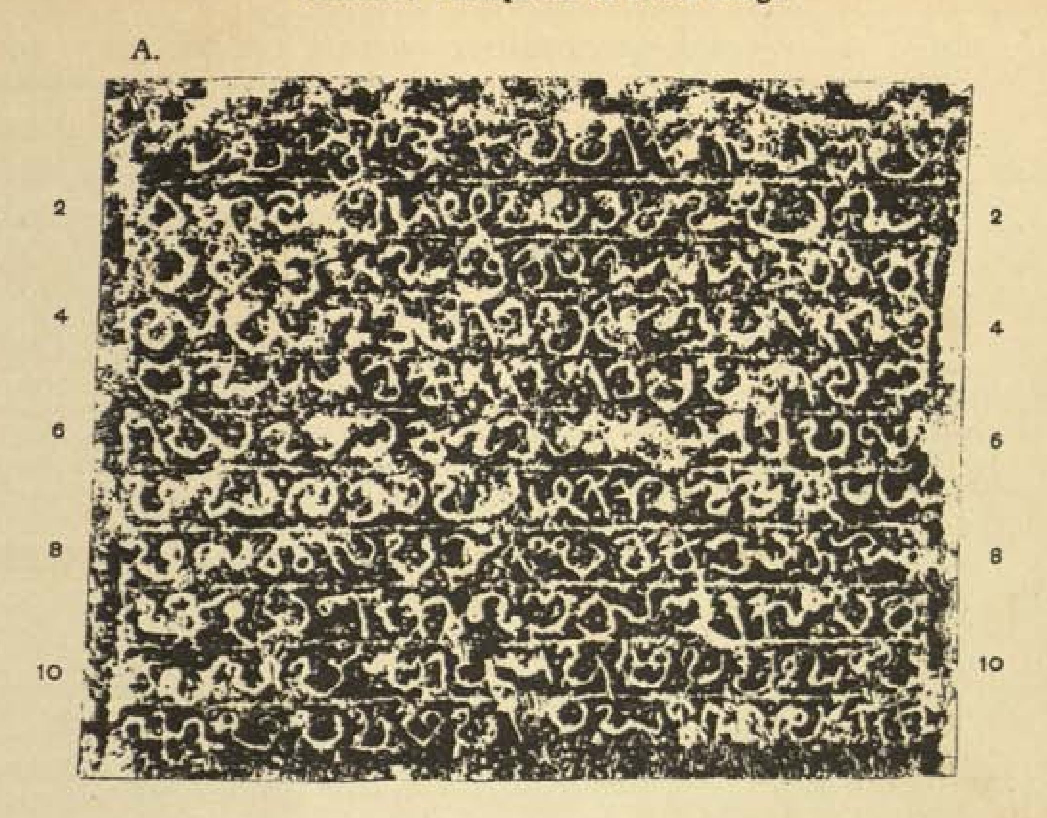
This inscription records the gift of a lamp to the Śiva temple at **Tiruchchivindiram,** the modern Śuchindram, and is dated in the 34th year of the reign of the ancient **Chôḷa** king **Parakêsarivarman.**[7] As we know from the large Leyden grant and from actual examples in the history of the later Chôḷas that the titles Râjakêsarin and Parakêsarin were borne alternately by reigning kings,[8] some of those inscriptions which are dated in the reign of Parakêsarivarman—without any distinguishing epithet, as *Madirai-koṇḍa* in the case of Parântaka I.,—may perhaps be attributed to **Vijayâlaya,** the grandfather of Parântaka I. and the earliest historical person that is referred to in two genealogical inscriptions of the Chôḷa dynasty.[9]

TEXT.[10]

1 Svasti śrî [||*] Kô=Pparakê[śa]ri[vaṉma]-
2 ṟkku[11] y[â]ṇḍu muppattu-nâlu i-
3 vv-[â]ṇ[ḍ]u Nâñji-nâ[ṭ]ṭu Tiruch-
4 chivindirattu [M]âd[ê]varkku Te-
5 ṉ-nâṭṭu Talaikkuḷattu [A]raiyaṉ=A-
6 ravin[daṉ] śandi[r-âd]i[tta]-va[la]-
7 m[12] niyadi uḷakku ne[y] muṭṭ[â]-
8 mal erivadâga vaichcha tiru-no-
9 ndâ-viḷakku oṉṟiṉukku vaich[cha*]
10 [ś]âvâ [mû]vâ pêr âḍu a[m]badu [|*] [i]vai
11 aimbadum parad[ai]-sabhaiyârkku [||*]

[1] Above, Vol. III. p. 66 ff. and *Ind. Ant.* Vol. XX. p. 285 ff.
[2] *Ibid.* Vol. XXII. p. 57 ff.
[3] In the second *yâṇḍu* of line 2.
[4] In *yam*, l. 8, and *uḍaiya*, l. 12.
[5] Compare above, Vol. III. p. 66 f.
[6] No. 81 of the Government Epigraphist's collection for 1896.
[7] To the same reign belong Nos. 85 and 148 of *South-Ind. Inscr.* Vol. I., and No. 11 of Vol. III.
[8] *Ibid.* Vol. I. p. 141, note 4.
[9] *Ibid.* Vol. II. p. 379. Vijayâlaya is not mentioned in the Sholinghur inscription ; above, Vol. IV. p. 222.
[10] From an inked estampage.
[11] Read *ṟku* or *rkku*.
[12] Read *-vaḷ*.

A.



B.

TRANSLATION.

Hail! Prosperity! In the **year thirty-four** (*of the reign*) of king **Parakêsarivarman,**—in this year Araiyan Aravindan of **Talaikkuḷam** in the southern country (**Teṉ-nâḍu**) gave to (*the temple of*) Mahâdêva (Śiva) at **Tiruchchivindiram** in **Nâñji-nâḍu** one sacred perpetual lamp, to burn without fail (one) *uḷakku* of ghee per day, as long as the moon and the sun exist. For (*this lamp he*) gave fifty full-grown ewes, which must neither die nor grow old.[1] These fifty (*ewes were made over*) to the members of the assembly[2] (*of the village*).

B.—Inscription in the Sthâṇunâtha temple at Śuchindram.[3]

This inscription is dated in the 40th year[4] of the reign of "Parakêsarivarman who conquered Madirai (Madhurâ) and Îḻam (Ceylon)," *i.e.* the Chôḻa king **Parântaka I.,**[5] and records that a merchant of **Karavandapuram**[6] granted two lamps to two shrines of Vishṇu, which seem to have been located in the Śiva temple at Śuchîndram.

TEXT.

1 Svasti [śrî] [||*] **Madi[raiyu]m Îḻamum** koṇḍa ˙kô=P-
2 **para[kê]śa[ri]vaṉmarkku** [yâṇ]ḍu **nâṟpadu** i-
3 v[v-âṇ]ḍu Ku[m]ba-nâ[y]iṟ[ṟu]=**Ttiruchchi-**
4 **vindirat[tu]** Emberumâṉukku=**Kkaḷak-**
5 **[k]uḍ[i]-nâṭṭu=[K]kara[va]ndapurat[tu]** vi[ý]âpâri Oru-
6 [ṅ]g[ai] Araṅga[ṉ] vaitta tiri-nondâ-viḷakku o-
7 [ṉ]ṟu niṟa [palattu] mu[ppadu] [|*] i[du] ni[śa]dam
8 uḷa[kk=a]rai ne[y] muṭṭâ[mal] pa[galu]m iravum
9 [śa]ndi[r]-âdi[tta-vaṟ] e[r]i[vadâ]ga [vi]ṭ[ṭa] [śâ]vâ mû-
10 vâ=[p]pêr=âḍ[u eḻu]ba[tt-aiñju] [|*] iva[ṉê] Tir[u]-
11 vê[ṅ]gaḍa[nilai]kku [vaitta ti]ri-[non]dâ-viḷak-
12 ku oṉṟi[ṉuk]ku [ni]śa[da]m âḻ[â]k[ku] ne[y] mêṟ-
13 [pa]ḍi [e]ri[va]dâ[ga] vi[ṭ]ṭa âḍ[u i]rubatt-ai-
14 ñju [|*] â[ga] âḍu nû[ṟum pa]raḍai-chchavai[y]â[rkku]
15 [kâṭ]ṭi=kkuḍu[t]taṉa [||*]

TRANSLATION.

Hail! Prosperity! In the **year forty** (*of the reign*) of king **Parakêsarivarman** who conquered **Madirai** and **Îḻam,**—in the month of Kumbha of this year, Oruṅgai Araṅgaṉ, a merchant of **Karavandapuram** in **Kaḷakkuḍi-nâḍu**, gave one perpetual lamp,[7] weighing thirty *palam*, to (*the temple of*) Emberumâṉ (Vishṇu) at **Tiruchchivindiram.** In order that this

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[1] *I.e.* which have to be replaced by fresh ones when they die or cease to supply milk for the ghee; compare *South-Ind. Inscr.* Vol. II. p. 375, note 3.

[2] *Sabhai* or *śavai* is the Tamiḻ form of the Sanskṛit *sabhâ*, and *paraḍai* is perhaps a corruption of the Sanskṛit *parishad*.

[3] No. 82 of the Government Epigraphist's collection for 1896.

[4] An inscription of the same year is noticed in *South-Ind. Inscr.* Vol. II. p. 374 and note 8.

[5] See *ibid.* p. 379 and note 8.

[6] The same place is mentioned in two Pâṇḍya inscriptions; *Ind. Ant.* Vol. XXII. pp. 67 and 74.

[7] As stated in *South-Ind. Inscr.* Vol. II. p. 132, note 3, *nondâ-viḷakku* or *nandâ-viḷakku* are corruptions of *nandâ-viḷakku*, which occurs in H., line 4, and in an inscription at Tirukkaḻukkuṉṟam (above, Vol. III. p. 284). The form *tiri-nondâ-viḷakku* in the present inscription further suggests that *tiru-nandâ-viḷakku*, 'a sacred lamp which is never trimmed,' has been developed by folk etymology from *tiri-nandâ-viḷakku*, 'a lamp the wick of which is never trimmed' (because ghee is continually supplied to it).

(*lamp*) might burn without fail, as long as the moon and the sun exist, during day and night, (one) *uḷakku* and a half of ghee per day, (*he*) granted seventy-five full-grown ewes, which must neither die nor grow old.[1] For one (*other*) perpetual lamp, which the same person gave to (*the shrine of*) Tiruvêṅgaḍa[nilai],[2] (*he*) granted twenty-five ewes, in order that (*this lamp*) might burn, in the same manner as stated above, (one) *âḻâkku*[3] of ghee per day. Altogether one hundred ewes were shown and made over to the members of the assembly.

C.—Inscription in the Sthâṇunâtha temple at Śuchindram.[4]

This inscription records the gift of a lamp by a native of Ceylon (**Îḻa-nâḍu**) in the 10th year of the reign of the **Chôḻa** king **Râjarâja I.**, who ascended the throne in A.D. 985.[5]

TEXT.

1 Svasti śri [||*] Kô Irâśairâśa-Kêśarivaṉ-
2 markku yâṇḍu pattâm yâṇḍu tuḍaṅ-
3 giṉa Kaṟkaḍaga-ñâ[yi*]ṟṟu [Nâ]ñji-nâṭ[ṭu]
4 brahmadêyam Tiruchchi[v]in[di]rat[tu]
5 Mahâdêvark[ku Îḻa-[nâ]ṭṭu Maḷa[va]-
6 [raiya]ṉ [Śe]ṉ[ṉi] Ka[ṇḍa]ṉ [niśada]m u[ḻa]-
7 k[ku] ney śandir-âditta-val ira-
8 [vu]m pa[ga]lum [mu*][ṭ]ṭâ[ma]l erivadâga [vai]-
9 chcha tir[u]-nondâ-viḷak[k]u oṉṟu [|*] [i]duk[ku]
10 vai[ch]cha [śâ]vâ [6]muvâ=ppêr=âḍu añmbadu[7] [|*]
11 ivai mûla-paraḍai-[sa]bh[aiy]âr vaśam kâṭṭi=
12 kkuḍuttaṉa || mûla-paraḍai-chcha[vai]yârum
13 Emberumâṉ [V]eṭṭirkuḍi [Pa]ḍait[taru]-
14 [ma]ṉ Kaṇai[ya]n=du[ṉ]ai[y=â]kki[8] va[śa*][m] k[â]ṭṭi=
15 k[ku]ḍuttaṉa [||*]

TRANSLATION.

Hail! Prosperity! In the **tenth year** (*of the reign*) of king **Râjarâja-Kêsarivarman,** in the month of Karkaṭaka with which (*this*) year began, Maḷa[varaiya]ṉ [Śe]ṉ[ṉi] Ka[ṇḍa]ṉ of **[Î]ḻa-nâḍu** gave to (*the temple of*) Mahâdêva at **Tiruchchivindiram,** a *brahmadêya* in **Nâñji-nâḍu,** one sacred perpetual lamp, to burn without fail during night and day, as long as the moon and the sun exist, (one) *uḻakku* of ghee per day. For this (*lamp he*) gave fifty full-grown ewes, which must neither die nor grow old.[9] These (*ewes*) were shown and made over to the chief members of the assembly. And (*by*) the chief members of the assembly they were entrusted (?), shown and made over to [Pa]ḍait[taruma]ṉ Kaṇai[ya]ṉ of [V]eṭṭirkuḍi, (*a village belonging to the temple of*) Emberumâṉ (Vishṇu).

D.—Inscription in the Sthâṇunâtha temple at Śuchindram.[10]

This inscription is dated in the 14th year of the reign of the same king as the preceding inscription. Its purport is doubtful owing to the bad preservation of lines 14 to 24, of which I am unable to publish a transcript and translation.

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[1] See above, p. 43, note 1.
[2] Vêṅgaḍam is the Tamiḻ name of the hill of Tirupati, which is sacred to Vishṇu.
[3] 1 *âḻâkku* = ½ *uḻakku*; see *South-Ind. Inscr.* Vol. II. p. 48, note 5, and p. 130, note 3.
[4] No. 71 of the Government Epigraphist's collection for 1896.
[5] See below, p. 48 and note 6.
[6] Read *mûvâ=*.
[7] Read *aimbadu*.
[8] Read *=duṇaiy=* (?).
[9] See above, p. 43, note 1.
[10] No. 75 of the Government Epigraphist's collection for 1896.

C.

D.

TEXT.

1 Svasti [śrî] [||*] Kândaḷûr-Śâlai kalam=aṟuttu
2 [Ka]ṅga-pâḍiyum Nuḷamba-pâḍiyum Taḍi-
3 [y]ga-vaḻi[y]um Vêṅgai-nâḍum ko-
4 [ṇ]ḍa kô Râjarâja-[K]êśarivaṇma-
5 [r]ku yâ[ṇ]ḍu padi-nâlu ivv-â-
6 ṇḍu Vi[ru]ch[ch]iga-nâ[yi*][ṟṟu] Irâjarâja-
7 [va]ḷanâṭṭu Nâñji-nâ[ṭ]ṭu brahmadê-
8 yam Sujintirattu Emmerumâ[ṉ][1]
9 têvadâṉam Niruba[ś]êgara[va]ḷanallû-
10 r=ppâl [T]eṉvaḷanallûr mûṉ[2]
11 [3]kiḷ-kkârâṇmai uḍaiya [k]uḍi-
12 gaḷ tânêdâ uḍaiyâr uḍaiya
13 [nila]ṅgaḷ [Nêr]i[yaṉ]-Mûvêndavêḷâ[r] śolla [Nâ]ñji-
14 [nâ]ṭ[ṭu] . . . .

TRANSLATION.

Hail! Prosperity! In the year fourteen (*of the reign*) of king **Râjarâja-Kêsarivarman**, who, having destroyed the ships (*at*) **Kândaḷûr-Śâlai**, conquered **Gaṅga-pâḍi**, **Nuḷamba-pâḍi**, **Taḍiga-vaḻi**[4] and **Vêṅgai-nâḍu**,—in the month of Vṛiśchika of this year, the cultivators who were formerly sub-tenants of **Teṉvaḷanallûr**, a portion of **Nṛipaśêkharavaḷanallûr**, a *dêvadâna* (of the temple) of Emberumâṉ (Vishṇu) at **Sujindiram**, a *brahmadêya* in **Nâñji-nâḍu**, (*a district*) of **Râjarâja-vaḷanâḍu**,[5] . . . . at the bidding of Nêriyaṉ-Mûvêndavêḷâr[6] . . . .

E.—Inscription in the Sthâṇunâtha temple at Śuchindram.[7]

This inscription is dated in the 15th year of the reign of the same king as the two preceding inscriptions (C. and D.). It consists of 22 lines, of which lines 9 to 22 are here omitted because I cannot make them out in full.

TEXT.

1 Svasti śr[î] [||*] Tiru-maga[ḷ] pôla=pper[u]-ni[la]-chchelvi[y]un=daṉak[kêy=uri]-
2 mai [p]ûṇḍamai maṉa-k[k]ôḷ=Kkân[da]ḷur-Chchâlai[8] kalam=aṟutt=aruḷi=K[ka]-
3 ṅga-pâḍi[u]m[9] Nuḷambar-p[â]ḍi[u]m[9] Taḍi[ya]r-pâ[ḍ]i[u]m[9] [Vê]ṅ[gai]-nâḍu[m Ku]-
4 ḍagamalai-nâḍu[n]=daṉ[ḍâṟ]=kko[ṇ]ḍu taṉṉ=e[l]il viḷaṅga ûḻiyil e[l]l[â-yâ]-
5 ṇḍun=do[ḻ=Udag][ai*] viḷa[ṅ]gum yâṇḍêy [Śe]ḻiyarai têśu koḷ kô Irâśarâ[śa]-
6 Kêśari[vaṇma]rkku [yâ]ṇḍu padiṉ-aiñ[ju] iv[v]-âṇḍu Kaṉṉi-[nây]iṟṟu muv[v-a]-
7 n[diy=âg]i [Ś]e[v]vây-[k]kiḻamai peṟṟa [Pû]rayiraṭṭâdi-nâḷ Irâśarâśa-va[ḷa]-
8 nâṭṭu [Nâñ]ji-nâṭṭu brahmadêyam T[iruch]chivi[nd]irattu mah[â*]-sabhaiyôm kaḷa-

. . . .

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[1] Read *Emberumâṉ*. [2] Read *muṉ*. [3] Read *kiḻ*-.

[4] Other inscriptions have the forms *Taḍigaipâḍi*, *Taḍigapâḍi*, *Taḍiyapâḍi* and *Taḍiyavaḻi*; see *South-Ind. Inscr.* Vol. III. p. 29.

[5] This designation was bestowed by Râjarâja I. on the Pâṇḍya country; see *ibid.* Vol. II. p. 149, note 7, and Vol. III. p. 15, note 4.

[6] The same person is mentioned again in the unpublished portion of the same inscription, l. 16 f.

[7] No. 85 of the Government Epigraphist's collection for 1896.

[8] Read *°ḷûr*-. [9] Read *-pâḍiyum*.

TRANSLATION.

Hail! Prosperity! In the year fifteen (*of the reign*) of king **Râjarâja-Kêsarivarman**, who, (*in*) the belief that, as well as the goddess of Fortune, the goddess of the great Earth had become his wife, was pleased to destroy the ships (*at*) **Kândaḷûr-Śâlai**; who conquered by (*his*) army **Gaṅga-pâḍi**, **Nuḷambar-pâḍi**, **Taḍiyar-pâḍi**, **Vêṅgai-nâḍu** and **Kuḍagamalai-nâḍu**;[1] and who, in the long time during which his youth was resplendent, deprived the **Śeḷiyas** (*i.e.* the Pâṇḍyas) of (*their*) splendour at the very moment when **Udag[ai]**,[2] which is worshipped everywhere, was (*most*) resplendent;—in this year, on the day of Pûrva-Bhadrapadâ, which corresponded to a Tuesday, three evenings having expired of the month of Kanyâ,—we, the members of the great assembly of **Tiruchchivindiram**, a *brahmadêya* in **Nâñji-nâḍu**, (*a district*) of **Râjarâja-vaḷanâḍu**, ...

F.—Inscription in the Râmasvâmin temple at Shêrmâdêvi.[3]

This inscription is dated in the same reign and the same year as the preceding one. It has been left unfinished by the engraver.

TEXT.

1 Svasti śrî[4] [||*] Tiru-magaḷ pôla=pperu-nila-chchelviyun=daṉakkêy=urimai pûṇḍamai [mana]-kkôḷ=Kkânda[ḷûr]-Chch[â]-

2 lai kalam=aṟutt=aruḷi=Kkaṅga-pâḍiyu=Nuḷam[ba]-pâḍiyun=Daḍigai-pâḍi[y]um Vêṅ[g]ai-ñâḍuṅ=[G]u[ḍa]gamalai-ñâḍun=daṉ-

3 ḍâl=k[ko]ṇḍu taṉ=eḷil vaḷar ûḷiyuḷ [el]lâ-yâṇḍun=doḷ=**Udag[ai*]** vi[ḷa]ṅgum yâṇḍêy Śeḷiya[rai]=ttêśi[5] koḷ kôv=Irâjarâja-Kêsari-

4 vaṉmarkku yâṇḍu padiṉ-añjâvadu ivv-âṇḍu **Râjarâja-va[ḷa]nâṭṭu [M]uḷḷi-nâṭṭu** brahmadêyam Śêramâṉ-mah[â]dêvi-chchatu-

5 [r]vvêdimaṅgalat[tu] . . . .

TRANSLATION.

Hail! Prosperity! In the fifteenth year (*of the reign*) of king **Râjarâja-Kêsarivarman**, who, *etc.*[6]— in this year . . . . of **Śêramâṉ-mahâdêvi-chaturvêdimaṅgalam**,[7] a *brahmadêya* in **Muḷḷi-nâḍu**, (*a district*) of **Râjarâja-vaḷanâḍu**, ...

G.—Inscription in the Râmasvâmin temple at Shêrmâdêvi.

This inscription opens with the usual historical introduction of the later inscriptions[8] of the Chôḷa king Râjarâja I., which, however, has been left incomplete by the engraver.

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1 Other inscriptions read *Nuḷamba-pâḍi*, *Taḍiya-pâḍi* (compare above, p. 45, note 4), and *Kuḍamalai-nâḍu*.

2 See *South-Ind. Inscr.* Vol. II. p. 250, note 3.

3 No. 182 of the Government Epigraphist's collection for 1895.

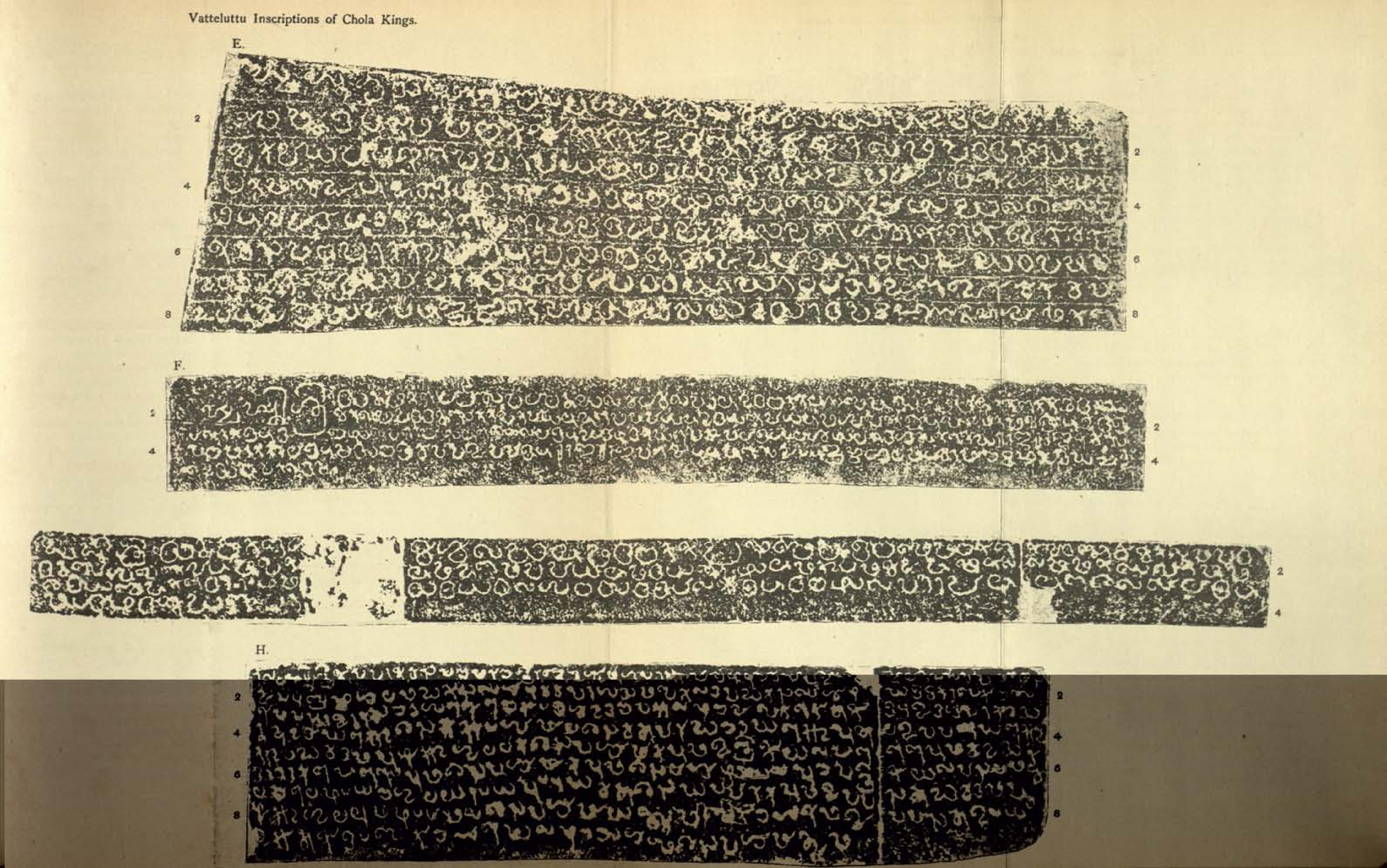
4 These two words are engraved in large letters to the left of lines 1 and 2.

5 Read =*ttêśu*.

6 The historical introduction of this inscription agrees almost literally with that of the inscription E.

7 This is the ancient name of Shêrmâdêvi. In a later inscription (above, Vol. III. p. 240) the form *Sêravan-mahâdêvi* occurs. Both Śêramâṉ and Śêravaṉ are Tamiḷ designations of the Chêra king.

8 The introduction agrees with the Tirumalai inscription of the 21st year (*South-Ind. Inscr.* Vol. I. No. 66) in not mentioning the conquest of Raṭṭapâḍi, which is first referred to in an inscription of the 22nd year at Tiruvaiyâṟu (No. 217 of 1894).


E.
F.
H.

TEXT.

1 Svasti śrî [||*] Tiru-[ma]gaḷ [pôl] [peru-ni*]lai-śelviyum taṉakkê u[r]imai p[û]ṇḍamai maṉa-[k*]kôḷ **Kânda[ḷû]r-Śâlai** kala[m=a]ṟut-

2 t=aruḷi **Vêṅgai-nâḍumṅ=**[1]**Ga[ṅga-pâḍi*]yum** **Nuḷamba-pâḍiyum** **Taḍigai-[va]ḻiyum** **Kuḍamalai-nâ[ḍu]m** **Kollamum** **Kaliṅgamum**

3 eṉ-ḍiśai puga[ḻ] tara **Îḻa-ma[ṇḍalamum*]** tiṉ-ḍiṟal veṉṟi-taṇḍâl [ko]ṇḍu taṉ=eḻil vaḷar û[ḻi]yuḷ ellâ-yâṇḍu-

4 m toḻ=**Udagai** viḷa[ṅgu] . . . .

H.—Inscription in the Râmasvâmin temple at Shêrmâdêvi.[2]

This inscription is dated in the 3rd year of the reign of the **Chôḷa** king **Râjêndra-Chôḷa I.**, who ascended the throne in A.D. 1001-2.[3] It records that certain **Vaikhânasas** pledged themselves to supply daily one half of the amount of ghee that was necessary to keep one lamp burning in the temple, which bore the name **Nigarili-Śôḷa-Viṇṇagar.**[4] Shêrmâdêvi itself had then the surname **Nigarili-Śôḷa-chaturvêdimaṅgalam.** These two surnames suggest that Nigarili-Śôḷaṉ, *i.e.* 'the unequalled Chôḷa,' was a *biruda* of Râjêndra-Chôḷa I.

TEXT.

1 Svasti śri [||*] Kô=Pparakêśarivaṉ[ma]r=âṉa śri-**Râjê[ndra]-Śôḷadêvarkk[u]** **yâṇḍu** [5][m]uṉṟâva[du] **I[râjarâ]ja-maṇḍalattu** **Muḷḷi-**

2 **nâṭṭu** bra[hma]dêyam **Niga[r]ili-[Śôḷa]-chchaturvêdimaṅgalattu** **Nigarili-Śôḷa-Viṇ[ṇa]gar** **Vaigâṉasa-**

3 **rô[m]** [i*]vv-ûr [i]r[u]k[k]iṉṟa Veḷ[ḷ]âḷa[ṉ] Kâḍa[ṉ]=Jêndaṉ pakkal [muṉ] nâṅgaḷ kâ[śu] koṇḍu i-ttê[va]rkku ti-

4 ru-nundâ-viḷakku eri[kka]=kkaḍavôm=ây erichchu [vâ]râniṉṟa viḷakku arai[y] [|*] ivv-a[rai] viḷakku-

5 kku[m] niśada[m] âḻâkku neyy=âga [e]rippôm=âgavum [|*] i-śri-kô[y]il uḷḷ=aḷavu[m] śandir-â-

6 di[t*]targaḷ uḷ=aḷavum e[r]ippôm=âgavum [|*] eriyâd=oḻi[yil] aṉṟu śri-kôyil vâri[yam] śe-

7 y[vâ]rêy muṭṭiṉa ney[y]=iraṭṭi aṭṭavichchu ervippâr=âgavum [|*] [i]-ppari[śu] ni[śa]da[m] â-

8 ḻâkku neyyu[m] muṭ[ṭâma]l [e]rippô[m]=â[y]iṉô[m **V]aigâṉasarôm** [|*] i-ppariśu o[ṭ]ṭi

9 [i]-kkâśu koṇḍa **Vaigâṉasar[ôm]il** [muṉ]-ṉi[ṉ*][r]ômê erippôm=âṉôm [||*]

TRANSLATION.

Hail! Prosperity! **In the third year** (*of the reign*) of king **Parakêsarivarman,** *alias* the glorious **Râjêndra-Śôḷadêva,**—we, the **Vaikhânasas** of the **Nigarili-Śôḷa-Viṇṇagar** (*temple*) at **Nigarili-Śôḷa-chaturvêdimaṅgalam,** a *brahmadêya* in **Muḷḷi-nâḍu,** (*a district*) of **Râjarâja-maṇḍalam,** having previously received money from the cultivator (*Veḷḷâḷaṉ*) **Kâḍaṉ Śêndaṉ,** who resides in this village, and having (*thereby*) become bound to burn a sacred perpetual lamp for this god, have been burning half a lamp. We shall have to burn (one) *âḻâkku* of ghee per day in this half lamp. As long as this holy temple exists, and as long as

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[1] Read *-nâḍuṁ=*.

[2] No. 179 of the Government Epigraphist's collection for 1895.

[3] Above, Vol. IV. p. 266.

[4] On *Viṇṇagar* or *Viṇṇagaram,* 'a Vishṇu temple,' see *South-Ind. Inscr.* Vol. II. p. 115, note 6; p. 260, note 2; and p. 344, note 3.

[5] Read *mû*.

the moon and the sun exist, we shall have to burn (*it*). If (*we*) do not burn (*it*), those who shall be in charge[1] of the holy temple at that time, shall make (*us*) burn (*it*), causing (*us*) to supply double the quantity of the missing ghee (*as fine*). Thus we, the **Vaikhânasas**, shall have to burn without fail (one) *âḷâkku* of ghee per day. Having thus agreed, we, the representatives of the **Vaikhânasas** who have received that money, shall have to burn (*that lamp*).

No. 7.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(*Continued from Vol. IV. page 266.*)

A.— RAJARAJA.

No. 25.— Inscription in the Sthâṇunâtha temple at Śuchindram near Cape Comorin.[2]

1 Svasti śr[î] [||*] Tiru-maga[ḷ] pôla= . . . .
5 . . . . kô Irâśarâ[śa]-
6 Kêśari[vaṉma]rkku [yâ]ṇḍu padiṉ-aiñ[ju] iv[v]-âṇḍu Kaṉṉi-[nây]iṟṟu muv[v-a]-
7 n[diy=âg]i [Ś]e[v]vây-[k]kiḻamai peṟṟa [Pû]rayiraṭṭâdi-nâḷ . . . .

"**In the year fifteen** (*of the reign*) **of king Râjarâja-Kêsarivarman,**— on the day of **Pûrva-Bhadrapadâ**, which corresponded to a **Tuesday**, three evenings having expired[3] of the month of **Kanyâ** in this year."

We have found before (above, Vol. IV. p. 266) that Râjarâja's reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. A date of the month of Kanyâ (August-September) of the 15th year of his reign, therefore, will be expected to fall either in A.D. 999, in Śaka-Saṁvat 921 expired, or in A.D. 1000, in Śaka-Saṁvat 922 expired. As a matter of fact, this new date works out correctly for Śaka-Saṁvat 921 expired.

In Śaka-Saṁvat 921 expired the month of **Kanyâ** lasted from the 27th August to the 25th September A.D. 999, and during this period the moon was in the *nakshatra* **Pûrva-Bhadrapadâ**— by the equal-space system for 15 h. 6 m., by the Brahma-siddhânta for 3 h. 56 m., and according to Garga for 3 h. 17 m., after mean sunrise— on **Tuesday, the 29th August A.D. 999**, which was **the third day** of the month of Kanyâ[4] (and the full-moon day[5] of the month of Bhâdrapada).

The date reduces the period during which the reign of Râjarâja must have commenced to the time **from the 24th December A.D. 984 to (approximately) the 29th August A.D. 985.**[6]

B.— KULOTTUNGA-CHOLA I.

No. 26.— Inscription in the Râjagôpâla-Perumâḷ temple at Maṉṉârguḍi in the Tanjore district.[7]

1 Svasti śrîḥ ௳ Pugaḷ-mâdu vi[ḷaṅ]ga . . . . kôv=
Irâjakêsarivanmar=âna Tr[i]bhuvanachakrava[rtt]i[gaḷ] śri-Kulôttuṅga-Śôḷa-

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[1] Compare *South-Ind. Inscr.* Vol. III. p. 9 and note 4.

[2] The first 8 lines of this inscription are published above, p. 45 (No. 6, E).

[3] *I.e.* either 'on the night of the third solar day,' or 'on the fourth solar day.'

[4] The moon also was in Pûrva-Bhadrapadâ on Monday, the 25th September A.D. 999, which was the 30th day of the month of Kanyâ.

[5] The full-moon *tithi* ended 13 h. 36 m. after mean sunrise.

[6] [According to the Śuchîndram inscription C. (p. 44 above) it commenced in the month of Karkaṭaka.— E. H.]

[7] No. 103 of the Government Epigraphist's collection for 1897.

2 dô[va]rkk=iyâṇ[ḍu] 48 âvaḍu Makara-nâyaṟṟu pûrvva-pakshattu trayôdaśiyum Tiṅgaṭ-kiḻamaiyum peṟṟa Tiru[v]âdirai-nâḷ.

"**In the 48th year** (of the reign) **of king Râjakêsarivarman**, *alias* **the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva,**—on the day of Ârdrâ, which corresponded to a **Monday** and to the thirteenth *tithi* of the first fortnight of the month of **Makara.**"

Above, Vol. IV. p. 263, we have seen that a day in the month of Kumbha of the 48th year of the reign of Kulôttuṅga-Chôḷa I. corresponds to the 25th January A.D. 1118. This date, of the month of **Makara** which immediately precedes the month of Kumbha, of the same 48th year, will therefore be expected to fall within a month before the 23rd January A.D. 1118, the first day of the month of Kumbha of that other date. And so it really does. For, the date corresponds to **Monday, the 7th January A.D. 1118,** when the 13th *tithi* of the bright half (of the month Mâgha[1]) ended 15 h. 1 m., and when the *nakshatra* was **Ârdrâ**, by the equal-space system for **14 h. 27 m.**, by the Brahma-siddhânta for 0 h. 39 m., and according to Garga for **2 h. 38 m.**, after mean sunrise.

No. 8.— RAYAKOTA PLATES OF SKANDASISHYA.

By E. Hultzsch, Ph.D.

This inscription is edited from two sets of Sir Walter Elliot's ink-impressions, which I owe to the kindness of Dr. Fleet. On the wrapper in which I received the impressions are the following remarks in Dr. Fleet's hand:—"The original copper-plates belong to Sir Walter Elliot. **Three plates**, about 8¼" by 3¼". In good order. They are quite smooth; the edges are not raised into rims. The ring *has* been cut. It is about ⅛" thick and 3½" in diameter. The **seal** is circular; 2" in diameter. It has, in relief on the surface of the seal, a kneeling **bull** facing to the proper left, and some small emblems, which I do not quite understand, above it; and a line of writing, which I cannot read, all round it. The label on them says that they were received from Captain Campbell of Royakota." Royakota is the former spelling of **Râyakôṭa** (properly Râyakôṭe in Kanarese), a hill fort, village and post office in the Kṛishṇagiri tâluka of the Salem district.[2]

The inscription consists of three Sanskṛit verses, a passage in Tamiḻ prose (ll. 11 to 33), and a fourth Sanskṛit verse at the end. The four **Sanskṛit** verses must have been written or copied by a person who had only a very faint knowledge of that language. The **Tamiḻ** portion is more correct, but shows many cases of doubling of initial and final consonants which are not sanctioned by the Tamiḻ grammars.[3]

The **alphabet** of the four Sanskṛit verses is Grantha. The prose passage is written in Tamiḻ characters, occasionally interspersed with Grantha words. The alphabet of the inscription is decidedly more developed than that of the Kûram and Kaśâkûḍi plates,[4] but more archaic than that of the Hastimalla plates.[5] If it is admissible to compare the characters of stone inscriptions, which sometimes retain older forms, I would say that the alphabet of

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[1] The *tithi* of the date therefore is one of the *Kalpâdis.*

[2] Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 195.

[3] Wherever the doubling is inadmissible, I have enclosed one (or two) of the consonants in round brackets.

[4] *South-Ind. Inscr.* Vol. I. No. 151, and Vol. II. No. 73.

[5] *Ibid.* No. 76.

the Râyakôṭa plates lies between the two Kīḻ-Muṭṭugûr inscriptions of Narasiṁhavarman as the upper limit, and the two Âmbûr inscriptions of Nṛipatuṅga-Vikramavarman as the lower one.[1]

After an invocation of Vishṇu (verse 1), the inscription furnishes the same genealogy as three inscriptions of the **Pallava** dynasty (*viz.* the Kailâsanâtha inscription of Râjasiṁha,[2] the Kaśâkûḍi plates,[3] and the Udayêndiram plates of Pallavamalla[4]) as far as **Aśvatthâman.** But while the Pallava inscriptions[5] continue the line from Aśvatthâman to his son Pallava, the Râyakôṭa plates seem to state that Aśvatthâman had, by a **Nâga** woman, a son named **Skandaśishya,** a descendant of whom was another **Skandaśishya,** or, as he is called in the subsequent Tamiḻ passage (l. 11), *kô vijaya*-**Skandaśishya-Vikramavarman.**

The Tamiḻ portion states that, in his **fourteenth year,** the king issued a written order to the inhabitants of the district of **Paḍuvûr-kôṭṭam** and to the inhabitants of **Mêl-Aḍaiyâṟu-nâḍu,** a subdivision of this district, by which he granted to a Brâhmaṇa the village of **Śârugûr** (l. 14) in the same subdivision. This village received the surname **Skandaśishyamaṅgalam** (l. 22 f.) in honour of the donor. Among its boundaries we find (the hill named) **Tiruvêḷâlamuḍi** (l. 26). This is the Tamiḻ equivalent of **Vêḷâlaśikhara,** a hill which is mentioned in the Udayêndiram plates of Pallavamalla[6] among the boundaries of **Udayachandramaṅgalam**— the modern **Udayêndiram** in the Guḍiyâtam tâluka of the North Arcot district.[7] Consequently Śârugûr must have been situated near Udayêndiram, which, like Śârugûr and Âmbûr,[8] belonged to Mêl-Aḍaiyâṟu-nâḍu.[9]

The etymological meaning of **Skandaśishya** is 'the pupil of the war-god.' The dynasty to which he belonged is not named in the inscription. That he claimed connection with the Pallavas is evident from the two facts that his seal bears a bull,[10] and that he derived his descent from the same mythical ancestors as the Pallava kings of Kâñchî. On the other hand, the two words *kô vijaya* which are prefixed to his name, and the title **Vikramavarman** which follows it, in line 11, connect him with certain other princes who profess to have been descendants both of the **Pallavas** and of the **Western Gaṅgas.**[11] As I have stated before, the alphabet of the Râyakôṭa plates would well suit this allocation. The legend according to which Skandaśishya was a remote descendant of another Skandaśishya, who was born to the sage Aśvatthâman by a Nâga woman, seems to be connected with a similar legend, the heroes of which are the Chôḷa king Kôkkiḷḷi and the Toṇḍaimâṉ (*i.e.* the Pallava king) Iḷandiraiyaṉ.[12] An inscription at Tirukkaḻukkuṉṟam mentions a Skandaśishya who was anterior to the Pallava king Narasiṁhavarman I.[13] and who, accordingly, must have reigned long before the king who issued the subjoined grant.

According to line 12, the grant was made at the request of **Mahâvali-Vâṇarâja,** who must have been a feudatory of Skandaśishya. The title Bâṇâdhirâja or Mâvali-Vâṇarâya was bestowed on the Western Gaṅga king Pṛithivîpati II. by the Chôḷa king Parântaka I.[14] and appears to have been the hereditary designation of the **Bâṇa** chiefs, who derived their descent from the demon **Bali.**[15]

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[1] See above, Vol. IV. pp. 182 and 360, Plates.

[2] *South-Ind. Inscr.* Vol. I. p. 9.

[3] *Ibid.* Vol. II. p. 342.

[4] *Ibid.* p. 363.

[5] See, in addition to the three inscriptions quoted in the last sentence, the Amarâvatî pillar inscription of Siṁhavarman II. (*ibid.* Vol. I. p. 25) and the Kûram plates (*ibid.* p. 144).

[6] *Ibid.* Vol. II. p. 368, text line 70 f.

[7] See *ibid.* p. 365.

[8] Above, Vol. IV. p. 180.

[9] *South-Ind. Inscr.* Vol. II. p. 382.

[10] See page 49 above.

[11] Above, Vol. IV. p. 181 f.

[12] *South-Ind. Inscr.* Vol. II. p. 377, note 5.

[13] Above, Vol. III. p. 277.

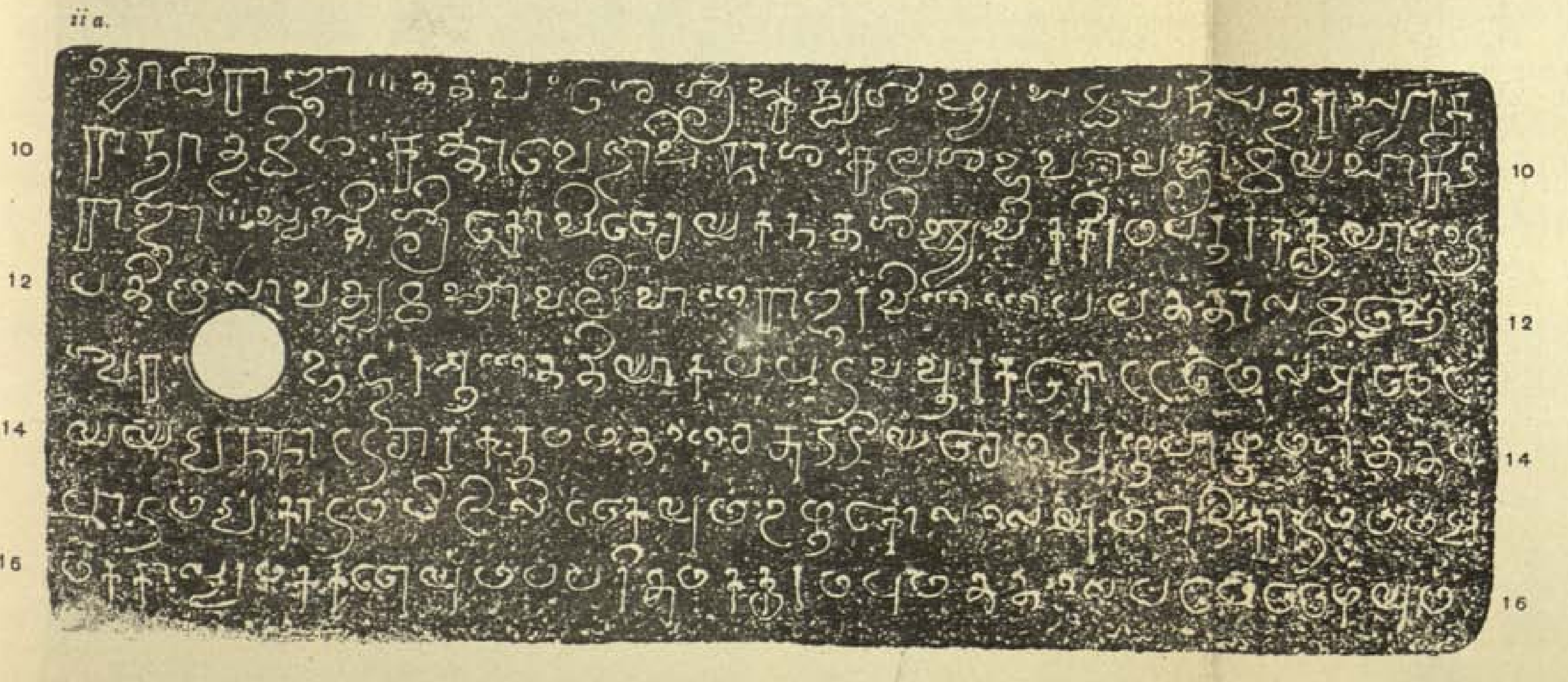
[14] *South-Ind. Inscr.* Vol. II. p. 381, and above, Vol. IV. p. 222.

[15] See above, Vol. III. p. 74.

Rayakota Plates of Skandasishya.

i.

ii a.



E. HULTZSCH. FULL SIZE. W. GRIGGS, PHOTO-LITH.

iib.

iiia.

iiib.

TEXT.[1]

First Plate.

1 [2]Svasti śri[ḥ –] [3]Lakishmidhâma radhâ. hêtu-vasudhâsambhattu-Kaṁsat vishaḥ[4]
2 patmâksha[ḥ[5] ga]ganâtalakshanaraprasissisinduvvidhiḥ kshîrambôdhi-[6]
3 śayâlu-Dânavavadhûvaidhavyadâṇô Hari[ḥ*] ||[7] [1*] Âsîd=Ambôjayôni-[8]
4 s=tribhuvana-janaga[9] Śrîpadênnâbhipatmaputratasy=Âṁgirâ svan samaja-
5 ni Dishaṇatasya[10] sûnur=vvabhûvaḥ Śayutasyamayô=bhût samabhavad=amu-
6 dhaḥ[11] śri-Bharadvâja-nâm[â*] drôṇaḥ[12] Drâṇaḥ praviṇaḥ charaṇam=upagatâm[13] labdha-
7 vân janma tasmân || [2*] Aśvarttâm=âsya[14] tarntur=bhavati khalu purâ vikramânyakra-[15]
8 .târiyâtô Dvijihv-âṁgini-putrâhvahṛitiyatajagatâṁ [16]Skandhaśi-

Second Plate; First Side.

9 shy-âdhirâjâ[17] || tat[18] vaṁśê [19](śri-)Skandhaśishyaḥ samachani[20] chaturasy=âka-
10 rân=yâtum=iśaḥ karttâ vêḷâ-vinâśaḥ Kalaśabhava iva bhrâmayasâkshi-
11 râjâ[21] || [3*] Svasti śri [|*] kô viśaiya-Kandaśishya-Vikkiramaparu[ma*]rkku yâṇḍu
12 padiṉâlâvadu Mahâvali-Vâṇarâjar viṉṉappattâl Mahê-
13 śvara(ḥ)-bhaṭṭar âṇattiy=âga=Ppaḍu(v)vûr-kkôṭṭa[ttu*] Mêl-Aḍai-
14 (y)y[â*]ṟu-(n)nâṭṭu Śârugûru(m)m=aḍaṇai=chchuṟṟiy [22]śeṉṟ=uḻu-[p]âḷum êtta-p-
15 pâḍum=aṟu-kâḍum piḍiligaiyum uḻu-kollaiyum eṟi-kâḍum(m) ma[ṉ*]ṟu-
16 m (k)kâlum (k)karaiyum (p)pariśum (k)kurambum (t)talai-ppêḷaiyum

Second Plate; Second Side.

17 (m)maṟṟum [23][e]ppôr-ppaṭṭa nil[a]ṉum Vatsa-gôtrattu Prâvachchanna-[24]
18 sûtrattu Mâ[dha*]vaśarmma-bhaṭṭar[k*]ku=kkuḍu(r)ttô(mm)m=eṉṟu[25] kôṭṭattârk-
19 kun=nâṭṭârkku(m)m=eḻugu-[26]tirumugam [27]aruḷu=chcheydu viḍutar[28] [|*] adu kaṇḍu
20 kôṭṭa[t]târu(m)n=nâṭṭârum (t)toḻudu talaikku vaiy[t*]tu=kkôyik-[29]
21 karaṇattukku=kkôyil-âṇaikkum muṉṉ=ây=kkall[uṅ]=galliyu(m)-
22 n=naṭṭu=kkuḍuttu [|*] eḻudi viḍunda[30] aṟaiy-ôlai=ppaḍi i-Kandashishya-[31]

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[1] From Sir W. Elliot's ink-impressions.

[2] Before this word there seem to be traces of a symbol, perhaps *ôṁ*.

[3] Read *Lakshmî°*.

[4] Read *rathâṅgahêti-vasudhâsambhartṛi-Kaṁsadvishaḥ*.

[5] Read *padmâkshô*. I am unable to correct the remainder of this *pâda*.

[6] Read *kshîrâmbhôdhi-*.

[7] This verse contains only three *pâdas*.

[8] Read *=Ambhôja°*.

[9] Read *-janakaḥ Śrîpatêr=nâbhi-padmât=putras=tasy=Âṅgirâḥ svaḥ*.

[10] Read *Dhishaṇas=tasya sûnur=babhûva | Saṁyus=tasy=âtmajô=*.

[11] Read *taḥ*.

[12] Read *drôṇî Drôṇaḥ*.

[13] Read *charaṇam=upagatâl=labdhavân=janma tasmât*.

[14] Read *Aśvatthâm=âsya tantur=*.

[15] Read *vikrama-nyakkṛit-âri=jâtô*. I am unable to correct the remainder of line 8 as far as *jagatâṁ*. *Dvijihv-âṅginî* is probably meant for *Dvijihv-âṅganâ* (i.e. *Nâga-kanyâ*), which, however, offends against the metre.

[16] Read *Skanda°*.

[17] Read *°râjaḥ*.

[18] Read *tad-vaṁśê*.

[19] Read *Skanda°*.

[20] Read *samajani*.

[21] Read *bhrâmayann=Âbdhirâjam* (?).

[22] Read *śeṉṟa uḻu-*.

[23] Read *eppêr-*.

[24] Read *Pravachana-*.

[25] The engraver has himself cancelled the (*r*) by placing a horizontal line above it.

[26] Read *=eḻudu-*.

[27] Read *aruḷi=*.

[28] Read *viḍuttâr*.

[29] Read *=kkôyiṟ-*.

[30] Read *viḍutta*.

[31] Read *i-Kkandaśishya-*.

23 **maṅgalattukku=kkiḻ-pâ(l)l-e[l*]lai [Ma]ṇittiḍaliṇ** mê[ṟ](k)kum teṇ-
24 pâ(l)l-e[l*]lai **Kuṟumaḍiyiṇ** vaḍakkum mêl-pâ(l)l-e[l*]lai **Ila[t]-**

Third Plate; First Side.

25 **t[ai]yppâḍiy**=eṇṇum muḍu-paḍi[yi]ṇ(kku)[1] kiḻakkum (v)vaḍa-pâ-
26 ṟ(k)k=ellaiy **Tiruvêḷâla(m)muḍiyiṇ** mêlai=**Kkuṟukku[ḍi*]yiṇ**
27 (t)teṟkum [||*] ikkûṟi[l*] aga-ppaṭṭa perun=nâṇ(k)g=ellaiyiṇ a-
28 gambaḍi-ppaṭṭa bhûmi [2]uṇi-nila(m)m=oḻiv=iṇṟi uḍumb=ôḍi âmai-
29 y [3](n)nagaḻ(v)vad=ellâm i-brâhmaṇar[k*]ku=kkuḍuttu=kkuḍutta pa-
30 rihâra(m)m=âvaṇa taṟiyum (k)kûlamum (t)taṭṭ[âr*]-kkâṇamum (t)taṟi-kkû[ṟai]-
31 yu(m)n=nall-âvu(m)n=nall-erudum î(ḻ)ḻa-ppûchchiyum iḍai-[p]-
32 pûchchiyum uḷḷ-irukkaiyum (m)maṟṟum [4]eppôr-ppaṭṭa sa[r]vva-

Third Plate; Second Side.

33 [5]pâda-[pari]hârattâl || Vasubhir[6] vasu[dh]â dattâ râjabhi[ḥ] Savirâjabhi[ḥ][7] [|*]
34 y[a]sya yasya yadhâ[8] bhûmitasya tasya śatâ[9] phalam || [4 ||*]

TRANSLATION.

A.— Sanskrit portion.

(Line 1.) Hail! Prosperity! [Verse 1, which is incomplete, seems to enumerate various epithets of **Hari (Vishṇu)**].

[Verses 2 and 3, which are very corrupt, contain the following genealogy:— From the lotus on the navel of Śrîpati **(Vishṇu)** was produced the lotus-born **(Brahmâ)**. His son was **Aṅgiras**; his son Dhishaṇa (Bṛihaspati); his son **Śaṁyu**; his son **Bharadvâja**; his son **Drôṇa**; and his son **Aśvatthâman.** His son (?) by a **Nâga** woman (*Dvijihv-âṅgan[â]*) was the overlord (*adhirâja*) **Skandaśishya.** In his family was born (another) **Skandaśishya,** who resembled the pitcher-born (Agastya)].

B.—Tamiḻ portion.

(L. 11.) Hail! Prosperity! In **the fourteenth year** (*of the reign*) of the king, the victorious **Skandaśishya-Vikramavar[ma]n,**— (*the king*) was pleased to issue the following written order to the inhabitants of the *kôṭṭam* and to the inhabitants of the *nâḍu*:— "At the request of **Mahâvali-Vâṇarâja,** Mahêśvara-bhaṭṭa being the executor,[10] we have given to Mâ[dha]vaśarma-bhaṭṭa, of the Vatsa *gôtra* (and) of the Pravachana *sûtra*,[11] (the village of) **Śârugûr** in **Mêl-Aḍaiy[â]ṟu-nâḍu,** (*a subdivision*) of **Paḍuvûr-kôṭṭam,**— the waste land under cultivation which surrounds this (*village*), (the land) irrigated by water-levers, cut jungle, *piḍiligai*,[12] dry land under cultivation, burnt jungle, commons,[13] channels, embankments, ferry-boats, causeways, *talaippêḻai*,[14] and all other kinds of land."

[1] The engraver has himself cancelled the *ku* of (*kku*) by placing a horizontal line above it.
[2] Read *uṇ-ṇilam=*, [illegible]
[3] Read *nagarvad=*.
[4] Read *eppêr-*.
[5] Read *bâdhâ-*.
[6] Read *bahubhir=*.
[7] Read *Sagar-âdibhiḥ*.
[8] Read *yadâ bhûmis=tasya*.
[9] Read *tadâ*.
[10] *Âṇatti* is the Tamiḻ form of the Sanskrit *âjñapti*; compare line 106 f. of the Kaśâkûḍi plates.
[11] According to Professor Jolly (*Recht und Sitte*, p. 4), *Pravachanasûtra* is the same as *Baudhâyanasûtra*. The same term occurs in two of the Udayêndiram grants; see above, Vol. III. p. 144, and *South-Ind. Inscr.* Vol. II. p. 373.
[12] The same term occurs in line 282 of the large Leyden grant.
[13] *Maṉṟu* occurs in line 281 of the same grant.
[14] The same term occurs in line 80 of the Kûram plates.

(L. 19.) Having seen this (*order*), the inhabitants of the *kôṭṭam* and the inhabitants of the *nâḍu* reverently placed (*it*) on their heads and planted stones and milk-bush (*along the boundaries*)[1] before an accountant of the royal palace and an elephant of the royal palace.[2]

(L. 22.) According to the royal order which was issued in writing, the eastern boundary of this (*village of*) **Skandaśishyamaṅgalam** (*is*) to the west of **Maṇittiḍal**; the southern boundary (*is*) to the north of **Kuṛumaḍi**; the western boundary (*is*) to the east of the ancient village called **Ilattaippâḍi**; and the northern boundary (*is*) to the south of **Kuṛukku[ḍi]** on the west of the **Tiruvêḷâlamuḍi** (*hill*).

(L. 27.) The land enclosed within the four great boundaries thus proclaimed, wherever the iguana runs and the tortoise crawls,[3] not excluding the cultivated land,[4] was given to this Brâhmaṇa.

(L. 29.) The exemptions granted are (*the tax on*) looms and (*the tax on*) shops,[5] the rent of the goldsmiths,[6] the cloth on the loom,[7] the best cow and the best bull,[8] the tax on toddy,[9] the tax on weights,[10] and (*the tax on*) residence within (*the village*); with exemption (*from these*) and all other kinds of burdens (*the village was granted*).

[Verse 4 contains one of the customary admonitions to future kings.]

No. 9.—KONKUDURU PLATES OF ALLAYA-DODDA; SAKA-SAMVAT 1352.

BY G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

These plates were discovered in 1887, deposited in a small square receptacle in a brick mound in the village of **Koṅkuduru**,[11] 5 miles north of Râmachandrapuram in the Gôdâvarî district. They were not claimed by any one as private property, and Mr. S. H. Wynne, the Collector of the Gôdâvarî district, sent them in September 1893 to Dr. Hultzsch, to be kept in the Madras Museum. The set consists of seven copper plates with raised rims and strung on a ring. The ends of the ring are secured in the crescent-shaped base of an oblong pedestal, which bears a recumbent figure of the sacred bull Nandi, with the symbols of the sun and the moon in front of it. One end of the ring is loose, and the plates may be detached from the ring by bending it. The size of each of the plates is about $10\frac{1}{4}''$ by $5\frac{1}{4}''$, and the ring-hole is about $\frac{3}{4}''$ in diameter. The ring measures about $4\frac{1}{2}''$ in diameter and is about $\frac{1}{2}''$ thick.

I edit the inscription from two sets of ink-impressions, kindly sent to me by Dr. Hultzsch. All the plates except the fifth and the seventh are numbered by Telugu numerals, engraved

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[1] Compare line 110 f. of the Kaśâkûḍi plates.

[2] Compare ll. 174-176 of the large Leyden grant; and *Ind. Ant.* Vol. XX. p. 288 f. and Vol. XXII. p. 75.

[3] See *South-Ind. Inscr.* Vol. II. p. 360, note 1.

[4] See *ibid.* Vol. III. p. 26, note 2, and l. 305 f. of the large Leyden grant.

[5] The two terms *taṛi* and *kûlam* occur in the same order in line 77 of the Kûram plates. Instead of this, two later inscriptions have *taṛiy-iṛai*, 'the tax on looms,' and *kaḍaiy-iṛai*, 'the tax on shops;' see *South-Ind. Inscr.* Vol. I. p. 88 f.

[6] With *taṭṭâr-kkâṇam* compare *taṭṭâr-ppâṭṭam*, *ibid.* Vol. II. p. 114, line 2 from below; Vol. I. Index, s. v. *taṭṭâr*; and l. 303 of the large Leyden grant.

[7] Instead of *taṛi-kkûṛai*, the same grant (l. 303) has the synonymous term *taṛi-pponḍavai*.

[8] The same two terms occur in line 127 of the Kaśâkûḍi plates and in line 304 of the large Leyden grant.

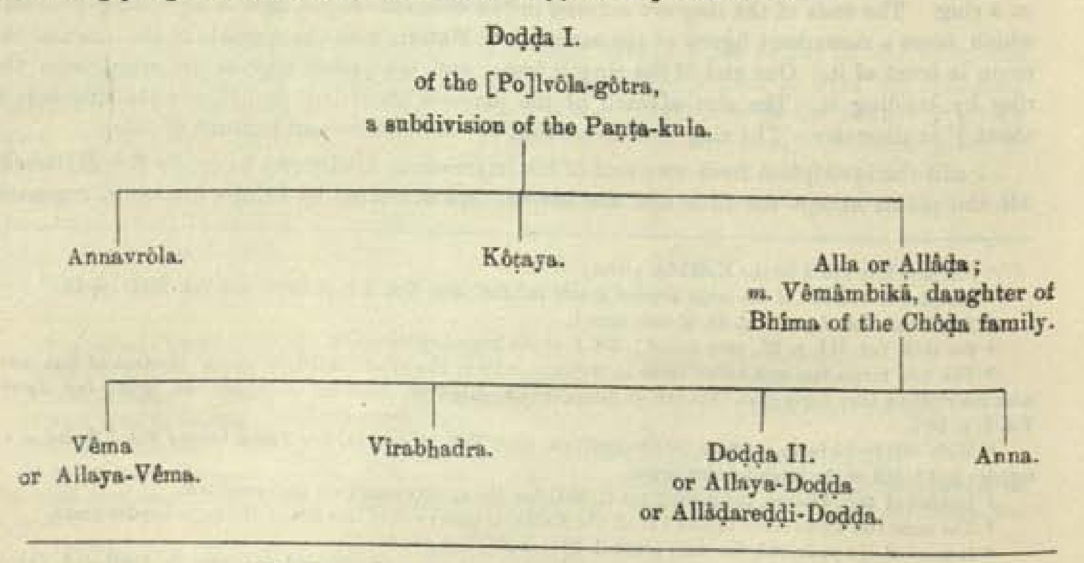
[9] Instead of *iḻa-ppûchchi*, the same grant (l. 286) reads *iḻam-pûṭchi*.

[10] With *iḍai-ppûchchi* compare *iḍai-ppâṭṭam* in the same grant (l. 304) and *iḍai-vari* in *South-Ind. Inscr.* Vol. II. p. 117.

[11] No. 18 on the *Madras Survey Map* of the Râmachandrapuram tâluka.

on the left margin of the second side of each. Each plate bears writing on both sides. A few letters on the first side of the first plate and a few others of the other plates, which are indistinct, being excepted, the inscription is on the whole well engraved and in good preservation. The **language** is, from line 1 to 130 and again from line 179 to 190, Sanskṛit verse of various metres, while the intervening description of the boundaries of the village granted (ll. 130-179) is in Telugu prose. Some ungrammatical and archaic as well as obsolete words occur in the Telugu portion. The *anusvâra* in such words as *dâṁka* (l. 135) and *vâṁgu* (l. 139) is now omitted or attenuated into half-*anusvâra*.[1] The following are some of the peculiarities of the alphabet and orthography of this inscription:—(1) The **alphabet** closely resembles the modern Telugu character; *d*, *ḷ*, *ś*, *î*, *â* in *ṭâ*, and a few other letters, however, present older forms. (2) In such conjunct consonants as *ṅga*, the *anusvâra* is used instead of the proper nasal. (3) The *anusvâra* is improperly used in several cases, as *prasaṁna* (l. 126) for *prasanna*; in *tuṁmma* (l. 138) the *ṁ* is superfluous. (4) In °*nuṁḍḍi* (l. 158) and *aṁtta*° (l. 174), *ḍ* and *t* are incorrectly doubled; the doubling of *y* in *pâlaniyyaḥ* (l. 182) appears to compensate for the shortening of the preceding long vowel, though it is incorrect. (5) Except in the word *svargga* (l. 184), consonants are not doubled after *r*. (6) The vertical bottom-stroke which the modern alphabet employs to mark the aspirates is here generally dispensed with, except in the case of *bh*.[2] Where the top-stroke is not used, a small vertical stroke or a mark like a circumflex is placed beneath or by the side of the letter (ll. 35, 37). The *bhâ* of *vibhâti* (l. 33) is distinguished from the *bâ* of *bâla* (l. 34) by the angle under which the *â* is affixed to the consonant. (7) The secondary form of *l* has two different shapes; compare (in l. 99) *Mallayârya* with *Jallipalli*. (8) Conjunct consonants as *rya*, *ryô*, *rva* are expressed, as in modern Telugu, by the full form of *r*, to which the secondary form of *y* or *v* is attached (ll. 44, 47, 54); but *rvô* and *rvê* are also expressed by the *rêpha* mark on the top of *vô* and *vê*. (9) No distinction is made between the short and long sounds of *e* and *o* even in Telugu words. (10) Two ways of marking *ê* and *ô* are noticeable. (11) In conjunct consonants the secondary form of *v* is not distinct from that of *p* (ll. 31, 32, 35). (12) The second *k* in *dikkâṁtâ* (l. 35) is a full *k* without the top-stroke. (13) The *ṛi* of *Ṛigvêda* (l. 100) has a top-stroke.

As may be seen from the abstract of contents (p. 67 below), the inscription contains the following pedigree of the **Reḍḍi chief Allaya-Doḍḍa of Râjamahêndra**:—



[1] See above, Vol IV. p. 315.
[2] Compare Mr. Krishna Sastri's remarks, above, Vol. III. p. 21.

The **date** of the grant was the time of **Ardhôdaya** in the month **Pausha** of **Śaka-Saṁvat 1352** (expired), which corresponded to the cyclic year **Sâdhâraṇa** (v. 23). Professor Kielhorn kindly contributes the following remarks on this date :—"The *Ardhôdaya* takes place on the new-moon *tithi* of the *amânta* Pausha, provided this *tithi* falls on a Sunday, when during day-time the *nakshatra* is Śravaṇa and the *yôga* Vyatîpâta. This most auspicious conjunction for making donations *did* take place in the given year. For in that year the new-moon *tithi* of the *amânta* Pausha ended 2 h. 20 m. after mean sunrise of **Sunday, 14th January A.D. 1431,** when the *nakshatra* was **Śravaṇa** for 17 h. 4 m. and the *yôga* **Vyatîpâta** for 18 h. 56 m. after mean sunrise."

The object of the grant was the village of **Gumpiṇi** (v. 23), which was surnamed **Allâḍa-reḍḍidoḍḍavaram** (v. 24) or **Doḍḍavaram** (ll. 146, 155, 159, 169, 173, and v. 89). This village cannot be traced on the map. But its position is defined by several villages which are mentioned in the description of its boundaries, and which, as Dr. Hultzsch informs me, are found on the *Madras Survey Map* of the Amalâpuram tâluka. These are **Dêvarapalli** (No. 27 on the map), Palavela or Palevela—now **Palivela** (No. 42 on the map), Mummaḍivaram— now **Mummaḍivarapâḍu** (No. 26 on the map), Înthakôṭa—now **Îtakôṭa** (No. 22 on the map) **Kêtarâjupalli** (No. 19 on the map) and Vedurêśvaram— now **Vedirêśvaram** (No. 20 on the map). The northern boundary of Gumpiṇi was the **Kauntêya** river. This must be another name of the Gautamî, or of its southern branch which passes to the north-east of Palivela.

I may here insert some facts mentioned in **two Telugu poems** composed by **Śrînâtha,**[1] *viz.* the *Kâśîkhaṇḍam* and the *Bhîmakhaṇḍam*,[2] as they confirm and even add to the information recorded in this inscription. The poet was contemporary with the last three Reḍḍi princes of the dynasty and dedicated the former poem to **Vîrabhadrareḍḍi**, the brother of the Doḍḍaya-reḍḍi who issued the present charter, and the latter poem to the minister of Vîrabhadra. The *Kâśîkhaṇḍam* contains the following account :— Among the divisions of the Śûdra caste, one is famed by the name of **Paṇṭa-kula,**[3] of which **Perumâḍireḍḍi,** of the village **Dûvûru,** became celebrated as a devotee of Śiva. He belonged to the **Dêsati-vaṁśa.** His wife was **Annamâmbâ,** by whom he had five sons, **Allaya, Pedakôṭa, Annaprôla, Doḍḍaya** and **Pinnakôṭa.** The fourth, Doḍḍaya,[4] is styled Paṇṭakularâja. He married another **Annamâmbâ** and had three sons, **Prôla, Kôṭa** and **Allâḍa.** The last is described as a great conqueror, and from the description the poet gives of his achievements, he seems to have risen to some importance and perhaps established a petty principality. His wife[5] was **Vêmâmbâ**, the grand-daughter of king **Anavêma,** who bore four sons,— **Vêma, Vîrabhadra, Doḍḍaya,** and **Annaya.**[6] The eldest of them is said to have led an expedition as far as the Vindhyas and to have conquered Sapta-mâḍiya-râya, the king of Jhûde-jantaru-nâḍu, the chiefs of Bârahadonti, and the kings of Oḍḍâdi and Kaṭaka. He is also said to have received tribute from Paṇḍuvâsuradhâni, the king of Oḍḍe-dêśa, the king of Karṇâṭa, the king of the Yavanas (?), and the chiefs

[1] This famous Telugu poet lived about the year 1435 A.D. He was patronized by the Reḍḍi chiefs of Râjamahêndra. Of his many works, the *Paṇḍitârâyacharitam* was dedicated to Mâmiḍi-Praggaḍayya, commander-in-chief of Vêmâreḍḍi's forces; the *Naishadham* to Mantri-Siṅgana, Praggaḍayya's brother; the *Bhîmêśvara-khaṇḍam* to Beṇḍapûḍi Annayya, minister to Vîrabhadrareḍḍi; and the *Kâśîkhaṇḍam* to Vîrabhadrareḍḍi; see Rao Bahadur K. Vîresalingam's *Telugu Poets*, Part I. p. 66.

[2] The introductory verses in the first canto of this poem and generally the initial and the final verses of each canto contain numerous references to incidents in the lives of the Reḍḍi chiefs.

[3] Compare verse 4 of this inscription.

[4] The inscription traces the genealogy of the dynasty from this chief.

[5] Vêmâmbâ was, according to the inscription, the daughter of Bhîma of the Chôḍa family.

[6] There is a peculiarity in the nomenclature of these Reḍḍis. The name of a chief is often prefixed to that of his son. Allâḍa's sons are known as Ala-Vêma, Ala-Vîra or Allanṛipa-Vîrabhadra. So also, Kâṭa's son is called Kâṭaya-Vêma or Kâṭamareḍḍi-Vêmâreḍḍi; see above, Vol. IV. p. 328.

of Bârahadonti-manne and Saptamâḍiya.[1] The titles by which he was well known are—Râyavêśyâbhujaṁga, Saṁgrâmapârtha, Karpûravasantarâya and Jaganobbagaṇḍa. The second chief, Vîrabhadra, is described as even more powerful than his brother. The chiefs of Kasimikôṭa, Veṅkaṭâyi, Kappakoṇḍa, Killeḍa and others are said to have been subdued by him. He was crowned during the life-time of Vêmâreḍḍi. Vîrabhadra married **Anitalli**, the daughter of **Vêma**, the son of king **Kâṭa**.[2] He was a votary of Śiva and a great warrior. The third chief, Doḍḍaya,[3] is also reported to have made many conquests. He led an expedition to the north and reduced Oḍḍâdi, Śṛiṅgâraṁkôṭa and Lôtugeḍḍa.[4] He was a very skilful horseman. On the race-courses he made his horse jump over a space of twenty-four cubits in one bound.[5] After briefly describing the virtues of the youngest, Annaya, the poet expresses the wish that his patron might rule the whole country including Chîkaṭi, Kaliṅga, Chilkasamudra and Siṁhaśaila[6] from his capital Râjamahêndra.[7]

As regards the connection between the Reḍḍis of **Koṇḍaviḍu**[8] and those of **Râjamahêndra** nothing definite is known. The *Bhîmakhaṇḍam* states that the chief Allâḍa became the ruler of a kingdom extending as far as Siṁhâdri, with his capital at Râjamahêndra, by the influence of his relationship with Prôlaya, Anavêma, Anapôta, Alavêma, Kumâragiri and others, who were the rulers of **Pâkanâḍu**.[9] It is probable that the Anavêma whose grand-daughter, Vêmâmbâ, according to the *Kâśîkhaṇḍam*, was married to Allâḍabhûpati, is the Anavêma of Koṇḍaviḍu.[10] But the present inscription says that Vêmâmbikâ was the daughter of Bhîma of the Chôḍa family. To reconcile these two statements, it may be conjectured that Vêmâmbikâ was the daughter of Anavêma's daughter and that Bhîma was his son-in-law. We learn from the Tottaramûḍi plates that Kâṭaya-Vêma's wife and mother were, respectively, the daughter and sister of Anavôta, the elder brother of Anavêma;[11] and the *Kâśîkhaṇḍam* tells us that this Kâṭaya-Vêma's daughter was married to Vîrabhadra, the second son of Vêmâmbikâ. Though the relationship between these two Reḍḍi dynasties is thus established, it is not easy to explain how the kingdom of Râjamahêndra came into the hands of Vêma and Vîrabhadra. Kâṭaya-Vêma is said to have received it as a gift from Kumâragiri of Koṇḍaviḍu;[12] and he must have possessed it until at least A.D. 1416, the date of the latest inscription

[1] *Sapta-mâḍiya* probably means 'seven hills' and *Bârahadonti-manne* 'twelve hill states' (?). Oḍḍâdi is in the Vizagapatam district and Kaṭaka in Orissa. There is a village called Pâṇḍuva in the Gôdâvarî district. The Yavanas are the Muḥammadans.

[2] This is the Reḍḍi chief Kâṭaya-Vêma of Râjamahêndra, on whom see above, Vol. IV. Nos. 46 and 47.

[3] This is the Reḍḍi chief who issued the present grant.

[4] These places are in the Vizagapatam district.

[5] Compare verse 19 of the inscription.

[6] Chikaṭi is at present a Zamindâri in the Gañjâm district. The extent of Kaliṅga was perhaps at this time much reduced. Chilkasamudra is the lake Chilka to the north of Gañjâm. Siṁhaśaila is a hill with a temple in Vizagapatam.

[7] The position of Râjamahêndra is described in the *Kâśîkhaṇḍam* as follows: The river (Gôdâvarî) along the western city wall, the temple of Śrî-Mullagûri-Śakti in the N.E. corner, and the temple of Madana-Gôpâla in the fort.

[8] Regarding the Reḍḍis of Koṇḍaviḍu Mr. Sewell says in his *Lists of Antiquities*, Vol. II. p. 187:— "After the subversion of the Gajapati Râjas of Oraṅgal by the Muḥammadans in A.D. 1323, the Reḍḍi chiefs in different parts of the eastern coast rose to power. Amongst these the Koṇḍaviḍu chiefs were for a century so important that their government rises to the dignity of a kingdom, and their family to that of a dynasty." Then he gives a list of six chiefs with dates which do not tally with those given at p. 53 ff. Kumâragiri-Reḍḍi is said to have ruled from A.D. 1381 to 1395 (p. 187); but on p. 58 two inscriptions referring to him are recorded, which are dated in A.D. 1405 and 1407.

[9] The tract of country from Koṇḍaviḍu in the Kistna district to Kandukûru in the Nellore district is said to be called Pâkanâḍu. Compare above, Vol. III. p. 24

[10] No. 4 in the genealogical Table of the Reḍḍis of Koṇḍaviḍu; above, Vol. IV. p. 321.

[11] Above, Vol. IV. p. 321.

[12] *Ibid.* p. 311.

referring to him.[1] He had a son,[2] but it is not known whether the latter inherited the principality.[3]

From the foregoing facts and from the inscriptions noted by Mr. Sewell, it is evident that this dynasty exercised but an ephemeral sovereignty. Doḍḍaya, the fourth son of Perumâḍi, first rose to some importance, probably as an officer of the Koṇḍaviḍu Reḍḍis. Then his third son, Allâḍa, improved that position and transmitted it to his adventurous sons, who established a principality with Râjamahêndra as their capital. But neither Vêma's sons, if any, nor those of any of his brothers seem to have inherited their throne. The Gajapatis of Orissa or the kings of Vijayanagara must have driven the Reḍḍis from Râjamahêndra. The encouragement which these Reḍḍis gave to Telugu poets is one noteworthy fact of their short-lived government, which entitles them to the gratitude of posterity.

TEXT.[4]

First Plate; First Side.

1 ❁ ल[क्ष्मीं] पक्ष्मलितां तनोतु भवतां लक्ष्मीपतिस्संततं [के]लीकोलतनुस्स-
2 मस्तजगतां रक्षाविधौ दक्षिणः । स्नेहार्द्रां धरणीं नि[जै]करमणीं कर्तुं र-
3 [सा]धुद्दहन्[5] तत्संश्लेषकुतूहलात्पुलकितो य[:*] स्थूलरोमाभवत् ॥ [१*] अस्तु
4 [म]हो हस्तिमुखं स्वस्तिकरं [व]स्समस्तजननिहेतुः । यत्कटतटदलिमाला
5 [विलस]ति हरिनीलहारसमलक्ष्मीः ॥ [२*] कलापतिस्तां कलयामि बालां कलां[6]
6 कलकेन[7] विभिन्नरूपां । यदंतरस्यंदिसुधार्द्रमौलिर्मृत्युंज-
7 यः पीतविषः शिवोभूत् ॥ [३*] अस्ति प्रशस्तमहिमा पुरुषः पुरा-
8 णस्तस्य क्रमान्मुखभुजोरुपदादभूवन् । वर्णा द्विजप्रभृतय[:*]
9 [पद]पद्मजानां वंशेष्वभूज्जगति पंटकुलं प्रतीतं ॥ [४*] तत्रासीन्महितो
10 महीपतिलको मान्यस्सतामुन्नतस्त्यागी दोड्डमहीपतिस्सुकृतवान्
11 [पी]ल्वोलगोत्राग्रणीः । दानैर्यस्य विनिर्जितो मतियुतैस्साम्याय कल्प-
12 द्रुमो मौनो वल्कलसंवृतस्सुरगणं भक्त्या भजत्याधरात्[8] ॥ [५*] श्रीयन्न-
13 प्रोलप्रभुकोटया[न्न]भूमीश्वरास्तस्य सुताः प्रसूताः । सत्वे-

First Plate; Second Side.

14 न सत्वेन जयेन धर्मतनूजभीमार्जुनतुल्यरूपाः ॥ [६*] तेषां कनिषोपि[9] च
15 [ज]घ्नानाभूज्येठो[10] गुणैरल्लधरातलेंद्रः । चंद्रोप्यदोषाकरतामुपेत-
16 स्सौम्योपि भूनंदनतां प्रयातः ॥ [७*] प्रतापभानौ प्रकटं यदीये विजृं-

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[1] *Ibid.* p. 328.

[2] See *ibid.*

[3] In his *Lists of Antiquities*, Vol. I. p. 41, Mr. Sewell notes two inscriptions at Pâlakôl, dated A.D. 1415 and 1416, which refer to Allâḍa-bhûpâla (the father of Vêma and Vîrabhadra).

[4] From ink-impressions supplied by Dr. Hultzsch.

[5] Read °सादुद्वहन्°.

[6] The *anusvâra* stands at the beginning of the next line.

[7] Read कलङ्केन.

[8] Read °त्यादरात्.

[9] Read कनिष्ठोपि.

[10] Read °ज्येष्ठो.

17 भिति वैरिविलासिनीनां । मुखांबुजातानि सुहृ[:*] स्वकियां[1] विकासलीलां
18 विसृजंति चित्रं ॥ [८*] शचीव शक्रस्य शिवेव शंभोः पद्मेव सा पद्मविलोचनस्य । वेमां-[2]
19 बिका चोडकुलेंदुभीमभूपात्मजाभून्महितास्य जाया ॥ [९*] श्रीवेमभू-
20 [3]मीश्वरवीरभद्रभूनायदोड्डक्षितिपालभूपाः । अल्लाडभूपस्य सु-
21 ता अभूवन् गुणैर्यथा [4]पङ्क्तिरथस्य पुत्राः ॥ [१०*] गुणैश्च तेषां निजजन्म-
22 ना च ज्यायानभूदल्लयवेमभूपः । रामो यथा रम्यगुणाभिराम[:*] स्वसो-
23 ध(ना)राणां[5] निजभक्तिभाजां ॥ [११*] वेमप्रभो राजमहेंद्रनामा[6] रामाभि-
24 रामाजनि राजधानी । अनेकमातंगतुरंगपूर्णा शशांकसंकाशविराजिसौ-
25 धा ॥ [१२*] धर्मांनुन्नमयन् रिपून्विनमयन् राज्यश्रियं वर्धयन् पापं सं-[7]
26 शमयन् प्रजाश्च रमयन् विद्वज्जनान् स्थापयन् । कीर्तिं संरचयन् दिशासु
27 निखिलक्षोणीभृतामाश्रयो राजा राजमहेंद्रनामनगरे वेमेश्वरो जृंभ-
28 ते ॥ [१३*] तस्यानुजो राजमहेंद्रराज्यपटाभिषिक्तो[8] विलसत्प्रतापः । त्यागश्रि-

Second Plate; First Side.

29 या संस्तुतवीरभद्र[:*] श्रीवीरभद्रक्षितिपो विभाति ॥ [१४*] अल्लनृपवीरभद्रं विभवस-
30 मुद्रं [9]वितीर्णितक्षभद्रं । पूजामोदितरुद्रं बलजितबलभद्रमाहुर-
31 तिभद्रं ॥ [१५*] आकारजितजयंतौ जगति जयंतौ द्विषोश्वरेवंतौ । अमित-दय[ा]-
32 गुणदांतौ वेमेश्वरवीरभद्रभूकांतौ ॥ [१६*] राज्ञोस्तयो रम्यगुणोनुजात[:*] श्री-
33 दोड्डभूपो विजितारिभूपः । विभाति कर्पूरवसंतरायस्संग्रामभीमो ज-
34 गतीव्यगंडः ॥ [१७*] आनम्रक्षितिपालकस्समकुटप्रप्रोतनानामणिच्छायावा-
35 लरविप्रभापटलिकादीव्यत्पदांभोरुहः । दिक्कांताकुचचंदनायि-
36 तयशस्संपूर्णरोदोंतभूरल्लादक्षि[ति*]पालजो[10] विजयते दोड्डक्षमाना-
37 यकः ॥ [१८*] [11]धारामंडलभंजणीमुरडिकाख्यातित्र दोड्डप्रभो वाहं लंघय-
38 ति द्विधा[12] त्रिगुणिताष्टारत्निमात्रां भुवं । चित्रं किन्नु तदीयकीर्तिरव(ा)लारो-हत्य-
39 हो दिग्गजान् सूर्याश्वान्विषमानुपर्युपरि च प्रक्रीडति प्रत्यहं ॥ [१९*] भुव-नचित-

[1] Read स्वकीयां.
[2] The *anusvâra* stands at the beginning of the next line.
[3] Read °भद्र.
[4] Read पङ्क्ति°.
[5] Read °दाराणां.
[6] Read °नाम्नी.
[7] The *anusvâra* stands at the beginning of the next line.
[8] Read पट्टाभि°.
[9] Read वितीर्ण.
[10] Read °ज्ञात.
[11] Read भञ्जनो.
[12] The word *dvidhâ* has to be taken with *laṅghayati* and not with *triguṇita*, as the description of the same incident in the *Kâśikhaṇḍam* gives the length of the jump as 24 cubits.

40 ये धवळे विप्रदैर्यत्कीर्तिपूरकर्पूरैः । चित्रं चकोरयूनां दिवापि संभव-
41 ति चंद्रिकामोदः ॥ [२०*] धाटीघोटिखुराग्रखंडितमहीधूळीकराळीकृतप्रांत-
42 भ्रांतनतारिवीरपटले श्रीदोड्डभूमीश्वरे । चित्रं शत्रुनृपा निमज्य विम-

Second Plate; Second Side.

43 ले तत्खड्गधाराजले प्रोन्मज्जंत्यमरांगनाकुचतटीसंघट्टिगंगाजले ॥ [२१*] कदा-
44 चिदर्धोदयपुण्यकाले दोड्डचितीशोर्चितपार्वतीशः । दानानि रम्याणि विधा-
45 य गंगातटेग्रहारानपि दातुमै[च्छ]त् ॥ [२२*] श्रीशाके करवाणविश्वगणिते साधा-
46 रणे वत्सरे पौषेर्धोदयनाम्नि पुण्यसमये कौंतेयगंगातटे । ग्रामं गुं-
47 पिणिनामकं सहलिकं सैश्वर्यभोगाष्टकं विप्रेभ्योल्लयदोड्डभूपतिरदादा-
48 चंद्रमातारकं ॥ [२३*] अनवरतक्रतुरचनासंमोदितभूमिदेवदेवेंद्रं । तं ग्रा-
49 मं निजनाम्ना कृतवानल्लाडरेड्डिदोड्डवरं ॥ [२४*] ❀ ॥ वृत्तिमंतो द्विजव-
50 रा लिख्यंते सांप्रतं क्रमात् । अत्राग्रहारतिलके [1]सर्वेप्येकेकभागिन-
51 : ॥ [२५*] ब्रह्मा यजुषि शास्त्राणां व्याख्याता नृपपूजितः । गौतम[:*] श्रीशिंगयज्व-
52 पेदमाडिमघो[2] सुखी ॥ [२६*] षड्दर्शनीव्याक्रियाभिजिंह्व[1*] यस्य विजृंभते । पवाल-
53 कोम्मयप्राज्ञः कौंडिन्यो यजुरुज्वलः[3] ॥ [२७*] श्रीशिंगमहेदिपौत्रो मीमां-
54 साशब्दतर्कभूः । साहित्यसीमा हरितः शिंगयार्यो महोदयः ॥ [२८*] षड्दर्श-
55 न्यादिविद्यानां यस्य जिह्वा विहारभूः । मल्लावमाधवसुधीः कौंडिन्यो य-
56 जुषा पटुः ॥ [२९*] मीमांसामांसळः शब्दपटुस्तर्केपि कर्कशः । आत्रेयो यजु-

Third Plate; First Side.

57 षि प्रौढ[:*] श्रीकर्डिभरतसुधीः ॥ [३०*] षड्दर्शनी नर्तकीव जिह्वाग्रे यस्य नृत्यति । इंगुवश्री-
58 मल्लुभट्टः शौनको यजुषाम्विधिः ॥ [३१*] व्याख्याताखिलशास्त्राणामब्रदो राजपूजि-

[1] Read °प्येकैक°. [2] Read मघी. [3] Read °रुज्ज्वलः.

59 त: । हरितो गुडिमेट्टश्रीसर्वदेवमखीश्वर: ॥ [२२*] अप्तोर्यामकृत: पुत्र[:*] श्रोत्तूरप्प-

60 यज्वन: । विद्यान्वितश्रीर्हरित[:*] श्रीमामिडिमखी सुखी ॥ [२३*] वेदशास्त्रपुराणेषु

61 वेदव्यास इवापर: । वैष्णव: काश्यपो वल्लभार्यनारायणसुधी: ॥ [२४*] विद्योतं-[1]

62 ते मुखे यस्य विद्यास्सर्वा विजृंभिता: । सरस्वतीप्रोलुभट्ट: कौंडिन्यो राज-

63 पूजित: ॥ [२५*] सांगाथर्ववेदनिष्णात: शास्त्रकाव्यादिभव्यधी: । चरित्रेण च गोत्रेण

64 वसिष्ठो रामयसुधी: ॥ [२६*] भारद्वाजोथवेदाग्य[:*] क्रमधाडी गुणा-र्णव: । श्री-

65 मानन्नमयज्वेंद्रशिंगयार्यस्य दीक्षित: ॥ [२७*] यजुर्जटादिशचर्चाद्यवधानप्र-

66 चंडधी: । श्रीविट्ठियावधानींद्र: कौंडिन्योप्पयवर्यभू: ॥ [२८*] चित्रावधानी

67 यजुषि शौनको विस्सयार्यभू: । इंगुवुश्रीमंचनावधानींद्रो मखदीक्षित: ॥ [२९*]

68 यजुस्सामार्णवौ येन निपीतौ कपिगोत्रभू: । गुंटूरिनागयद्विदो साध्व-

69 रौद्रात्रभाष्यवान् ॥ [४०*] गोळ्ळपल्लप्पयार्याब्धिचंद्र[:*] श्रीवत्सगोत्रज: । अनंता-

70 र्यस्सांगयजुष्यापस्तंब इवापर: ॥ [४१*] पीनुंगोटिपोतिभट्टो यजु:क्रमवि-

Third Plate; Second Side.

71 शारद: । आत्रेयस्सुयशा मानी पीतयार्यतनूभव: ॥ [४२*] कौशिक[:*] श्रीयादव[नि]-

72 नरह्यर्यार्यगोपय: । अथर्ववेदक्रमावृत्तिभाष्यवानाश्वलायन: ॥ [४३*] वेल्चे-विश्री-

73 केशवार्य: काश्यप: शिंगयात्मज: । श्रीमान् सांगयजुर्ब्रह्मा[2] गुणी सर्वोप-

74 कारक: ॥ [४४*] श्रीवत्स[:*] श्रीकंदुगुलमाधवार्यसुताप्पय:[3] । यजु:क्रम-प्रौ[ढि]-

75 युतो दाता श्रीमान् गुणप्रिय: ॥ [४५*] कौंडिन्य[:*] श्रीवीनगिरि-माधवार्याब्धि-

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[1] The *anusvâra* stands at the beginning of the next line. [2] Read यजुर्ब्रह्मा. [3] Read युतो.

76 चंद्रमाः । नृसिंहशिष्टसुजनो यजुर्वेदचतुर्मुखः ॥ [४६*] श्रीयाकुनूरिना-
77 गार्यशिष्टो विष्णुतनूभवः । यजुरस्खलितावृत्तिः कौशिको विनयो-
78 न्नतः ॥ [४७*] पामलपाटिनरहरिधीर[:*] श्रीरामयार्यतनुजातः । कौशि-
79 कगोत्रो गुणवान् यजुरावृत्या समस्तबुधनंद्यः ॥ [४८*] हरितः कलु-
वक्त्रीव-
80 ल्लभदेदिशेखरः । प्रतापवानृग्यजुषोः पूतंकन्नलयात्मजः ॥ [४९*] श्रीयंपदो-
81 भळ्ळदेदी हरितो गंगयार्यजः । ऋग्यजु[:*]श्रौतशास्त्रज्ञस्खलचरणजटापटु:
82 ॥ [५०*] भारद्वाजो देवरपुनरहर्यार्यनंदनः । शूराध्येता यजुर्वेदे श्रीमान्
गण-
83 पतिस्सुधीः ॥ [५१*] कुंदिळ्ळकृष्णभट्टस्य सुतो नरहरिस्सुधीः । भारद्वाजो
[1]यजुविदप-
84 टुराचार्यकीर्तिमान् ॥ [५२*] भारद्वाजः पेद्दयार्यः कोन्नूरंनमभट्टजः । र-

Fourth Plate; First Side.

85 म्याग्वेदनिपुणो दयावान् दीक्षितो महान् ॥ [५३*] काश्यप[:*] श्रीशिं-
गरेमियऴ्ऴ-
86 यार्यतनूभवः । पोतयार्यो यजुर्वेदमहावृत्तिमतां वरः ॥ [५४*] श्रीको-
87 ऴुंगंटिकोटार्यपुत्रः शांडिल्यगोत्रजः । माचनार्यो यजुर्वेदजटाव-
88 ल्लभनामवान् ॥ [५५*] श्रीकोंडयऴ्ऴपेद्दार्यसत्पुत्रो हरितान्वयः । श्रीय-
89 ल्लाडार्यविप्रेंद्रो यजुर्वेदविदां वरः ॥ [५६*] आदित्यार्यसुतः शुंगभार-
90 द्वाजो यजुःपटुः । श्रीमान् बोंदलपाटिश्रीपेद्दयार्यो महायशा-
91 : ॥ [५७*] श्रीमानपूरिदिचार्यपुत्रो गंगयकोविदः । आत्रेयो यजुरा-
92 वृत्तिविख्यातो विप्रनंदितः ॥ [५८*] कोंदाटिपोचनार्यस्य सूनुरा-
93 त्रेयगोत्रजः । श्रीपोतनार्यो गुणवानद्वितीयो यजुःक्रमे ॥ [५९*] गौतम-
[:*] श्रीका-
94 मयार्यतनयो नयभूषणः । श्रीतंमयार्यो मतिमान् यजुरध्या-
95 पकोत्तमः ॥ [६०*] रांपल्लिकूचनार्यस्य सूनु[:*] श्रीवत्सगोत्रजः । तिप्प-
यार्यो यजुः-
96 प्रौढः शब्दकाव्यादिभव्यधीः ॥ [६१*] शांडिल्यो जल्लिपल्लिश्रीशिंगयार्यसुतः
कृती । स्वप्रे-
97 प्यभंगाध्ययनः प्रोलयार्यो यजुःक्रमे ॥ [६२*] रम्योदयो राजुकोंडपेद्दि-

[1] Read यजुर्वेद.

98 भट्टो यजुःक्कती । यास्कान्वयो गौतमार्यजतस्रवव्रतांन्वितः[1] ॥ [६३*] वसिष्टद्यो-[2]

Fourth Plate; Second Side.

99 टिपेद्दिश्रीमल्लयार्यतनूभवः । जन्निपल्लिनृसिंहार्यो यजु[:*]श्रुतिविशारदः
100 ॥ [६४*] ऋग्वेदाध्यापने दक्षो वल्लूरिमंचनात्मजः । भारद्वाजः श्रिंगयार्यस्तं-
101 पदुन्नतकीर्तिमान् ॥ [६५*] वड्डंगुंटलकामार्यगर्भपुण्योदयस्सुखी । भारद्वा-
102 जो वल्लभार्यश्चौती यजुषि शातधीः ॥ [६६*] नर्लूरिश्रीमल्लयार्यो मल्लयार्यत-
103 नूभवः । वाधूलो ब्राह्म(ा)णावृत्तियुक्त ऋग्वेदपारगः ॥ [६७*] श्रीयर्तगूरि-
104 कामार्यो भारद्वाजः सुलक्षणः । यजुर्वेदालयः पुत्रो वल्लभार्यस्य व-
105 ल्लभः ॥ [६८*] उंड्रुकोंडलपेद्दार्यकुमारो गौतमान्वयः । श्रीयन्नमा-
106 र्यों विनयी यजु[:*]श्रुतिविशारदः ॥ [६९*] कौंडिन्यः कंचरेपल्लिनाराय-
107 णतनूभवः । यजुरावृत्तिसिंह[:*] श्रीनरसिंहस्सुधीः सुधीः ॥ [७०*] हरितो मारट्टू-
108 रिश्रीकृष्णमार्यशुभोदयः । अध्वर्यु[:*] श्रुतिविख्यातस्तिप्पनार्यो दयापरः ॥ [७१*]
109 भारद्वाजः सुन्नुवीटियल्लयार्यप्रियात्मजः । श्रीमाचनार्यो यजु-
110 षि क्रमावृत्तिविचित्रधीः ॥ [७२*] काश्यपो विश्रुतोध्वर्यु[:*] श्रुतौ मल्लेलगंगनः । श्रीम-
111 ल्लयार्यसंज[ा*]तो धैर्यगांभीर्यभूषितः ॥ [७३*] श्रीकौंडश्रीनृसिंहार्यतन-
112 य[:*] श्रीदयान्वितः । चिट्टनार्यः कश्यगोत्रो यजुर्वेदधुरंधरः ॥ [७४*] श्रीमंड-

Fifth Plate; First Side.

113 वेल्लिनागार्यतनयः केशवः सुधीः । काश्यपो निशितः शुक्लयजुर्वेदे गुणी-
114 व्रतः ॥ [७५*] काश्यपो मंडवेल्लिश्रीवल्लभार्यसुतः क्कती । विद्वान् शतपथी काम-
115 यार्यः शुक्लयजुःपटुः[3] ॥ [७६*] गुडिवाडांनमार्यस्य कुमारः कौशिका-[4]
116 न्वयः । पीतार्यः शुक्लयजुषा कांतः शांतो गुणप्रियः ॥ [७७*] नूंतकिश्री-
117 गंगनार्यगर्भरत्नसुदारधीः । कौंडिन्यः सूरयबुधः सशुक्लयजु-
118 रंचितः ॥ [७८*] गुणी कलंगꣻख्यातकोमयामात्यनंदनः । कौंडिन्यो मा-
119 चमंत्रीशो राजकार्यधुरंधरः ॥ [७९*] वल्लूरय्यलुमंत्रीशो गुणवान्

[1] Read °व्रातः सर्वव्रतान्वितः.

[2] Read वसिष्ठटी°.

[3] The letters टुः ॥ गुडिवा are written on an erasure.

[4] The का at the end of the line is badly engraved.

120 कीर्त्तिभूषण: । आपस्तंबी राजमान्य: कौंडिन्य: शिवभक्तिमान् ॥ [८०*] सुडि-
121 यश्रीशिंगनार्य: कौंडिन्यो यजुषा पटु: । विद्वान् संगीतसाहित्यशास्त्र-
122 मार्गविचक्षण: ॥ [८१*] श्रीवीतांप्ययविप्रेंद्र: कौंडिन्यो राजवल्लभ: । प्रि-
123 यवादी यशोहारी सुखवान् सुजनप्रिय: ॥ [८२*] मौनभार्गवगोत्र[:*] श्रीवेंसपा-
124 यंतनूभव: । येळुवश्रीगोपणार्यो गुणवान[ा]श्वलायन: ॥ [८३*] चेळुवु-
125 श्रीयप्पयार्यतनयो विस्मयाह्वय: । का[श्यप]ान्वयसंजातो य[जु]-
126 र्वेदी महामति: ॥ [८४*] प्रसंनवल्लभहरेर्ब्रह्मनागे[श्वरस्य] च । अत्राग्रहारे ललिते [द]-

Fifth Plate; Second Side.

127 त्तं वृत्तिद्वयं द्वयो:[1] ॥ [८५*] अग्रहारवरस्यास्य ग्रामग्रा[सा]र्थ्यमुत्सुक:[2] । प्रादादग्रव-
128 रग्रामं कृत्स्नं श्रीदोड्डभूपति: ॥ [८६*] [श्री]भक्तामात्यतनयनारनाख्यस्य मंत्रिण: ॥ खं-
129 डिकाग्रवरेत्रास्ति सार्धखारिचतुष्टयं । [८७*] अस्य ग्रामस्य सी[म]ानो दिक्षु पूर्व्वादिषु क्रमा-
130 त् । सर्वेषां सुप्रबोधाय लिख्यंते देशभाषया ॥ [८८*] ❁ ॥ अल्लाडरेडि-[3] दोड्डवरपु सीमा-
131 निर्णयसु[4] ॥ ईशान्यादि कौंत्तियमध्यमादि दक्षिणमुखमै धरिमीद पुंतदंड-
132 नु पलवेलपोलसंधु[5]नंदिकंवाननुंडि कौंतमेर वच्चि मलंगि पश्चिममुखमै कौं-[6]
133 तमेर वच्चि मेडितापवंक दक्षिणमुखमै कौंतमेर वच्चि मळि[7] मेडिताप-
134 वंकनु पश्चिममुखमै कौंतमेर वच्चि एप्पटि [8]द्दक्षिणमुखमै रावुलकु व-
135 च्चि आ पुंते पट्टि वरवंकलधांका[9] वच्चि मळि पडुमळसुखमै ताळ्ळकु व-
136 च्चि कोटिकि वेळ्ळि आ नडुमु पट्टकोनि आग्नेयमुखमै कौंतमेर वच्चि तूळुपुसुखमै
137 रावुल पुंतने कलशि[10] चक्का दक्षिणमुखमै ऊरिवाकिटि तूळुपु पडुमटि चालुरावु-

[1] The first six syllables in this line are engraved on an erasure.
[2] Read ग्रासार्थ°.
[3] Read रेड्डि.
[4] Read निर्णयसु.
[5] Read पोलसंधि.
[6] The *anusvâra* stands at the beginning of the next line.
[7] Read मळियु.
[8] Read दक्षिण.
[9] Read °दांका.
[10] Read कलसि.

138 लं गलशि[1] तूऱ्पुमुखमै कोंतमेर वच्चि दक्षिणमुखमै रेंडु पेद्द तुंम्मल न-
139 डुमंगानु रेंडूळ्ळ नडुमु वांगु वट्टुकोनि चिंतल तूऱ्पुनंगा देवरपल्लि ऊ-
140 रि मुंदटि बयलिकि[2] वेळ्ळि पुट्टचायकु वच्चेनु तूर्पुसीमकु ॥ अंतनुंडि[3] दक्षिणसी-
141 मकु पश्चिममुखमै ऊरि दक्षिणपु पुंतनडुमु वट्टुकोनि वरवंकल पुट्ट-

Sixth Plate; First Side.

142 कु वेळ्ळि ताळ्ळ दक्षिणमु पुंतनडिमि पुट्टकु वेळ्ळि गन्नेरतोंट दक्षिणपु पुंतनडिमि पु-
143 ट्टकु वेळ्ळि पश्चिममुखमैय्ये चेऱुवु दक्षिणपु पुंतमध्यमानकु वेळ्ळि अंतनुंडि
144 चका दक्षिणमुखमै पुंतनडिमि पुट्टकु वेळ्ळि अट्टे दक्षिणमुखमै देवरपल्लि-मनसं-[4]
145 धिनंदिकंभानकु वेळ्ळि वेलंगकु वेळ्ळि चक्कानु पलवेलनुंडि वच्चिन पेद्द पुंतकु वे-
146 ळ्ळि अतंनुंडि[5] तूर्पुमुखमै पुंतनडुमे पट्टि पोंगानु देवरपल्लि पलवेल दोड्डवरपु
147 पोलमेर[6] मुय्यलगुट्टनंदिकंभानकु वेळ्ळि अंतनुंडि दक्षिणमुखमै पुंतन-
148 डुमु वट्टुकोनि कोंतमेर पोयि अंतनुंडि[7] [8]पश्चिममुखमै गट्टे पट्टि कोत-[9]
149 मेर पोयि मेडितापवंकनु गट्टे पट्टि दक्षिणमुखमै कोंतमेर पोयि अं-
150 तनुंडि पश्चिममुखमै मेडितापवंकनु कोंतमेर पोयि पुंतं गलशि[10] दक्षिण-
151 मुखमै पुंतनडुमु वट्टुकोनि नीळ्ळपडियनडिमिकि वेळ्ळि अंतनुंडि पश्चिममुख-
152 मै पलवेलसंधुगट्टे[11] पट्टि चक्कानु तुंम्मकु वेळ्ळि गट्टे पट्टि कोंतमेर वच्चि पलिवेलसंधि-
153 [12]नंधिकंवानकु वेळ्ळि उत्तरमुखमै गट्टे पट्टि वच्चि मेडितापवंकनु [13]पश्चिम-मुखमै
154 कोंतमेर वच्चि अंतनुंडि मेडितापवंकनु [14]धक्षिणमुखमै वच्चि येप्पट्टिन्नि[15] पश्चि-
155 ममुखमै गट्टे पट्टि पलिवेल मुंम्मडिवरपु दोड्डवरपु [16]पोलमेर मुय्यल-

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[1] Read गलसि. [2] Read बयटिकि. [3] Read °नुंडि.

[4] Read मीनसं°. The *anusvára* stands at the beginning of the next line.

[5] Read अंतनुंडि. [6] Read पोलिमेर.

[7] The second *anusvára* in अंतनुंडि is marked by a dot on the left side of नु.

[8] Read पश्चिम. [9] Read कोंत. [10] Read गलसि.

[11] Read संधि. [12] Read नंदि. [13] Read पश्चिम.

[14] Read दक्षिण. [15] Read येप्पटि पश्चि°. [16] Read पोलि°.

Sixth Plate ; Second Side.

156 गुद्दनंदिकंबानकु वच्चेनु [॥*] यी[1] पोलं दक्षिणानं बलवेलपोलं नडुम खंड-
पोलं थो-
157 क पुट्टे[2] । यी[3] मूय्यलगुद्द[नं]दिकंबाननुंड्डि उत्तरमुखमै कुंटपश्चिमानकु
वेळ्ळि पुं-
158 तनडुमे पट्टि पेद्द पुंतकु वच्चि थंतनुंड्डि पुंतनडुमे पट्टि पश्चिममुखमै यीं-
159 थकोट दोड्डवरपु [4]संधुपुंतकु वेळ्ळेनु । थंतनुंडि पश्चिमपु सीमकु उत्तर-
सुख-
160 मै पुंतनडुमे पट्टि अन्नवरपुपाट्टि[5] नैर्ऋतिमूल[6] कुंटदक्षिणानकु वेळ्ळि थंत-
161 नुंडि पश्चिमसुखमै गट्टे पट्टि कोंतमेर पोयि थंतनुंडि उत्तरसुखमै
162 कोंतमेर वच्चि थंतनुंडि गट्टे पट्टि तूर्पुसुखमै अन्नवरपुपाटि पडुम-
163 ट्टि[7] पुंतं गलसि[8] उत्तरसुखमै पुंतनडुमे पट्टि केतराजुपल्लि
164 अन्नवरपुपाटि नडिमि पलानकु[9] वेळ्ळि अट्टे केतराजुपल्लि कुंटदक्षि-
165 णानकु वेळ्ळि थंतनुंडि आग्नेयसुखमै केतराजुपल्लि अट्टे दिरिससु दक्षिणा-
166 न करमीद वेळ्ळि मरिन्नी कोंतमेर वच्चि थंतनुंडि दक्षिणसुखमै वेदुरे-
श्वर-
167 पु अन्नवरपुपाडि[10] नडिमि गट्टु वट्टुकोनि कोंतमेर वच्चि थंतनुंडि तू-
168 र्पुसुखमै गट्टे पट्टि कोंतमेर वच्चि थंतनुंडि दक्षिणसुखमै वच्चि वेधुरे-[11]
169 श्वरपु दोड्डवरपु नडिमि पुंतं गलसि[12] थंतनुंडि तूर्पुसुखमै पुंतन-
170 डुमे पट्टि कोंतमेर वच्चि रावुल पुंतं गलसि[13] थंतनुंड्डि उत्तरसुख-

Seventh Plate ; First Side.

171 मै पुंतनडुमे रावुल पश्चिमानंगा वच्चि थंतनुंडि वेदुरेश्वरपु दोड्डवर-
172 पु [13]संधुगट्टु वट्टुकोनि [14]वायव्यंसुखमै कोंतमेर वोयि[15] थंतनुंडि के-
173 तराजुपल्लि दोड्डवरपु नडिमि गट्टु वट्टुकोनि उत्तरसुखमै कोंत[मि]र वोयि
174 थंत्तनुंडि एप्पट्टि[16] गट्टे [पट्टि*] पश्चिमं गोंतमेर वोयि थंतनुंडि गट्टे
पट्टि उत्तरसु-

[1] Read ई.
[2] Read पुट्टिये.
[3] Read ई.
[4] Read संधि.
[5] Read °पाटि.
[6] The secondary form of *ṛi* is also added to र्ऋ ; read नैर्ऋत.
[7] Read °टि.
[8] Read गलसि.
[9] Read पोलानकु.
[10] Read °पाटि.
[11] Read वेदुरे°.
[12] Read गलसि.
[13] Read संधि.
[14] Read वायव्य.
[15] Read वोयि.
[16] Read एपटि.

175 खमे कौंतमेर वोयि एप्पटिग्गट्टे[1] पट्टि पश्चिमं कौंतमेर वोयि श्चंतनुंडि
ग-
176 ड्डे उत्तरं गौंतमेर वोयि दोड्डिडतिप्प वेङ्क्लि श्रीनृसिंहुनि पश्चिमान वेङ्क्लि
संगडि-
177 रावुलकु वेङ्क्लि श्चोंटि राविकि वेङ्क्लि [2]पोलमेरगट्टे पट्टि कौतियमध्य-
178 मानकु वेङ्क्लेनु । इदि पश्चिमसीमानिर्नयस्[3] । उत्तरानकु कौंत्ति-
179 यम(ा)ध्यमान वेङ्क्लि ईशान्यादि गलयेनु[4] ॥ ❁ ॥ आरामैरभिरामैर्भूदेवैः
सं-
180 पन्नमनोहरैः । श्चादिकुंतातटे भाति ग्रामो दोड्डवरी महान् ॥ [८८*]
श्चल्लाडभू-
181 मीश्वरदोड्डभूपो भविष्यतः प्रार्थयते नृपालान् । समैष धर्मः
182 परिपालनिय्यः[5] सौजन्यतो वा सुकृतेच्छया वा ॥ [८०*] स्वदत्ताद्विगुणं[6]
पु-
183 ण्यं [7]परदत्तांनुपालनं । परदत्तापहारेण स्वदत्तं निष्पलं[8] भवेत् ॥ [८१*]
दान-
184 पालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति[9] पालनादच्यु-
185 तं पदं ॥ [८२*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां । [10]षष्टिर्वर्ष-
सह-

Seventh Plate; Second Side.

186 स्राणि विष्ठायां जायते क्रिमिः ॥ [८३*] एकैव भगिनी लोके सर्वेषामेव
भूभुजां । न भो-
187 ग्या न करग्राह्या विप्रदत्ता वसुंधरा ॥ [८४*] गामेकां रत्निकामेकां
भूमेरप्ये-
188 कमंगुळं । हरन्नरकमाप्नोति याव[द्]भूतसंप्लवं ॥ [८५*] न विषं विषमि-
189 त्याहुर्ब्रह्म[स्वं] विषमुच्यते । विषमेकाकिनं हंति ब्रहस्वं[11] पुत्रपौत्र-
190 कं ॥ [८६*] ❁ ॥ श्री श्री [॥*]

ABSTRACT OF CONTENTS.

The inscription opens with an invocation of the boar incarnation of Vishṇu (verse 1), of Gaṇapati (v. 2), and of the crescent of the moon on the head of Śiva (v. 3). From the mouth, arms, thighs and feet of Vishṇu were produced the four castes. A well-known division of the

[1] Read एप्पटि बट्टे.
[2] Read पोलि°.
[3] Read निर्णयस्.
[4] Read गलसेनु.
[5] Read °पालनीयः.
[6] Read °द्द्विगुणं.
[7] Read परदत्तानु°.
[8] Read निष्फलं.
[9] Read °वाप्नोति.
[10] Read षष्टिं वर्ष°.
[11] Read ब्रह्मस्वं.

feet-born (*i.e.* the **Śûdras)** was the **Panṭa-kula**[1] (v. 4). To this family belonged prince **Doḍḍa (I.)** of the **[Po]lvôla-gôtra** (v. 5). His sons were the princes **Annavrôla, Kôṭaya** and **Alla** (v. 6). The youngest of these, Alla (v. 7), married **Vêmâmbikâ,** the daughter of prince **Bhima** of the **Chôḍa** family (v. 9). Allâḍa (*i.e.* Alla) had four sons,— **Vêma, Vîrabhadra, Doḍḍa (II.)** and **Anna** (v. 10). The eldest of these, Allaya-Vêma (*i.e.* Vêma, the son of Alla) (v. 11) or **Vêma,** had for his capital **Râjamahêndranagara** (v. 12 f.). His younger brother **Vîrabhadra** was also anointed to the kingdom of Râjamahêndra[nagara] (v. 14). Verse 16 praises **Vêma** and **Vîrabhadra,** who were apparently joint rulers. Their younger brother, Doḍḍa (II.),| had the surnames **Karpûravasantarâya,**[2] **Saṁgrâmabhîma** and **Jaganobbagaṇḍa**[3] (v. 17).

(V. 22.) "Once, on the auspicious occasion of *Ardhôdaya,* king **Doḍḍa (II.),** having worshipped **Śiva** (*and*) given away handsome donations on the bank of the **Gaṅgâ,** also desired to grant *agrahâras.*

(V. 23.) " In the prosperous **Śâka** (*year*) reckoned by the hands (2), the arrows (5), and the *Viśvas* (13),—*i.e.* **1352,**— in the (*cyclic*) year Sâdhâraṇa, in (*the month of*) **Pausha,** at the auspicious time named **Ardhôdaya,** on the bank of the **Kauntêyagaṅgâ,** king **Allaya-Doḍḍa** gave to **Brâhmaṇas** the village named **Gumpiṇi,** with its cultivators (*and*) the eight kinds of *bhôgas,*[4] (to be enjoyed by them) as long as the moon (*and*) as long as the stars (*endure*)."

This village he named after himself **Allâḍareḍḍidoḍḍavaram** (v. 24). Each of the following donees received one share in the *agrahâra* (v. 25).

List of donees (vv. 26-34).

Name of donee.	*Father's name.*	*Gôtra.*	*Vêda.*
Śiṅgayajva-Perumâḍimakhin .	...	Gautama . .	Yajus.
Pannâla-Kommaya . . .	...	Kauṇḍinya . .	Do.
Śiṅgaya	Son of Śiṅgamadvêdin . .	Harita . . .	...
Malrâva-Mâdhava . . .	...	Kauṇḍinya . .	Yajus.
Kaṟṟa-Bharata . . .	...	Âtrêya . . .	Do.
Iṅguva-Mallubhaṭṭa . .	...	Śaunaka . . .	Do.
Guḍimeṭṭa-Sarvadêvamakhin .	...	Harita . . .	...
Mâmiḍimakhin . . .	Krottûr-Appayayajvan . .	Do. . . .	...
Vallabhârya-Nârâyaṇa . .	...	Kâśyapa . .	...
Sarasvatî-Prôlubhaṭṭa . .	...	Kauṇḍinya . .	...
Râmaya	...	Vasishṭha . .	Ṛich.
Annamayajva-Śiṅgayadikshita .	...	Bhâradvâja . .	Do.
Yerrayâvadhânin . . .	Appaya	Kauṇḍinya . .	Yajus.
Iṅguva-Mañchanâvadhânin .	Vissaya	Śaunaka . .	Do.

[1] See above, Vol. IV. p. 319. [2] See above, Vol. III. p. 65, note 6. [3] See *ibid.* p. 64, note 9.

[4] The eight reputed *bhôgas* are : habitation, bed, raiment, jewels, women, flowers, perfumes, and areca-nuts and betel-leaves.

List of donees—*contd.*

Name of donee.	*Father's name.*	*Gôtra.*	*Vêda.*
Guṇṭûri-Nâgayadvêdin	...	Kapi	Yajus and Sâman.
Ananta	Gôḷapalli-Appaya	Śrîvatsa	Yajus.
Ponuṅgôṭi-Pôtibhaṭṭa	Pôtaya	Âtrêya	Do.
Adavani-Narahari-Gôpaya	...	Kauśika	Ṛich.
Beldhêvi-Kêśava	Śiṅgaya	Kâśyapa	Yajus.
Appaya	Kandugula-Mâdhava	Śrîvatsa	Do.
Nṛisiṁha	Bonagiri-Mâdhava	Kauṇḍinya	Do.
Âkunûri-Nâga	Vishṇu	Kauśika	Do.
Pâmalapâṭi-Narahari	Râmaya	Do.	Do.
Kaluvakka-Vallabhadvêdin	Mallaya	Harita	Ṛich and Yajus.
Śrîyampad-Aubhaḷadvêdin	Gaṅgaya	Do.	Do.
Gaṇapati	Dêvarapu-Narahari	Bhâradvâja	Yajus.
Narahari	Sundiḷa-Kṛishṇabhaṭṭa	Do.	Do.
Peddayadîkshita	Kollûr-Annamabhaṭṭa	Do.	Ṛich.
Pôtaya	Śiṅgarêmi-Yaṟṟaya	Kâśyapa	Yajus.
Mâchana	Koṟuṅgaṇṭi-Kôṭa[ya]	Śâṇḍilya	Do.
Allâḍa	Koṇḍayaṟa-Pedda[ya]	Harita	Do.
Bondalapâṭi-Peddaya	Âditya	Śuṅga-Bhâradvâja	Do.
Gaṅgaya	Mânapûri-Dêcha[ya]	Âtrêya	Do.
Pôtana	Kondâṭi-Pôchana	Do.	Do.
Tammaya	Kâmaya	Gautama	Do.
Tippaya	Râmpalli-Kûchana	Śrîvatsa	Do.
Prôlaya	Jallipalli-Śiṅgaya	Śâṇḍilya	Do.
Râjukoṇḍa-Peddibhaṭṭa	Gautama	Yâska	Do.
Jallipalli-Nṛisiṁha	Chiṭipeddi-Mallaya	Vasishṭha	Do.
Śiṅgaya	Vallûri-Mañchana	Bhâradvâja	Ṛich.
Vallabhaśrautin	Vaḍḍaṅguṇṭala-Kâma[ya]	Do.	Yajus.
Nariûri-Mallaya	Mallaya	Vâdhûla	Ṛich.
Arṭaṅgûri-Kâma[ya]	Vallabha	Bhâradvâja	Yajus.
Annama	Uṇḍrukoṇḍala-Pedda[ya]	Gautama	Do.
Narasiṁha	Kañcharêpalli-Nârâyaṇa	Kauṇḍinya	Do.

List of donees—*concld.*

Name of donee.	*Father's name.*	*Gôtra.*	*Vêda.*
Tippana	Mâraṭûri-Kṛishṇama . .	Harita . . .	Yajus.
Mâchana	Subruviṭi-Yallaya . . .	Bhâradvâja . .	Do.
Mallela-Gaṅgana	Mallaya	Kâśyapa . .	Do.
Chiṭṭana	Koṇḍa-Nṛisiṁha . .	Kaṇva . . .	Do.
Kêśava	Maṇḍavelli-Nâga[ya] . .	Kâśyapa . .	White Yajus.
Kâmaya	Maṇḍavelli-Vallabha . .	Do. . . .	Do.
Pôta[ya]	Guḍivâḍa-Annama . . .	Kauśika . .	Do.
Sûraya	Nûntaki-Gaṅgana . . .	Kauṇḍinya . .	Do.
Mâchamantrin[1]	Kalaṅgara-Kommayâmâtya .	Do. . .	...
Vallûr-Ayyalumantrin . .	...	Do. . .	...
Muḍiya-Śiṅgana	...	Do. . .	Yajus.
Bonta-Appaya	...	Do. . .	...
Yeṟuva-Gôpaṇa	Kêsapa	Mauna-Bhârgava	...
Vissaya	Cheṟuvu-Appaya . . .	Kâśyapa . .	Yajus.

Two further shares in the *agrahâra* were given to the Vishṇu temple called **Prasanna-vallabha** and to the Śiva temple of **Brahmanâgêśvara** (v. 85). Finally **Doḍḍa (II.)** gave to the *agrahâra* the village of **Annavaram** for subsistence (*grâmagrâsârtham*[2]), with the exception (?) of $4\frac{1}{2}$ *khâris* belonging to **Nâranamantrin**, the son of **Aubhaḷâmâtya** (v. 86 f.). The boundaries of the granted village are written in the language of the country (*i.e.* Telugu) (v. 88).

In the detailed description of the boundary-line of **Allâḍareḍḍidoḍḍavaram** (ll. 130-179), the following villages are mentioned :— **Dêvarapalli, Palavela** or **Palevela, Mummaḍivaram, Înthakôṭa, Annavarapupâḍu, Kêtarâjupalli** and **Vedurêśvaram.** The northern boundary was the **Kauntêya** river.[3]

Verse 89 praises the village of **Doḍḍavaram** on the bank of the **Âdikuntâ.** In verse 90, king **Doḍḍa (II.)**, (the son) of king **Allâḍa**, requests future kings to protect the grant. Verses 91-96 are six of the usual imprecatory verses.

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[1] The addition of the titles *mantrin* and *amâtya* shows that the donee was a *niyôgin.*

[2] [Compare *grâmôpahâra*, above, Vol. III. p. 28, text line 100, and *grâmagrâsamugâsu*, Vol. IV. p. 359, text line 51.—E.H.]

[3] In the Telugu portion (ll. 131, 177 and 178 f.) this river is called Kauntêya. In the Sanskrit verses occur the forms Kauntêyagaṅgâ (v. 23), Gaṅgâ (v. 22) and Âdikuntâ (v. 89).

No. 10.—PITHAPURAM PLATES OF VIRA-CHODA,

DATED IN HIS TWENTY-THIRD YEAR.

BY H. KRISHNA SASTRI, B.A.

The copper plates which bear this inscription were forwarded to Dr. Hultzsch by the Government of Madras. They were sent by the Raja of **Piṭhâpuram** to Mr. D. F. Carmichael when he was Chief Secretary, *i.e.* between the years 1875 and 1878. Mr. Carmichael had lent the plates for examination to Dr. Burnell, who figured the second side of the third plate in his *South-Indian Palæography*, second edition, Plate xxix.[1]

The **plates** are **nine** in number. Each of them bears writing on both sides, except the first and last which are engraved only on their inner sides. They are not of uniform size; but each measures, on the average, 10″ by 5½″. To the proper right of each plate is a hole, ¾″ in diameter.[2] Through these holes is passed a massive ring which is now cut. It is ½″ thick and 7¼″ in diameter. Its ends are secured in a circular **seal** which measures 3⅛″ in diameter. As may be seen in the collotype No. 2 on the Plate facing p. 104 of Vol. III. above, the seal rests on an expanded lotus flower and bears, in relief on a counter-sunk surface, the legend *śrî-Tribhuvan*[*âṁ*]*kuśa* in Telugu letters. Above the legend it bears a boar which faces the proper left and has an elephant-goad overhead. In front of the boar are a *chaurî*, a conch, and the moon; and behind it, another *chaurî*, a *svastika*, and the sun. Below the legend there is a drum (?), an expanded lotus flower, and apparently a wooden stand for supporting the *abhishêka* dish.

As observed by Dr. Burnell, the inscription is written in the **transitional Telugu alphabet.**[3] This is shown *e.g.* by the two forms, one the earlier and the other later, in which the *mû* of *Dakshiṇâmûrti* in ll. 162 and 163 appears. The final *m* is used in two cases, *viz.* in ll. 45 and 63; but in all other cases the *anusvâra* takes the place of final *m*. The only groups in which the nasal is not represented by *anusvâra* are *ṇṭa*, *ṇḍa*, *nta* and *nda*. The difference in the secondary forms of *a* and *â*, *i* and *î*, *u* and *û*, *o*, *ô* and *au* is not kept up throughout. In three cases the long *û* is marked by *â* and *u*, *viz.* in the *û* of *mûṇḍunu* in l. 215 and the *û* of *dûrppuna* in ll. 262 and 263. The *ê* of *pyê* of *bhûmêr=apy=êka*° in l. 278 is added to the secondary *y*. The writing is protected by raised rims and is consequently in a state of perfect preservation, except certain letters written over erasures. The **language** of the inscription is Sanskṛit poetry (verses 1-35) and Sanskṛit prose (ll. 2-17; 18-31; 68-71; 80-186; 271-277; and 279 to 280). The description of the boundaries (ll. 187-271) is in a mixture of Telugu and Sanskṛit prose. As regards orthographical peculiarities, it may be noted that a consonant, besides being, as usual, doubled after the secondary form of *r*, is frequently doubled after an *anusvâra*, as in ll. 2, 21, 23, 28 *etc.*; that *ri* is used for *ṛi* in *krita* for *kṛita* (ll. 2 and 20) and *Hrishîkêśa* for *Hṛishîkêśa* (l. 115); and that in conjunct consonants the secondary *r* is not only omitted in several cases, but is mistakenly represented by *d* in *sâddhê* for *sârdha* (l. 12), by *i* in *niggitya* for *nirgatya* (l. 15), and by *â* in *Vishṇuvaddhânô* for *Vishṇuvardhanô* (l. 22). *Stnâna* for *snâna* (l. 20) and *sârtvaṁ* for *sârthaṁ* (l. 61) are due to the vernacular pronunciation of Sanskṛit words. The symbol for *ṛ* is used in the following cases:— (1) in proper names,—*Chiriyâṇḍân*, *Eṛasêvaka*, *Eṛiyapôta*, *Kaḍalusiṛukâla*, *Perumbuṛakkaḍal* and

[1] See Dr. Burnell's prefatory note, p. v. paragraph 3.

[2] On the margins of the ring-holes of plates *III. a*, *IV. a* and *IV. b*, and *V. a*, respectively, the Telugu numerals 3, 4 and 5 are scribbled. The last figure is not so clear as the first two.

[3] See note 1 above.

Tirukuruṅguḍi; (2) in the endings of Telugu names of towns,— *kuṟṟu*, *paṟṟu* and *toṟṟa*; (3) in the Telugu words,— *cheṟuvu* (a tank), *ēṟu* (a stream), *kaṟṟu* (a bank), *koṟaḍu* (the stump of a tree), *kriḍaṟaśulka* (?), *munnīṟu* (the sea), *pāṟu* (to flow), *podaṟu* (a bush) and *ṟâyi* (a stone); and (4) in the Telugu names of trees or plants,— *avuṟu*, *ṟēla*, *ṟellu*, and *veḍaturu*.

The only copper-plate inscription of Vîra-Chôḍa, which has been published before, are the **Chellûr plates** of his **21st year.**[1] Like these plates and other inscriptions of the later Eastern Châlukyas, the subjoined inscription opens with a mythical genealogy of the **Châlukya** family (ll. 1-18) and a historical account of the **Eastern Châlukya** kings (l. 19 ff.). This part of the inscription contains nothing new to us, but agrees in every detail with the account given in the Chellûr plates.[2] The reign of **Vira-Chôḍa** is described in verses 18-26. Of these verses, 18-21 correspond to verses 18-21 of the Chellûr plates. Verse 20 gives the correct reading of the town where Vîra-Chôḍa was crowned, *viz.* **Jananâthanagari**,[3] which is perhaps a poetical form of Râjamahêndrapura, the modern Râjamahêndri. In verse 21 **the Śaka date of Vira-Chôḍa's accession** is expressed by the numerical words *śaśi-kh-âmbar-êndu*. This various reading shows that Dr. Hultzsch was right in understanding the word *khadvaya* in *śaśi-khadvay-êndu*, as the corresponding verse of the Chellûr plates reads, to represent 'two cyphers,' and not a 'cypher' and a 'two,' which would be another possible explanation.[4] Verse 22 states that Vîra-Chôḍa bore the title *Samastabhuvanâśraya*.[5] Verses 25 and 26 state that his father, the emperor, *viz.* **Kulôttuṅga-Chôḷa I.**, recalled him, but sent him back "for the conquest of the north" **in the fifth year,** apparently of Vîra-Chôḍa's reign. The recall of Vîra-Chôḍa and his temporary stay with his father may be considered either as a punishment for misbehaviour and rebellion, or he may have been recalled to help his father against a foreign enemy, perhaps against the Pâṇḍya king who, according to the Piṭhâpuram pillar inscription of Pṛithvîśvara, was defeated by Vedura II., a vassal of Vîra-Chôḍa.[6] On the same occasion the Pâṇḍyas may have adopted the title *Râjiga-Chôḷa-manôbhaṅga*, 'one who frustrated the wishes of **Râjiga-Chôḷa**,' *i.e.* of Kulôttuṅga I.[7] Vîra-Chôḍa's subsequent return to Vêṅgî may have been due to political troubles in his province, his absence from which may have contributed to the rise of feudatory families like the Velanâṇḍu and Kôna chiefs, who, later on, obtained possession of the Vêṅgî country.[8]

The object of the inscription is to record that **Vira-Chôḍa** granted, at a **summer-solstice,** the village of **Vîrachôḍachaturvêdimaṅgala,** which was formed by uniting three different villages, *viz.* **Mâlavelli** with its twelve hamlets (*pûṇḍi*) and **Ponnatoṟṟa,** both in the district of **Prôlunâṇḍu,** and **Âlami** in the district of **Uttaravarusa** (ll. 68-71 and 182-186). Lines 80-180 contain a list of the donees. The description of the boundaries of the granted village is given in ll. 186-271. Lines 271-274 assign twelve shares in Vîrachôḍachaturvêdimaṅgala for the maintenance of certain village officers. Seven further shares were assigned to the presiding deities in the centre, in the west, and in the other quarters of Vîrachôḍachaturvêdimaṅgala (ll. 274-276). The date of the grant was **the twenty-third year** of the king's reign (l. 279 f.), *i.e.* two years after the Chellûr plates. The inscription ends with the statement that the executors (*âjñapti*) of this edict were the five ministers (*pañcha pradhânâḥ*), and that the composer was **Viddayabhaṭṭa**[9] and the engraver **Pennâchârya.** The very same persons are mentioned at the end of the Chellûr plates.

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[1] See *South-Ind. Inscr.* Vol. I. p. 49 ff., and *Ind. Ant.* Vol. XIX. p. 423 ff.

[2] The only difference, probably due to a mistake of the writer, to be noted in this portion, is the length of the reign assigned to Guṇaga-Vijayâditya. He is said to have ruled forty (*chatvâriṁśat*) years (l. 26), instead of forty-four (*chatuśchatvâriṁśat*) as in all the other Eastern Châlukya inscriptions.

[3] Compare *Ind. Ant.* Vol. XIX. p. 431, note 55.

[4] Compare *ibid.* p. 426, note 6.

[5] This title was borne by all the Western Châlukya kings.

[6] See *above*, Vol. IV. p. 36.

[7] See *Ind. Ant.* Vol. XX. p. 276, note 28.

[8] See *above*, Vol. IV. p. 36 and p. 84.

[9] The name Viddayabhaṭṭa occurs also in the list of donees.

The donees of the grant were no less than five hundred and thirty-six Brâhmaṇas, who are grouped according to their *gôtras*. Appendices A. and B. contain the names of these Brâhmaṇas, and the names of the various *gôtras* to which they belonged, in alphabetical order. The titles which are added to their names are :— *sahasra*, *shaḍaṅgavid*, *bhaṭṭa*, *Daśapurîbhaṭṭa* or *Daśapuriyabhaṭṭa*,[1] *trivêdin* or *trivêdibhaṭṭa*, and *sômayâjin* or *bhaṭṭasômayâjin*.[2] Arasabrahmâ and Pârthasârathi are the only two names that occur without any titles. The majority of the names are of Tamiḻ origin. For most of the following explanations of these names I am indebted to Mr. V. Venkayya, M.A. Tillanâyaka and Ambalattâḍi are names of the god Naṭarâja at Chidambaram. The former means 'the lord of Tillai' (Chidambaram), and the latter 'the dancer in the (Golden) Hall.' Kâmakôṭisahasra is called after the goddess Kâmakôṭi at Kâñchî. Taṇiyaperumâṉ stands for Taṇigaiperumâṉ, *i.e.* the god of Taṇigai, which is another name of Tiruttaṇi near Arkonam. The temple at Tiruttaṇi is dedicated to the god Subrahmaṇya. Kanda is a Tamiḻ (or Prâkṛit) form of the Sanskṛit Skanda. Veṇṇakûta is a modified form of Veṇṇeykkûttaṉ, *i.e.* Kṛishṇa, who was very fond of butter (*veṇṇey*). Ulahamuṇḍâṉ means 'one who swallowed the universe.' This may perhaps refer to Kṛishṇa, who, while yet a child, was one day suspected by Yaśôdâ of having swallowed mud. On being asked by her to open his mouth, he did so, and to her astonishment Yaśôdâ found that the whole universe was within him. Karimâkya is probably a mistake for Karimâṇikya, 'the black gem,' a Tamiḻ surname of Kṛishṇa. Kariyakô, 'the black king,' also refers to Kṛishṇa. Chendâmarakaṇṇa has to be dissolved into *śen-dâmarai-kaṇṇaṉ*, *i.e.* 'he whose eyes resemble red lotuses.' This is the Tamiḻ equivalent of the Sanskṛit Puṇḍarîkâksha, an epithet of Vishṇu. Palligoṇḍâṉ, 'he who is sleeping,' refers to Śêshaśâyin (Vishṇu). Siṁhapirâṉ is the lion-god Nṛisiṁha. Śiralaṅgô stands for *Śîr-iḷaṅ-gô*,[3] which means 'the illustrious *yuvarâja*.' This refers to Lakshmaṇa, who is often called Iḷaiya-Perumâḷ in Vaishṇava works. Kaḍalusiṟukâla refers to Hanumat, who jumped over the sea (*kaḍal*) as if it were a small canal (*śiṟu-kâl*). Malahiniya-niṇḍrâṉ[4] is properly *Malai-kuṉiya-niṉṟâṉ*, meaning 'one who stood so that the mountain bent.' This refers to the sage Agastya, who commanded the Vindhya mountain to prostrate itself before him. Tiruvaraṅgamuḍayâṉ and Tirumalayuḍayâṉ are named, respectively, after the gods at Śrîraṅgam and Tirumalai (or Tirupati). Aruḷâra or Aruḷâla is derived from the Aruḷâḷa-Perumâḷ temple at Little Kâñchî. In Attiyârâlibhaṭṭa, Attiyâr is perhaps a mistake for Attiyûr, the Tamiḻ name of Little Kâñchî. Chelva stands for Śelva, *i.e.* Śelvappiḷḷai, the god at Mêlukôṭe in the Mysore State. Tirupoliyaniṇḍrâṉ means 'one who stood resplendent.' This is the name of the god at Tirukkurugûr, as mentioned in the *Guruparamparâprabhâva*. Tirivâyikkulamuḍayâṉ is perhaps derived from Tiruvâykkulam, one of the names of the Râjagôpâla-Perumâḷ temple at Maṇimaṅgalam in the Chingleput district.[5] Viṭṭirindâṉ, 'one who is pleased to sit,' is the name of the Vaishṇava temple at Dûśi in the North Arcot district.[6] Tirukuṟuṅguḍibhaṭṭa is called after the village of Kuṟuṅguḍi in the Tinnevelly district. According to the *Guruparamparâprabhâva*, Yajñamûrti was the name of a certain *saṁnyâsin* of the Advaita school. It is said of him that he held a disputation with Râmânuja and, being defeated, became a convert to the Vaishṇava faith. Âlidêvayabhaṭṭa is named after Tirumaṅgai-Âḻvâr, who in Tamiḻ works bears the

[1] According to Dr. Fleet (*Gupta Inscriptions*, p. 79, note 2) Daśapura is the ancient name of the modern Mandasôr; see also above, p. 38.

[2] The title *paṇḍita* occurs only in the erased word Prabôdhaśivapaṇḍita (l. 177, foot-note), which seems to be the name of a Śaiva (*Ârâdhya*) Brâhmaṇa.

[3] The name Śiriḷaṅgô occurs in two inscriptions at Maṇimaṅgalam ; *South-Ind. Inscr.* Vol. III. Nos. 35 and 38.

[4] The name Malaigiṉiyaniṉṟâṉ occurs in three inscriptions at Maṇimaṅgalam ; *ibid.* Nos. 35, 39 and 41.

[5] *Ibid.* Nos. 33 and 36.

[6] See the Government Epigraphist's *Annual Report* for 1892-93. The name Viṟṟirundâṉ also occurs in an inscription at Maṇimaṅgalam ; *South-Ind. Inscr.* Vol. III. No. 40.

epithet Tiruvâlinâḍaṉ, *i.e.* 'he who comes from the prosperous Âli country.' Âlavandân and Aḍahiyamaṇavâla are the names of two Vaishṇava Âchâryas. The first of these was the grandson of Nâdamuni,[1] and the second name is a corruption of Aḻagiyamaṇavâḷa or, in Sanskṛit, Ramyajâmâtṛi, *i.e.* 'the beautiful bridegroom.'[2] Ghṛitâśi is probably a Sanskṛit rendering of Neyyuṇḍa, which forms part of the name of Neyyuṇḍâḻvâr, one of the Vaishṇava Âchâryas mentioned in the *Guruparamparâprabhâva*. The list of Âchâryas given on pp. 82 and 83 of this work,[3] includes, among many others, the names of Sundarattôḷuḍaiyâṉ, Periyâṇḍâṉ and Chiṟiyâṇḍâṉ, while that of Periyanambi occurs on p. 153. Sundarattôḷuḍaiyâṉ also occurs in the Tirupparaṅkuṉṟam inscription of Sundara-Pâṇḍya[4] and means 'the god who has beautiful arms.' Tirunâṇḍuḍayânbhaṭṭa is called after Tirunâṇḍu, which occurs in Vaishṇava works as a synonym for Vaikuṇṭha, the abode of Vishṇu. The title Naḍavirukkum, which means 'one who is in the middle,' 'an arbitrator' (*madhyastha*), occurs in l. 177 of the subjoined inscription and is found also in the large Leyden grant, l. 138. Chîḍa in Chîḍabhaṭṭa is the same as Śiḍaṉ, a Tamiḻ form of *śishya*, 'a pupil.' Têvaḍi means 'the feet (*i.e.* the servant) of god.' Ârâmudu means 'fresh nectar;' Manattukkiniyân means 'one who is pleasing to the mind;' and Âyiramjôti is 'the thousand-rayed,' *i.e.* 'the sun.' Two of the Maṇimaṅgalam inscriptions[5] mention the names Dôṇaya and Dôṇaiya; the similar name Dônaya occurs repeatedly among the donees. Such an abundance of Tamiḻ names in the list of donees of Vîrachôḍachaturvêdimaṅgala leads one to infer that a large immigration or importation of Tamiḻ Brâhmaṇas to the north must have taken place during the reign of Kulôttuṅga-Chôḷa I. The large proportion of Vaishṇava names among the donees further suggests that about this time the Râmânuja faith counted many devotees, who adopted as their names the Tamiḻ equivalents of Sanskṛit names, which occur in the sacred works of Vaishṇavas.[6] Three of the donees bear the title *Brahmamahârâja*, which must have been an invention of the Chôḷa king Râjarâja I. in whose inscriptions it is first found.[7] Of these three donees one was called Kulôttuṅgachôḍabrahmamahârâja after the reigning sovereign. The second was a military officer (*sênâpati*) and had the title Râjarâjabrahmamahârâja, which, as we know from the Chellûr plates, had been conferred on a certain Pôtana. The third had the name Kumâranârâyaṇabrahmamahârâja, which was perhaps derived from a surname of Vîra-Chôḍa himself.

The **boundaries** of Vîrachôḍachaturvêdimaṅgala were: in the south, **Ponnavâḍa** and **Mallavrôlu**; in the west, **Kolliprôlu** and **Chembrôlu**; in the north, **Polakumbaṟṟa**, **Ḍaṅkalapûṇḍi** and **Beṇḍapûṇḍi**; and in the east, the sea (ll. 186-188). With line 188 begins a second, much more detailed description of the boundary-line of the granted village. This passage enumerates various canals, tanks, ponds, hamlets, hills, boulders, pieces of waste-land and high ground, foot-paths, ant-hills, valleys *etc.* It also includes the names of a number of trees, an alphabetical list of which is given in Appendix C. Of the villages that are mentioned

[1] [An abbreviated form of this name is Nâtha in Sanskṛit, as will be seen from the expression *sâdhyabhaktinishṭhâ Nâthâdayaḥ*, which occurs on p. 36 of the *Yatîndramatadîpikâ* of Śrînivâsadâsa, Telugu edition, Madras, 1868. In his remarks on this work (*Report on the Search for Sanskṛit Manuscripts* for the year 1883-84, p. 70, No. 154), Dr. Bhandarkar gives a list of the Vaishṇava Âchâryas mentioned at the beginning of the *Yatîndramatadîpikâ*. In this list occurs Śrîparâṅkuśanâtha as the name of one of the Âchâryas. But the term Śrîparâṅkuśanâtha evidently denotes two individuals, Śrîparâṅkuśa and Nâtha, the former being the name of Nammâḻvâr, *alias* Śaṭhâri or, in Tamiḻ, Śaḍagôpa. The latter, Nâtha, refers to Nâdamuni.—V.V.]

[2] This is the name given to Râma in Vaishṇava works.

[3] Madras edition, Kaliyugâdi 4990, Virôdhin.

[4] *Archæological Survey of Southern India*, Vol. IV. p. 52.

[5] *South-Ind. Inscr.* Vol. III. Nos. 31 and 36.

[6] The *Nâlâyiraprabandham*, which is called the "Drâviḍa-Vêda," is a collection of Tamiḻ poems written by the Âḻvârs. The Râmânuja Vaishṇavas, especially those of the Teṅgalai sect, have a greater regard for Tamiḻ which is the language of their sacred texts, than for Sanskṛit, just as the Mâdhva Vaishṇavas prefer the Kannaḍa language.

[7] *South-Ind. Inscr.* Vol. III. p. 14.

in the grant, the following admit of identification. One of the two villages[1] which formed the southern boundary of Vîrachôḍachaturvêdimaṅgala, Ponnavâḍa, may be identified with **Ponnada** which is found to the east of Piṭhâpuram on the *Madras Survey Map* of the Piṭhâpuram division. The western boundaries, Kolliprôlu and Chembrôlu, are found on the same map as **Gollaprol** and **Chebrolu,** on the high-road from Piṭhâpuram to Kattipudi. Beṇḍapûṇḍi, one of the northern boundaries, is **Bendapudi,** on the road to Vizagapatam. Two other villages between which the northern boundary passed, **Siṅgavikrama** and **Donṭeṅgi** (l. 258), are found on the map as Srungarrukham and Tondangi between Bendapudi and the sea. Among the boundaries of **Navavâḍa,** a hamlet of Vîrachôḍachaturvêdimaṅgala (l. 266), we find Beṇḍapûṇḍi (the modern Bendapudi) and **Duggavâḍa.** This village is identical with the modern **Durgada,** which is found on the map between Bendapudi and Chebrolu. Chembrôlu, the modern Chebrolu, belonged to the district of **Bottepinâṇḍu** (l. 209).[2] The district of **Prôlunâṇḍu,** in which Mâlavelli and Ponnatoṟṟa were situated (ll. 69 and 182), is already known from two inscriptions in the Kuntîmâdhava temple at Piṭhâpuram, and included also Navakhaṇḍavâḍa (near Piṭhâpuram) and Sarpavaram.[3]

TEXT.[4]

First Plate.

1 ❁ श्रीमान्[5] जगत्त्रयमिदं हरिरादिदेव[:*] स्रष्टुं विरिंचिमसृजन्निजनांभि-[6] पद्मात् [।*]

2 तस्मादभूत्किल महामुनिरत्रिरत्रेस्सोमो महेश्वरशिखांत्तक्रितप्रतिष्ठ:[7] [॥ १*] तस्माद्बुध: त-

3 तश्चक्रवर्त्ती[8] पुरूरवा: तस्मादायु: ततो न[हु]ष: ततो ययाति: तत: पूरु: ततो जनमेजय-

4 : तत: प्र[ा*]चीश: ततस्सैन्ययाति: ततो हयपति: [त*]तस्सार्व्वभौम: ततो जयसेन: ततो महाभौम:

5 तस्मादैशानक: तत: क्रोधानन: ततो देवकि: तस्मादृभुक: तस्मादृक्षक: ततो मतिवर: तत: कात्यायन:

6 ततो नील: ततो दुष्यंत: ततो भ[र*]त: ततो भूमन्यु: ततो हस्ती ततो विरोचन: तस्मादजमील: ततस्संव-

7 रण: ततस्सुधन्वा तत: परिक्षित् ततो भीमसेन: [तत:*] प्रदीपन: ततश्शंत्तनु: ततो विचित्रवीर्य्य: तत:

8 पाण्डुराज: तत: पाण्डवा: तेषु वंशकरादर्ज्जुनादभिमन्यु[:*] तत: परिक्षित् ततो जनमेजय-

[1] According to the Telugu portion (l. 204) these two villages belonged to the district of Uttaravarusa, in which, according to line 183, Âlami, one of the three components of Vîrachôḍachaturvêdimaṅgala, was situated.

[2] The same district is mentioned in l. 202 as Bontepinâṇḍu.

[3] See *above*, Vol. IV. p. 230 and note 1.

[4] From the original plates.

[5] Read श्रीमाञ्जगत्त्रय°.

[6] Read नाभि.

[7] Read कृत.

[8] Read °वर्त्ती.

9 : ततः चे[मु]कः ततो नरवाहनं[1] ततश्शतानीकः तस्मादुदयनः ततः प्रभृत्यविच्छिन्न-

10 संत्तानेष्वयोध्यासिंह[ा*]सनासीनेष्वेकान्नषष्टिचक्रवर्त्तिषु[2] गतेषु तद्वंश्यो विज-यादि[त्यो]

11 नाम राजा विजिगीषया दक्षिणापथं गत्वा त्रिलोचनपल्लवमधिक्षिप्य दैव-दुरीहया लो-

12 कान्तरमगम[त्] [।*] तस्मन्[3] संकुले पुरोहितेन हृद्धामात्यैश्च [4]साढेमंत्तर्व्वत्नी तस्य महादेवी मुडिवे-

13 मुनामाग्रहारमुपगम्य तद्वास्तव्येन विष्णुभट्टसोमयाजिना दुहितृनिर्व्विशेषमभिर-क्षिता सती विष्णुवर्द्धननंद-

14 नमसूत [।*] सा च तस्य कुमारकस्य [5]कलक्रमोचितानि कर्म्म[ा]णि[6] क[ा*]रयित्वा तमवर्द्धयत् [।*] स च मात्रा विदि-

15 तवृत्तांतो निर्गित्य[7] चलुक्यगिरौ नंदाभगवतीं गौरीमाराध्य कुमारनारायण-मातृगणांश्च सं-[8]

16 तर्प्यं [9]श्वततपत्रैकशंखपंचमहा[श]ब्दादी[नि] कुलक्रमागतानि [10]निचह्नानीव साम्राज्यचिह्ना-

Second Plate; First Side.

17 नि समादाय कडंबगंगादिभूमिपान्विजित्य[11] सेतुनर्म्मदामद्य[12] दक्षणापथं पालयामा-

18 स [।*] तस्यासीद्विजयादित्यो विष्णुवर्द्धनभूपतेः [।*] पल्लवान्वयजाताया महादेव्याश्च नन्दनः ॥ [२*] तत्सुत-

19 : पुलकेशिवल्लभः तत्पुत्रः [13]कीर्त्तिवर्म्म[ा] तस्य तनयः । श्रीमतां सकल-भुवनसंस्तूयमानमानव्य-

20 सगोत्र[ा*]णां हारीतिपुत्राणा[14] कौशिकीवरप्रसादलब्धराज्यानामश्वमेदाव[भृ]थस्ना-नपवित्रीक्रितवपुषां[15] चा-

21 लुक्यानां कुलमलंकरिष्णोस्सत्याश्रयवल्लभेंद्रस्य[16] भ्राता कुब्जविष्णुवर्द्धनोष्टादश[17] वर्षाणि वेंगीदेशमपालयत् [।*]

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[1] Read °वाहनः

[2] Read °वर्तिषु.

[3] Read तस्मिन्.

[4] Read सार्धमन्त°.

[5] Read कुल.

[6] The word कर्म्माणि is written partly on and partly below an erasure.

[7] Read निर्गत्य.

[8] The *anusvāra* stands at the beginning of the next line.

[9] Read श्वेतातप°.

[10] Read निचिह्ना°.

[11] Read °न्विजित्य.

[12] Read °मध्यं दक्षि°.

[13] Read कीर्ति°.

[14] Read पुत्राणां.

[15] Read °मेधावभृथस्नानपवित्रीकृत°.

[16] Read °भेन्द्रस्य.

[17] Read °नोऽष्टादश.

22 तत्सुतो जयसिंहवल्लभस्त्रयस्त्रिंशतं(त) तदनुज इंद्रभट्टरक[:*][1] सप्त दिनानि तत्सुतो विष्णुवर्द्धा[नो][2] नव वर्षाणि त-

23 त्सूनुर्म्मंगियुवराज:[3] पंचविंशतिं तत्पुत्रो जयसिंहस्त्रयोदश तदवरज: कोकिलि-षण्मासान्[4] (त)तस्य भ्राता विष्णुव-

24 र्द्धनस्तमुच्चाट्य [5]सप्तत्रिंशतं वर्षाणि[5] तत्पुत्रो विजयादित्योष्टादश[7] तत्तनया[8] विष्णुवर्द्धन[:*]

25 ष[ट्त्रिं]शतं तत्सुतो नरेंद्रमृगराजोष्टाचत्वारिंशतं तत्सुत: कलिविष्णुवर्द्धनोध्य-र्द्धव-

26 र्षं तत्सुतो गुणगविजयादित्यश्चत्वारिंशतं वर्षाणि त[द्भ्र]ातुर्व्विक्रमादित्यस्य तन[य]-

27 चालुक्यभीमस्त्रिंशतं तत्सुत: कोल्लभिगण्डविजयादित्यष्षण्मासान्[9] तत्सुतो[म्म]राज-स्सप्त वर्षाणि तत्तनयं[10]

28 बालमुत्स[ा*]द्य त[ा*]डपो मासमेकं तंज्जित्वा विक्रम[ा*]दित्य एकादश मासान् तत्ताडपराजसुतो यु[द्ध]मल्लस्सप्त त-

29 मुच्चाट्य देशादम्मराजानुजो राजभीमो द्वादशं[11] तत्सूनुरम्मराज: पंचविंशतिं तस्य द्वैमातुरो दाननृप:[12] त्रीणि [।*]

30 ततस्सप्तविंशतिवर्षाणि दैवदुरीहया वेंगोर्म्महिरनायिकाभव[त्] [।*] ततो [13][दा]नार्ण्णवसुत: शक्तिवर्म्मनृपा[14] द्वाद[श*] वर्षा-

31 णि भु[व*]मपाल[य]त् [।*] ततस्तदनुजस्सप्त वत्सरान् भूतवत्सल: [।*] विम(ा)लादित्यभूपाल[: पाल*]यामास मेदिनी[म्*] । [३*] त-

32 त्तनयो नयशाली जयलक्ष्मीधाम राजराजनरेंद्र: [।*] चत्वारिंशतमब्दानेक च पुनर्म्महीमपालयदखि-

33 ला:[15] [॥ ४*] यो रूपेण मनोभवं विशदया कांत्या कला[न]ाविधिं भोगिनापि पुरंदर[16] विपुलया ल[क्ष्म्य]ा च ल-

Second Plate; Second Side.

34 क्ष्मीधरं । भीमं भीमभुजाव[ले]न विहसन् भाति स्म भास्वद्यशा: श्रीमल्लोमकुलैकभूषणमणि[र्द्दो]-

[1] Read इन्द्रभट्टारक:.
[2] Read °वर्धनो.
[3] Read °तुर्मङ्गियुवराज:.
[4] Read कोकिलि: षण्मासान्.
[5] Read सप्त.
[6] Read वर्षाणि.
[7] Read °त्योऽष्टादश.
[8] Read तत्तनयो.
[9] Read °श्षण्मासान्.
[10] The *anusvâra* stands at the beginning of the next line.
[11] Read द्वादश.
[12] Read °नृपस्त्रीणि.
[13] Read दानार्णव.
[14] Read नृपो.
[15] Read °दखिलाम्.
[16] Read °दरं.

35 [नै]कचिंतामणिः ॥ [५*] राजासावनुरूप[रूप*]विभवामम्मंगनाम्ना भुवि प्रख्यातामुपयच्छत[1] स्म विधिवद्देवीं जगत्या-

36 वनीं ॥ या जह्नोरिव[2] जह्नवी हिमवतो गौरीव लक्ष्मीरिव क्षीरोदादिव-सैशवंशतिलकाद्राजेंद्रचोडादभूत् [॥ ६*] पु-

37 त्रस्तयोरभवदप्रतिघातशक्तिनिश्शेषितारिनिवहो महनीयकीत्तिः[3] [।*] गंगाधराद्रिसुत[यो]रिव कात्तिके[यो][4] राजेंद्र-

38 चोड इति राजकुलप्रदीपः[5] । [७*] [6]भासा[सु]वतिहेतुं प्रथमं[7] वेंगीश्वरत्वमध्यास्य [।*] यस्तेजसा दिगंत[र*]नाक्र[मति*]

39 [स]हस्र[भानु]रुदयमि[व][8] । [८*] [9]उग्रचण्डतरप्रतापदहनप्लुष्टाखिलद्वेषिणा सव्वान्[10] केरलपाण्ड्य[कुं]-[11]

40 [तलमुखं][र*]विजित्य देशान् [बलात्] [।*] श्रान्नां[12] मौलिषु भूभृतां भयरुजा चित्तेषु दुर्म्मेधसां प्रीतिस्तत्सु दि[श]सु

41 कीर्त्तिरतला[13] येनार्पितो[जृंभ]ते । [९*] भोगीशाभीलभोगप्रति[म]निजभुज[र*]भत्सितात्यंतविभ्य[त्वा]ना-[14]

42 भूपाललोकप्रहितबहुविधानर्घरत्नाभिरामं [।*] धत्ते मौलिं परार्द्ध्यं महेति[15] नृपकुले यः

43 कुलोत्तुंगदेवो [16]देवेंद्रत्वादनूने सुरपतिमहिमा चोडराज्येभिषिक्तः । [१०*] हस्ताम्भाजितशखच-[17]

44 क्रजलजं यं रा[जन]ारायणं लोक स्तौति स सूर्य्यवंशतिलकाद्राजेंद्रदेवार्ण्णवात्[18] [।*] संभूतामधुरा-

45 त्तकीर्ति विदिताबाल्यापरेव स्वयं लक्ष्मीमुद्वपति[19] स्म लोकमहितां देवीं जगत्पावनीम् ॥ [११*] गांगौघा इ-

46 व निर्म्मलाः क्षततमोध्वंसा दिनेशा इव क्षोणीशा[20] इव भूभरक्षमसहा जातास्तयोस्सूनवः । [त*][न्म]-

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[1] Read प्रख्यातामुपयच्छति.

[2] Read जह्नोरिव जाह्नवी.

[3] Read कीर्तिः.

[4] Read कार्त्तिकेयो.

[5] The *akshara* दी of प्रदीप seems to be corrected from धी.

[6] Before भा stands the first half of another, incomplete भ. The सु of भासासुव्रति looks almost like म.

[7] Read प्रथमं.

[8] The syllables *sa*, *bhâ*, *nu* and *va* are corrected from others.

[9] Read उग्रचण्डतर.

[10] Read सर्वान्.

[11] A syllable, probably *mma*, has been erased at the end of this line.

[12] The beginning of this line up to श्रान्नां is written on an erasure; read श्राशा.

[13] Read °रतुला येनार्पितोज्जृम्भते.

[14] Read भर्त्सिता°.

[15] Read महति.

[16] Read दैवेन्द्र°.

[17] Read शङ्ख.

[18] Read देवार्णवात्.

[19] Read °मुद्वहति.

[20] Read क्षोणीशा.

47 ध्य[1] नयविक्रमैकनिलयं श्रीराजराज[2] प्रति [प्री]त्या वाचमिमा[म]वोचत पिता [3]सर्व्वोर्व्वराधी-

48 श्वरः । [१२*] वत्स वेंगीमहीराज्यं मया दिग्विजयैषिणा [।*] मत्पि- तृव्ये पुरा न्यस्तं विजयादित्य-

49 भूभुजि ॥ [१३*] स च पंचदशाब्दानि पंचाननपराक्रमः [।*] मही[4] [5]रचन्नहीना[थो] दिवं देवोपमो गतः । [१४*] कुलक्र-

50 मागता[6] धीर धुरं वेंगीभुवो वह ॥ वाला अपि स्वकार्य्येषु[7] चमास्तेज- स्विनः खलु ॥ [१५*] इ[त्यु]क्ता तां धुरं

Third Plate; First Side.

51 दत्ता[8] गूरुणा चक्रवत्ति[न]ा[9] । असह्यतद्वियोगोपि विनयाद्वहति स्म सः । [१६*] श्रीपादसेवासुख[तो]

52 गुरूणां न जातु राज्य[10] सुखमित्यवेक्ष्य [।*] संरक्ष्य वेंगीभुवमेकमब्द[11] भूयस्स पित्रोरगमत्समीपं ॥ [१७*]

53 तदनुजमथ[12] धीरं वीरचोडं कुमारं गुणमिव तनुवद्ध[13] [वि]क्रमं चक्रवर्त्ती[14] [।*] उ[द]यमिव रविस्त[15] प्राप्य वेंगी-

54 श्वरत्व[16] वितनु[17] शिरसि पादं भूभृतामित्यवोचत् ॥ [१८*] इत्याशिषं ससुपगम्य नृपादवंध्यामातुस्त-

55 दग्रजनृपदिततयात्क्रमेण [।*] आनम्य तामवरजैः [प्रणतः*] कुमारस्तुष्ट[:*] स्वदेशगमनाय स [तैः] कथं-[18]

56 चित् ॥ [१९*] शत्रुध्वान्तमपास्य राजनिकरानाच्छाद्य धाम्ना परान्दु[र्वृ]त्ता- न्विनिवर्त्य भूकमलिनीं कृत्वा त-

57 था[19] नन्दिनीं । आरूडो[20] जननाथनामनगरीहर्म्योदयाद्रि[21] विभुर्व्वेंगीभूतल- भूषणं[22] नृपसुतो व[ा]-

58 लार्क्कविंवद्युतिः[23] । [२०*] शाकाब्दे शशिखांबरे[न्दु]गणिते सिं[ह]ाधिरूडे[24] रवौ चंद्र[25] वृ[द्धि]-

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[1] Read °ध्ये.

[2] Read °राजं.

[3] Read सर्वोर्वरा°.

[4] The ही of मही is corrected from म.

[5] Read रचन्महीं°.

[6] Read °मागतां.

[7] Read कार्येषु.

[8] Read दत्तां गुरुणा.

[9] Read °वर्तिना.

[10] Read राज्ये.

[11] Read °मब्दं.

[12] Read °मथ.

[13] Read वद्धं.

[14] Read °वर्ती.

[15] Read रविस्तं.

[16] Read °श्वरत्वं.

[17] The five letters वितनु शिर are written on an erasure.

[18] Read कथं; the *anusvâra* stands at the beginning of the next line.

[19] Read °था.

[20] Read आरूढो.

[21] Read हर्म्योद°.

[22] Read विभुर्वेंङ्गी°.

[23] The u of *dyutiḥ* is written on an *anusvâra*.

[24] ड is corrected from ष; read °रूढे.

[25] Read चन्द्रे.

59 मति त्रयोदश्यतिथौ[1] वारे गुरोर्वृश्चिके । लग्ने श्रवणे समस्तजगतीराज्याभि-
षिक्तो मुदे
60 लोकस्यादहति[2] स्म [प]ट्टमनघ[:*] श्रीवीरचोडो नृप:[3] । [२१*] यो
दीनकोटिमभिवांच्छितवस्तुदानैर्भीतो-[4]
61 नपाश्रितभयोपनुदा भुजेन । रक्षन्समस्तभुवनाश्रयनाम सार्त्वं[5] धत्ते प्रजाश्च
निजधर्म्मपरि-
62 ग्रहेण । [२२*] भूलोकादुदिता महोन्नतिमती दिङ्मण्डलव्यापिनी संक्रा-
[न्ता*]खिलसत्पधा[6] परिगता लोकानघोर्द्द[ा*]न-[7]
63 पि । [8]सन्मार्गाश्चलितां भुवीह पतितां पश्चाद[र्ध्व]गामिनी[9] गंगा[10] कीर्त्तिर-
मंगलप्रमधिनी[11] यस्यातिशेतेतराम् ॥ [२३*] त्य-
64 क्ता भूभारखेदं [12]पणिपतिरचलं पाति पाताललोकं सव्वा[13] निर्व्याकुला-
सीत् परकुपतिपरित्यागिनी [मे]-
65 दिनी च । लक्ष्मीभाजं[ा*] [द्वि]जानामपि मखनिवहैर्ण्णंदितं[14] दवबृंदैरित्थं
त्रैलोक्यमेतत्[15] [भ्रु]वमतिमुदितं [य]-
66 च भूभारभाजि ॥ [२४*] अचल[16] [यो] महीं रक्षन्गुरुणा चक्रवत्तिना[17]
। चाहुती[18] यव्वनोद्दामदेह(ा)ल[क्ष्मी]-

Third Plate ; Second Side.

67 दिद्दृ[क्ष]या । [२५*] कां[ा*]तिश्रवामनुदिननयनाभिरामां पुष्णंतमिंदुमिव
यं तरु[णं] नृपेंद्र: [।*] पञ्चब्रद्युम-
68 नयनोप्यथ पंचमाब्दे प्राख्यापयत्यनरुदीच्यजयाय[19] सूनु[म्*] ॥ [२६*] स
सर्व्वलोकाश्रय[:*] श्री[वि*]ष्णुवद्धनम-[20]
69 हाराज[ा*]धिराजो राजपरमेश्वर: परमभट्ट[ा*]रक: परमब्रह्मण्य[:*] श्री-
वीरचोडदेव: प्रोलुनाण्डुविषयनि-
70 वासिनो राष्ट्रकूटप्रमुखान् कुटुंबिनस्सर्व्वान् समाहूय मंत्रिपुरोहितसेनापति-
युवराज(ा)दौवा-
71 [रि]कसमक्षमित्थमाज्ञापयति । यधा[21] । वेदाना[22] परिरक्षणे कृतमतिर्द्देवादि-
देवस्तपस्तया संजनयांबभूव भग-

[1] Read तिथौ.
[2] Read °स्योद्वहति.
[3] Read नृप:.
[4] Read °दानैर्भीतानुपाश्रितभयापनुदा.
[5] Read सार्थं.
[6] Read सत्पथा.
[7] Read °नघी°.
[8] Read सन्मार्गा°.
[9] Read °दधी.
[10] Read गंगां कीर्त्ति°.
[11] Read प्रमथिनी.
[12] Read फणि°.
[13] Read सर्वा.
[14] Read °र्नन्दितं देव°.
[15] Read °मेतद्.
[16] Read चचाल.
[17] Read °वर्त्तिना.
[18] Read चाहुती यौवनो°
[19] Read °द्युम्न°.
[20] Read °वर्धन.
[21] Read यथा.
[22] Read वेदानां.

72 वान्[1] ब्राह्मणान् [।*] येराश्चर्य्यमहानुभावभवनैर[ग्नौ] [2]यथाचो[दि]तं सायं प्रातरि[हु]त[ा*]र्प्पितेन हविष[ा*] जीवंति देवा·

73 दिवि ॥ [२७*] दुष्टो जात्वा प्र[कृ]त्वा कलुषितहृदयः क्रूरकर्म्मा[पि] [3]यषामेकं विप्रं प्रसाद्य प्रशमितदुरितः स्वर्गमाप

74 त्रिशंकुः [।*] राज्ञां वंशे विराजन् बहुसुकृतबलादिवराज्येभिषिक्तो येषामेकस्य कोपात् [प्र]भुरपि नहुषः

75 पातितो नाकलोकात् ॥ [२८*] आज्ञा[विधे]यानि भवंति यस्य जगंति सर्व्वाणि स [4]चद्रमौलिः [।*] विधा[य*] येषां वि-

76 [धि]वद्[5] सपर्य्यां त्रिलोकनाथस्त्रिपुरं विजिग्ये[6] । [२९*] येषां प्रभावेन[7] सहस्रधामा रक्षां[सि] संध्याहितय[8]

77 विधूय [।*] विभाति निर्व्विघ्नविय[त्]प्रचारो जगंति रक्षन्[9] जगदेकचक्षुः । [३०*] वंशेषु तेषामृषिपुंगवानां विख्या-

78 तभूदेवकुलोत्तमेषु [।*] प्रशस्तवाक्याश्शुभलक्षणांगा ये भांति वेदा इव मूर्त्तिमंतः [॥ ३१*] ये वाङ्मयांभो-

79 निधिसारतत्वज्ञानोज्वलत्कौस्तभरत्नभासा[10] [।*] कृतप्रकाशं हृदयं दधानाः विभांति विष्णोरिव मूर्त्ति-

80 वेदाः[11] [॥ ३२*] ते नामतो गोत्रतश्च निरूप्यंते । तत्र तावदभिराममूर्त्ति-र[चो]रनिधिरस्मत्पुरोहि[तो][12] भा-

81 गद्वयवान् [।*] चोडभट्टः । श्रीकृष्णभट्टः । श्रीधरभट्टः । आश्वभडारभट्टः। श्रीकृष्णभट्टः । सर्व्वदेवभट्टसोमयाजी ।

82 केशवभट्टः तिरुवरंग्मसुडया[न्]भट्टः । यज्ञात्मभट्टः । नारसिंहभट्टः । तिरु-वरंगसुडयान्भट्टः तिरुम-

83 लयुडयान्भट्टः सज्जनभट्टः श्रीधरभट्टः । [13]मादवभट्टः श्रीरामभट्टः । कड[लु]-सिऴ्काल[भ]ट्ट[:*]

Fourth Plate; First Side.

84 केशवभट्टः नारसिंहभट्टः । केशवभट्टः [वे]ङ्कूतभट्टः । वामनभट्टः । सर्व्वदेवभट्टः श्रीरंगशायिभट्ट[:*]

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[1] After this word four *aksharas* are missing; नारायणी would suit the metre.

[2] Read यथा.

[3] Read येषा°.

[4] Read चन्द्र.

[5] Read विधिवत्.

[6] Read विजिग्ये.

[7] Read प्रभावेण

[8] Read हितये.

[9] Read रक्षन्न°.

[10] Read तत्त्वज्ञानोज्ज्वलत्कौस्तुभ.

[11] Read भेदाः.

[12] Read °राचारनिधि°.

[13] Read माधव.

85 । गोविंदभट्टः । वेन्नयषडंगवित् । नंदिकुमारभट्ट[1] । तिरुमलयुडयान्भट्टः
श्रीवासुदेवभट्टः सो-
86 मदेवभट्टः दा[मो]दरभट्टः[2] । जान्नियत्रिवेदी । नित्यानंदत्रिवेदी । [3]नारा-
यनषडंग्गवित् । कामियष-
87 डंग्गवित् । अरुलालदग्रपुरिभट्टः । गंगा[ध]रभट्टः अ(रु)रुलालभट्टः
श्रीकृष्णभट्ट । [मा]धवभट्टः । तिरु-
88 मलयुडयान्भट्टः । वामनभट्टः । माधवभट्टः । नारायणषडंगवित् । श्रीरंग-
नाधभट्टः[4] । तिल्लनाय-
89 कभट्टः । विष्णुभट्टः । तिरुवरंगसहस्रः । विष्णुभट्टः । नारायणभट्टः ।
पार्त्थसारधिः[5] । नारायणभट्टः । वेन्नकूत-
90 भट्टः । कुमारस्वामिभट्टः । नागदत्तभट्ट कुप्पयभट्टः । नगदोनयभट्टः ।
[6]अंबलताडिभट्टः । चेंदामरकण्णभट्टः
91 श्रीकृष्णभट्टः । तिरुवेंगडसहस्रः । नारायणभट्टः । त्रिविक्रमभट्टः । गोविंद-
भट्टः । पीतिय-
92 भट्टः । ज[1*]त[वे]दिभट्टः । श्रीकृष्णभट्टः श्रीरामसहस्रः सिंहपिरान्सहस्रः
कुमारस्वामिभट्टः ।
93 गुंडदेव[भ]ट्टः [।] दोनय[भ]ट्टः । श्रीनारसिंहभट्टः । वामनभट्टः । वेन्नकूत-
सहस्रः । नारायणस-
94 हस्रः । पोन्नयसहस्रः [।] श्रीरामभट्टः । केशवभट्टः । का[म]यसहस्रः
दोनयभट्टः श्रीरामभट्टः । दक्षिण[1*]मूर्त्ति-
95 भट्टः । लक्ष्मीधरभट्टः । नारायणभट्टः सोमदेवभट्टः । नारायणभट्टः । केश-
वभट्टः । नारायणभट्टः । तिरुवरं-[7]
96 गनारायणसहस्रः । दामोदरभट्टः । मावयभट्टः । वामयभट्टः । तिरुमलयु-
डयान्[भ]ट्टः । गंगाधर-
97 भट्टः । श्रीगरुडभट्टः । माधवभट्टः । तिरुमलयुडयान्भट्टः [आ]लसहस्रः ।
विष्णुभट्टः । नागदेव-
98 सहस्रः । पोन्नयसहस्रः श्रीधरभट्टः । तणियपेरुमान्सहस्रः [8]श्रीकैलानसुडयान्-
सहस्रः
99 आलवंदान्भट्टः । पिट्टयभट्टः । घृता[ग्नि]भट्टः । आरासुदुभट्टः श्रीकृष्णभट्टः ।[9]

[1] Read भट्टः.
[2] This name is inserted in the place of शंकरनारायणभट्टः which has been erased.
[3] Read नारायण.
[4] Read नाथ.
[5] Read सारथिः.
[6] Read चम्बलताडि.
[7] The *anusvâra* stands at the beginning of the next line.
[8] Read कैलास°.
[9] The *visarga* at the end of this line belongs to the erased name मेडियभट्टः which is still partly seen.

100 गंगाधरभट्टः । गोविंदसहस्रः नारायणभट्टः । श्रीधरभट्टः । नारायणभट्टः
नारायणभट्टः

Fourth Plate; Second Side.

101 इत्येकान्नविंशत्युत्तरशतसंख्या भारद्वाजगोत्रजाः । गोविंदभट्टः [1]कूमारस्वामिभट्टः ।
यज्ञात्मभट्टसोम-

102 याजी । ताडिकुमारभट्टः विष्णुभट्टः दोनयभट्टः । करि[य]कोसहस्रः नाराय-
णभट्टः दोनयभट्टः । इति संकृति-

103 गोत्रजा नव । श्रीकृष्णुभट्टः दोड्डियभट्टः । तिरुवरंगसुडयान्भट्टः । दोन-
यभट्टः त्रिविक्रमभट्टः । वैश्वकूत-

104 भट्टः । गंगाधरभट्टः दामयषडंगवित् । गोविंदभट्टः उलहसुरडान्भट्टः ।
श्रीरंगनाथभट्टः । कुमारस्वामिभ-

105 ट्टः नारायणभट्टः । माधवभट्टः । तिरुमलुडयान्भट्टः । विष्णुभट्टः । मावन-
भट्टः चीडियषडंगवित् । दोनयभ-

106 ट्टः नारायणभट्टः । कोलवामनभट्टः । अत्ताडि[भ]ट्टः । अत्तामभट्टः । दा-
मोदरभट्टः । सीरलंगीभट्टः । अडहि-

107 यमणगालुभट्टः । आदित्यभट्टः । दोनियसहस्रः । कुमारपेरुमान्भट्टः । ति-
रुप्पनंगाडभट्टः । शिवदे-

108 वभट्टः । भीमनाथभट्टः । गोविंदभट्टः । यज्ञदोणभट्टः । उत्तरीश्वरपडवित्[2]
। अत्ताडिभट्टः । शक-[3]

109 रनाराय[ण]भट्टः । विष्णुसहस्रः श्रीर[ा*]मभट्टः । वासुदेवभट्टः चेल्लसहस्रः
। मधुसू[द]नभ-

110 ट्टः नाराय[ण]भट्टः । श्रीरामाभट्टः [4]मादवभट्टः इति पंचोत्तरचत्वारिंश[त्]
काश्यपगोत्रजाः । श-[5]

111 भुभट्टः । कुमारस्वामिभट्टः । विष्णुभट्टः । माध[व*]भट्टः । देवकुमारभट्टः
विद्दयषडंग-

112 वित् । मलहिनियनिषड्रान्भट्टः । श्रीकृष्णुभट्टः । अरुलारभट्टः यज्ञमूर्त्तिंभट्टः ।
दोनियत्रिवेदिभट्टः । रेम-

113 नषविंगवित्[6] । श्रीधरषडंगवित् । [7]मादवभट्टः । कामयत्रिवेदी । कुमार-
स्वामिभट्टः । श्रीकुमारभट्टः शं-[8]

114 करषडंगवित् । अय्यपिरान्सहस्रः । नामयभट्टः । वैश्वकूतभट्टः ईश्वरभट्टः ।
दोनयषडंगवित् । शंक-

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[1] Read कुमार.
[2] Read षडङ्गवित्.
[3] Read शङ्कर.
[4] Read माधव.
[5] Read शंभु.
[6] Read षडङ्गवित्.
[7] Read माधव.
[8] The *anusvára* stands at the beginning of the next line.

115 रनारायणभट्टः । तिरुमलुडयान्भट्टः [1]ऋषीकेशभट्टः । श्रीधरभट्टः । श्राको-
खडविन्नभट्टः । केशवभट्टः
116 श्ररुलारसहस्रः । तिरुनीलकण्ठभट्टः । तिरुवाकुलमुडयान्सहस्रः । यज्ञदोण-
भट्टः [।] सिंगपिरान्भ-
117 ट्टः । तिरुडयसहस्रः । कोलवामनसहस्रः । सुंदरतोलुडयान्सहस्रः । नारा-
यणभट्टः । वै[ख]कू-

Fifth Plate; First Side.

118 तसहस्रः । चं[द्र]शेखरभट्टः नंबियाण्डानुभट्टः[2] कामयभट्टः श्रीधरसहस्रः ।
विट्टयभट्टः । मा-
119 वियषडंग्गवित् । द[ा*]मोदरसहस्रः । सीरलंगीभट्टः । चेल्लयभट्टः ।
कांदयसहस्रः । रुद्रसहस्रः ।
120 चिट्ठियाण्डान्[भट्ट](:)सोमयाजी । पेरियाण्डान्भट्टसोमयाजी श्रीरामभट्टः ।
पेरिय(ा)नंबिभट्टः । इति ह-
121 [रि]तगो[त्र]जाः पंचोत्तरपंचोशत्[3] [।] नारायणभट्टः । गंगाधरभट्टः ।
नारायणभट्टः । श्रीरामदग्रपुरिभट्टः । सी-
122 रलंगीभट्टः । सर्व्वदेवभट्टः । श्रीवासुदेवभट्टः । मेडयभट्टः । पोतियषडंग्ग-
वित् । मनत्तुक्किनियान्भ-
123 ट्टः । भा[स्क]रभट्टः । [ए]ऌसेवकभट्टः । मेडयषडंगवित् । नीलकण्ठभट्टः ।
तिरि-
124 [4]वलुडयान्भट्टः मा[ध]वभट्टः उलहसुण्डान्भट्टः । जन्नयसहस्रः श्रीहनुम-
सहस्रः अप्पयभट्टः [वे]न्न-
125 यभट्टः तेवडि[स]हस्रः । शंकरसहस्रः तिरुमलुडयान्भट्टः [।] पेरियाण्डान्भट्टः
श्रीधरभट्टः श्रीराम-
126 भट्टः । शिवदेभट्टः । आदित्यषडं[ग]वित् दामोदरभट्टः [। व]ासुदेवभट्टः ।
ज[ा*]तवेदिभट्टः माधवषडुं-[5]
127 गवित् । अत्तियषडंगवित् । नंदिकुमारभट्टः । [केश]वभट्टः वीट्टिरिंदान्भट्टः
। आयिरंजोतिस-
128 हस्रः । भट्टदेवभट्टः । वामनभट्टः । दामोदरभट्टः । पेरिया[ण्डा*]न्भट्टः
। कुमारस्वामिभट्टः । दामं-[6]

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[1] Read हृषी°.
[2] Read °न्भट्टः.
[3] Read पञ्चाशत्.
[4] Read °मल°.
[5] Read षडङ्ग. The *anusvâra* stands at the beginning of the next line.
[6] Read दामय.

129 यसद्दस: । अडिइनंविचतु[र्व्वे]दिभट्ट: श्रीवेदव्यासभट्ट: [।] इति कौशिकगोत्रजा: (।) अष्टोत्तरचत्वारिंशत् । श्री-

130 गरुडदशपुरीयभट्ट: । वे[ण्ण]कूतभट्ट: । इति द्वौ गर्ग्गगोत्रजौ । रेमयभट्ट: । अरुलारदशपुरीयभट्ट: ॥

131 चंन्द्रशेखरभट्ट: । भीमनायभट्ट: । आरामदुभट्ट: । श्रीकृष्णदशपुरीयभट्ट: । ति[रु]वरंगसुडयान्भ-

132 ट्ट: । आदित्यभट्ट: इत्यष्टौ वाधूलगोत्रजा: । श्रीकृष्णभट्ट: । श्रीकृष्णभट्ट: । इति द्वौ कपिगोत्रजौ ॥ यज्ञ[मू]-

133 र्त्तिभट्ट: । दारयषडंगवित् । दोनयत्रिवेदी ॥ भीमयभट्ट: । इति चत्वा-र(रा): कुत्सगोत्रजा: [।*] श्रीकृ[ष्ण]भट्ट:

134 नारायणभट्ट: । यज्ञकेशवभट्ट: । केशवभ[ट्ट*]: । श्रीकुमारभट्ट: । सूर्य्य-देवभट्ट[1] । श्रीकृष्णभट्ट: । वासुदे-

135 वभट्ट: । इत्यष्टौ वादरायणगोत्रजा: । तिरुवरंगदेवभट्ट: । सर्व्वदेवभट्ट: । श्रीरामभट्ट: । सर्व्वदेव-

Fifth Plate; Second Side.

136 भट्ट: । वेण्णकूतभट्ट: । श्रीधरभट्ट: । श्रीकृष्णुसद्दस: । कामियषडंगवित् । वीर्हिरिंदान्भट्ट[:]

137 कोवाण्डान्भट्ट: । मनत्तिकिनियान्सद्दस: इत्येकादश लोहितगोत्रजा: । श्री-कृष्णभट्ट: । श्रीकृष्णभट्ट: ना-

138 रायणभट्ट: । इति त्रयो[2] [क]ामकायनगोत्रजा: । श्रीरामभट्ट: । श्रीकृ-ष्णुभट्ट: । परमेश्वर-

139 भट्ट: । यज्ञस्कंदभट्ट: । देवदेवेशभट्ट: । [3]मयुसूदनभट्ट: माधवभट्ट: श्रीराम-भट्ट: । श्रीवासुदे-

140 वभट्ट: । विष्णुभट्ट: । रुद्रभट्ट: । दोनयभट्ट: । दचिण[ा*]मूर्त्तिभट्ट: । यज्ञात्मभट्ट: । कुमारस्वामिभट्ट: । श्री-

141 रामभट्ट: । शीरलंगोभट्ट: । शंकरनारा[य]णभट्ट: । यज्ञमूर्तिभट्टसोमयाजी । दामोदरभट्ट: । श्री-

142 वासुदेवभट्ट: नारायणभट्ट: । भीमेश्वराभट्ट: दोनयभट्ट: । सुब्रह्मण्यभट्ट: । अरुलारभट्ट: । तिरिमलसुडय[ा*]-

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[1] Read भट्ट:.

[2] Read त्रय:.

[3] Read मधुसूदन.

143 गभट्टः[1] । वासुदेवभट्टः । दामोदरभट्टः । श्रीकृष्णभट्ट[ः] । [सू]र्य्यदेवभट्टः
। वासुदेवभट्टः । मा[ध]व-
144 भट्टः सिंगपि[र]ान्सहस्रः वेन्नकूतसहस्रः । अरुलारसहस्रः । पद्मनाभभट्टः
दक्षिणामूर्त्ति-[2]
145 भट्टः । श्रीरामदेवभट्टः । सिंगपिरान्भट्टः । श्रीकृष्णसहस्रः । [3]ईश्वरभट्टः
। माधवसहस्रः । ब्र-
146 रसब्रह्मा । जनार्द्दनभट्टः माधवभट्टः । दारयभट्टः । अरुलारसहस्रः तिरु-
वरंगसुडयान्सहस्रः । ति-
147 रिवा[यिकु]लसुडयान्सहस्रः नारायणभट्टः [4]पुरुषोत्तिमभट्टः पोन्नयसहस्रः ना-
रायणभट्ट-
148 [ः] नित्यानंदभट्टः । सोमदेवभट्टः । [5]पाल्थसारथिभट्टसोमयाजी । विद्दय-
भट्टः । सोरलंगो(व)भट्टः । निरवद्यभट्ट[ः]
149 वाजपेययाजी भागद्वयवान् इति षष्टिः कुं[डि]नगोत्रजाः । दत्तत्रिवेदिभट्टः
। केशवभट्टः तिरुवेंगडभट्ट[ः]
150 [रम]ण्डयभट्टः । ईश्वरभट्टः । वेमनभट्टः । अत्तियारालिभट्टः वेन्नयभट्टः ।
वेन्नकूतभट्टः । षष्टिरुद्रभ-
151 ट्टः । केशवभट्टः । मणिनागभट्टः श्रीकृष्णभट्टः । विष्णुदीनयभट्टः । कुमा-
रस्वामिसहस्रः दक्षिणामूर्त्तिभट्टः
152 दामोदरभट्टः [6]क[ा]मकोटसहस्रः । तेरुपोलियनिण्ड्रान्सहस्रः श्रीवासुदेव-
सहस्रः श्रीरामभट्टः

Sixth Plate; First Side.

153 माधवभट्टः । शंकरनारायणसहस्रः सिंगपिरान्सहस्रः । रत्नेनषडंगवित् ।
आराम[दु]भट्टः । दोनयसहस्र-
154 [ः] दक्षिणामूर्त्तिभट्टः । सोमयभट्टः इत्यात्रेयगोत्रजास्त्रिंशत् ॥ पेरुंबुऱुकड-
ण्भट्ट(ः)सोम-
155 याजी । आरामदुभट्टः । केशवभट्ट[ः*] गोविंदभट्टः इति चत्वारो
[7]रथितरगोत्रजाः । श्रीधरभट्टः । शंकरनारायण-
156 भट्टः । लाल्कोण्डवेलिभट्टः । न[ा]रायणभट्टसोमयाजी । तिरुकुऱुंगुडिभट्टः ।
तिरुवरंगनारायणभट्टः । ति-

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[1] Read °न्भट्टः.
[2] Read °मूर्त्ति.
[3] Read ईश्वर.
[4] Read पुरुषोत्तम.
[5] Read पार्थसारथि.
[6] Read °कोटि.
[7] Read रथितर.

157 रिवायिकुलमडयान्भट्टः । माधवभट्टः । पल्लिगोण्डान्भ[ट्ट*]ः । यज्ञमूर्त्ति-
भट्टः । नारायणभट्टसोमयाजी । चंद्र-

158 शेखर[भ]ट्टः श्रीरा[म]भट्टः तिरिवाकुलसुडयान्भट्टः । गंगाधरभट्टः ।
श्री[रं]गनाधभट्टः[1] । रुद्रकुमार-

159 भट्टः । श्रीरामभट्टः पीतयषडंगवित् । वेन्नकूतभट्टः नारायणभट्टः वेम[य]-
षडंगवित् । अप्पयषडं-[2]

160 गवित् । माधवभट्टः [।] श्रीरामभट्टः श्रीरामभट्टः सुब्रह्मण्यभट्टः । श्री-
रामभट्टः । केशव[भ]ट्टः पुरुषोत्तमभट्टः

161 [ना]रायण(भ)सहस्रः दक्षिणामूर्त्तिभट्टः । [3]वेष्णकूतभट्टः । सोमनाधभट्टः[4]
त्तिरिवायिकुलसुडयान्भ-

162 ट्टः । सिंगपिरा[न्][भ*][ट्ट]ः ईश्वरसहस्रः नारायणसहस्रः श्रीभ[र*]तसहस्रः
। श्रीकृष्णभट्टः । दक्षिणामूर्त्तिभट्टः

163 केशवसहस्रः तिरुवरंगसुडयान्भट्टः । तिरुप्पनंगाडुसहस्रः सोरलंगोसहस्रः
दक्षिणामू-

164 र्त्तिभट्टः गोविंदभट्टः केशवभट्टः [त्रि]विक्रमभट्टः । एळ्ळियपीतषडंगवित् ।
श्रीधरभट्टः शंकरनार[ा]-

165 यणभट्टः आदित्यदेवभट्टः नारायणभट्टः श्रीधरभट्टः । दोनयभट्टः भीम(ा)य-
भट्टः । केशवभट्टः पद्मनाभभट्ट[ः]

166 गंगाधरभट्टः इत्येकोत्तरषष्टिर्व्वत्सगोत्रजाः [।*] मण्डयभट्टः त्रि[वि]क्रमभट्टः ।
रुद्रकुमा-

167 रभट्टः सिंगपिरानभट्टः । आलिदेवयभट्टः । पद्मना[भ]भट्टः नारायणभट्टः
तिरुवरंगसुडयान्भट्टः श्री-

168 धरभट्टः मणिनागभट्टः विष्णुभट्टः श्रीरामभट्टः नारायणभट्टः तिरिप्पोरिभट्टः
तिरिमसुडयान्सह-

169 स्र[ः*] वामनभट्टः कोण्डयसहस्रः आदित्यदेवसहस्रः इत्यष्टादश गौतमगो-
[त्र*]जाः । षडशियमणवाळभट्टः

170 तिरुप[नं]गाडभट्टः माधव[भ]ट्टः दोनयसहस्रः वामनभट्टः केशवस[ह]स्रः
गोविंदसहस्रः कुमार-

171 स्वामिभट्टः चल्लारभट्टः इति [5]वशिष्टगोत्रजा नव । कुमारस्वामिभट्टः [।]
श्रीधरभट्टः श्रीभरतभट्टः दामो-

[1] Read नाथ.

[2] Read वैष्ण°

[3] The *anusvâra* stands at the beginning of the next line.

[4] Read °नाथभट्टः । तिरि°.

[5] Read वसिष्ठ.

Sixth Plate; Second Side.

172 दरभट्टः कुमारस्वामिभट्टः आण्डमणिभट्टः दामोदरभट्टः भागद्वयवान् क[रि]-
माक्यभट्टः इति[1] अष्ट नितु-
173 दि[गो]त्रजाः [।*] दोनयषडंगवित् । कोण्डयषडंगवित् जन्नयभट्टः ।
जन्नयषडंग्गवित् । दोनयभट्टः जनार्द्दनष-
174 डंग्ग[वित्] । इति शालावतगोत्रजाष्षट् । यज्ञात्मभट्टषोमयाजी[2] श्रीकृष्णु-
भट्टः गोविंदभट्टः श्रीभरतभट्टः । इति चत्वा-
175 रो विश्व[ा*]मित्रगोत्रजाः । सूर्य्यदेवसहस्रः । अप्पयभट्टः । केशवभट्टः
कुलोत्तुंग्गचोडब्रह्ममहाराजः । सेनापतिः[3] राज-
176 राजब्रह्ममहाराजो भागचतुष्टयव[ान्] कुमारनारायणब्रह्ममहाराजो भागद्वय-
वान् । दिवाकरभट्टः । न-
177 डविकुं कालकालभट्टः । केशवभट्टः । इति मुद्गलगोत्रजा नव । नारा-
यणसहस्रः प्र[4]
178 ॥ इति द्वौ वालखिल्यगोत्रजौ । दामोदरभट्टसोमयाजी । दुग्गयभट्ट[ः*]
॥ तिरुनाण्डुडयान्भट्टः । आण्डम(ा)णिभट्टः इ-
179 ति चत्वारश्शठगोत्रजाः । वासुदेवभट्टः । वेण्णकूतसहस्रः नाराय[ण*]भट्टः
। इति शाण्डिल्यगोत्रजास्त्रयः । निंब[दि]वभट्ट-
180 [ः ।] इत्येको विष्णुवृद्धः । नारायणभट्टः । गोविंदभट्टः श्रीकृष्णभट्टः इति
त्रयः पाराशर्य्यगोत्रजाः । इति ष-
181 [ट्]त्रिंशदुत्तरपंचशतसंख्येभ्यः (।) षट्कर्म्मनिरतभ्यं[5] न्यूनाधिकभावेन [6]चतु-
श्चत्वारिंशदधिकपं-[7]
182 चशतसंख्यान् भागान् परिकल्प्य भवद्विषये द्वादशपूण्डिसहितमालवेल्लिनाम-
ग्रामः पोत्रतो[ꣳ][न]ा-
183 मग्रामश्च उत्तरवरुसविषये आलमिनामग्रामश्चेति ग्रामत्रयमेकीकृत्य श्रीवी-
रचोडचतुर्व्वेदिमंग-
184 लनाम्ना सुप्रतिष्ठ[ा*]ग्रहारीकृत्य प्रतिसंवत्सरमत्र[8] प्रतिभागं सार्द्धं निष्कं
क[रं] परिकल्प्य यदतोन्यत्सिद्धा[या]-

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[1] Read इत्यष्ट. [2] Read सोमयाजी. [3] Read सेनापती.

[4] The rest of this line after प्र has been erased; but the erased words प्रबोधशिवपंडितो भागद्वयवान् are still faintly visible.

[5] Read निरतेभ्यो. [6] Read चतुश्चत्वा°.

[7] The *anusvâra* stands at the beginning of the next line. [8] Read °सरमत्र.

185 वेरुडायाभिनवादिक[1] यच्च क्रीडఱग्रत्कनामकं यच्च वणिग्भ्यः पू[र्वो]पजो-
विभ्य[च्च] राजग्राह्यं तत्स[र्व्वं] परिहृत्य स-
186 र्व्वकरपरिहारेण धारापूर्व्वकमस्माभिराचंद्रार्क्कमुत्तरायणनिमित्त[2] दत्तमिति
विदितमस्तु वः ॥ अस्य ग्रामसीमानः ।
187 दक्षिणतः ॥ पोन्नवाडयु मन्न[व्रो]लुनु सीमा ॥ पश्चिमतः कोल्लिप्रोलुनु
चेंव्रोलुनु सीमा ॥ उत्तरतः ॥ पोलकुंव-
188 ఱ्ఱिनु । [3]डकल[पू]ण्डिनि [वे]रुपूण्डिनि सीमा[न]ः ॥ क्षेत्रसीमाना[4] ॥
पूर्व्वतः समुद्रः । आग्नेय्यां दिशि पोन्नवाड पोल-
189 मुनीयूरि पोलमुं गूडिन चोटि मोवलि तोडि इसुकमेट्टयु दीनि पडु-
मटि रेड्डमानि तोडि ताडुनु सीमा ॥ दक्षिणतः
190 दीनि[कि] नैर्ऋति सुवितल तोडि वयलुनु दीनिके नैर्ऋतिं विं[च]निक
तोडि ताडुनु दीनिकि नैर्ऋतिं दोवसु[ड्डु]दा-

Seventh Plate; First Side.

191 डुनु दीनि [नै]रतिनि[5] कुमडु तोडि ताडुनु दीनि पडुमटनुप्पुटఱनु
पोन्नवाडवु बोयिन वीरचोडच-
192 [6]तुर्व्वेदिमंगलमुन [पें]दरुवुन चेवुटिमेट्टयु दीनि दक्षिणमुन बूरुवुकोनयुनुप्पु-
[टఱ]नुं [इ]प्पिंचि
193 पाఱन मेलवंककु दक्षिणमुन[व]डुपिंचनिकामानुनु दीनि आग्नेयमुन
लिंग्गसुकुఱ्ఱिनु बूरुवुकोनयुनु[प्पु]-
194 टఱनुं गूडिन चोटि जाఱू[मे]ट्टयु दीनि दक्षिणमुन लिंग्गसुकुఱ्त
आग्नेयमुन [अ]वुఱगुंटयु दीनि द-
195 क्षिणमुन निग्गलपुंगालियुं गोडेఱनुं गूडिन चोटनु[7] दीनि दक्षिणमुन
पुलुवंगुఱ्व दक्षिणमुन गोडे-
196 टि पल्लमुनु दीनिकिं वडुमट [8]नैरतिमूल [9]चఱवुकट्टुन राविमानुनु दीनि
पडुमट मम्मिम[ा*]नुनु दीनि पडुमट मायल-
197 [10]ट्टि कट्टमींदि ताडि[मि]ट्टयु दीनिक पडुमटि कट्टमींदि ఱायुनु दीनिक
पडुमटि कट्ट [स]मसिन चोटि चविटिमेट्टयुनु
198 दीनिक पडुमटि ताडिमिट्ट तोडि मेट्टनु दीनिक पडुमटि इंद
उत्तरमिंचिमेलविनमेलवंकचोटि अवुఱनु दी-

1 Read °दिकं. 2 Read निमित्तं. 3 Read डंकल°.
4 Read सीमानः. 5 Read नैर्ऋतिनि. 6 Read °तुर्वेदि°.
7 Read चोट्टनु. 8 Read नैर्ऋति. 9 Read चेఱवु.
10 This line up to *ṟdyunu* is written on an erasure.

199 निक वायव्यमुन रेण्डु सेऱ्ऱवुल नडिमि पुद्दयु दीनिक वायव्यमुनं बोववेबकट्टु पडुमटि पु-

200 ट्ट तोंडि जम्मिकोऱ्ऱडुनु दीनिक एडुमटि अवुऱ्ऱगुंट तोडि पुद्दयुनु दीनिक पडुमट गारपऱ्ऱि-

201 कि नैरतिमुल[1] डेंतिपुट्ट नडिमि अवुऱ्ऱगुण्ट्यु दीनिक पडुमटि अवुऱ्ऱ-गुण्ट्यु दीनिक पडुमट[2]

202 वोंत्तेपिनाण्टिकिं बोयिन पेंद्देरुवुन तूर्पुन पुद्दयु दीनि पडुमटिनुत्तरदक्षिण-मैन अवुऱ्ऱगु-

203 ण्ट नडिमि तुम्ममानुनु दीनिक पडुमट नरलोक[मिं]रवुण्डनुनेटि कऱ्ऱि पुद्दयु सीमा ॥ नैर्ऋत्यां दि-

204 शि । उत्तरवरुसमन्नत्रालुनुं[3] बोत्रवाडयुं गूडिन चोटि ऱ्ऱायुनु दीनि उत्तरमुन बविल[4] तोंडि पुद्दयुनु

205 दीनि उत्तरमुन क[ट्टु] दक्षिणमुन गोंकि तोडिं अवुऱ्ऱगुण्ट[यु*]नु दीनिक वायव्यसुन पुद्दयुनु दीनि पडुमट वड-

206 गोंडि येऱ्ऱ उत्तरमिंचिमेलविनमेत्रवंक कोल्लित्रालुनु[5] मन्नत्रालुनु[5] गुडिन[6] चोटि पुद्दय[7] सीमसु । पश्चिम[ा]-

207 या[8] दि[शि] । दीनिक वायव्यमुन पन्नसुन पडुमटि गोंकिमानुनु दीनिक उत्तरमन[9] गुण्ट नैर्ऋति पुद्दयुनु दीनिक उत्तरसु-

208 न कडंपगुण्ट नैर्ऋति पुद्दयु दीनि उत्तरमुननोंक तोडि पुद्दयु दीनि उत्तरमुन ग[ा*]रमानुनु दीनि उत्तरमुन

209 बव्विलकोऱ्ऱटि मेद्दयु दीनि उत्तरमुनं कोल्लित्रोलुनु बोत्तेपिनाण्टि चेंत्रो-लु[नु] गूडिन चोटि तंगडुंजेट्टुन पु-

Seventh Plate; Second Side.

210 द्दयनु[10] दीनि तुर्पुन[11] उप्पि पोद[टि] तोडि पुद्दयुनु दीनि उत्तरमुन वेलंगकु दक्षिणमुन गारमानुनु दीनि-

211 किं दूप्पुन[12] गारमानि तोडि तुम्मानुनु[13] दीनि तूर्पुन तुम्ममानुनु दीनिक उत्तरमुन [कों]तुनु दी-

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1 Read नैर्ऋतिमूल.

2 The *anusvâra* stands at the beginning of the next line.

3 Read °त्रोलुनं.

4 Read बव्विल as in l. 209 below.

5 Read °त्रोलुनु.

6 Read गूडिन.

7 Read पुद्दयु.

8 Read °सुन.

9 Read °र्यां.

10 Read °युनु.

11 Read तूर्पुन.

12 Read दूर्पुन.

13 Read तुम्ममानुनु.

212 निक उत्तरसुन मोंतूवुनु दीनिक तूर्पुंन वीरदरिएटि कऴ्ति जुव्विम्मानुनु
दीनि उत्तरसु वलनि कनुमकुनुत्त-
213 रमैंन तुम्मम्मानुनु दीनि उत्तरसुन कनुम कऴ्ति गोंकिम्मानुनु दीनि उत्त-
रसुन वीरदरिएटि कऴ्ऴिंनु
214 दीनिक उत्तरसुन ऴ्ऴिगड्ड वीरदरिएटं गूडिन चोट्नु दीनिक पडुमट
ऴ्ऴगड्ड उत्तरसुन वलनि तुम्म-
215 मांकुलु [1]मंडुनु दीनिक वायव्यसुन मे[ड*]पऴ्ऴिंनुं जेंन्नोलुनुं गूडिन
चोटि चाकिगुण्ट्युनु दीनिक उत्त[र]सुन ग्र-
216 म्मिम्मानुनु दीनिक उत्तरसुन ग्रम्मि तोडि वेंपम्मानुनु दीनि उत्तरसुन
मेडपऴ्ऴिंनुन्दारेकियुं गूडिन चोटि पोलसुन
217 रेंडु ऴालुनु सोमसु ॥ वायव्यां दिशि । दीनिकिनाग्नेयसुनं द्रोंचिम्मानि
तोडि गोंकिम्मानुनु दीनिक तूर्पुंन वनिम्मा-
218 नुनु दीनिक तू[र्पुं]न इलिंदिम्मानि तोडि पुट्टयु सोमसु ॥ उत्तरस्यां
दिशि । दीनि तूर्पुन[2] पुट्टयु दीनि-
219 क तूर्पुंन ओदिम्मा[नु]नु दीनिक आग्नेयसुन तुम्म(१)म्मानि तोडि पुट्ट-
युनु दीनिक आग्नेयसुन वे-
220 सु तोडि पुट्टयुनु दी[नि]क तूर्पुंन चंडुम्मानि तोडि पुट्टयुनु दीनिक
तूर्पुंन वेलंगम्मानुनु
221 दीनिक आग्नेयसुन ओदिम्मानुनु दीनिक आग्नेयसुन गोट्टुम्मानुनु दीनिक
आग्नेयसुन चंडुम्मानुनु
222 दीनिक दक्षिणसुन सुलुमोंतुवुनु दीनिक दक्षिणसुन दारेकियुं वोलकुंवऴ्ति
पोलसुनं गूडिन
223 चोटि अवुऱ्ऱुगुण्ट्युनु दीनिक तूर्पुंन पेन्देरुवुन पे[द्द] ओदिम्मानुनु दीनिक
तूर्पुन[2] चेऱ्ऱुवु पडमटि
224 गट्ट ओदिम्मानुनु दीनिक तूर्पुंन चेऱ्ऱुवु नडुमुगा वोचिन चोटि
तूर्पुंन गट्ट तुम्मम्मानुनु दीनिक तुर्पुन[2]
225 उप्पि पोदऱ्ऱन गोंकिम्मानि तोडि पुट्टयुनु दीनि तूर्पुंन पेन्देरुवुनुत्तरसु
वलनि तुम्मम्मानुनु दीनि तूर्पुं-
226 न उप्पि पोदटि पुट्टयुनु दीनिक वायव्यसुन तुम्मम्मानुनु दीनिक वायव्य-
सुन वेंडपुंडिकि[3] वोयि-

[1] The ḍ of ṁḍ is expressed by ḍ and u.
[2] Read तूर्पुंन.
[3] Read °पुंडिकि.

227 ग पेन्देरुवु तुप्पुंन[1] पेद्द चिंतयुनु दीनि तुप्पुंन[1] कोडु[ग]ापरि चिंतयुनु दीनि तुप्पुंन[1] चेऱ्ऱुवुनुत्तरसुन क-

228 ट्ट वेलंग(ा)म्म[ा*]नुनु दीनि तुप्पुन[1] गोंकि तोडि गूण्ट्युनु[2] दीनि तुप्पुंन[3] वेंपम्मानुनु दीनि तुप्पुंन[3] वेलं-[4]

Eighth Plate; First Side.

229 ग तोडि गां[र]म्मानुनु दीनिक ईशानसुननिलिंदिम्मानि तोडि वेसुनु दीनि तूप्पुंन नलुनु वंकल वेलंक[म्मा]-

230 नुनु दीनि ई[श]ानसुन गुसुडु तोडियारिम्मानुनु दीनिक तूप्पुंन चोटि [म्र]वुऱ्ऱगुंटयुनु दीनिक तूप्पुंन पेंदेरुवु-

231 न पेद्द चोदिम्मानुनु दीनिक तूप्पुन[5] चोदिम्मानि तोडि गोंकिम्मानुनु दीनि तूप्पुंन [6]तूम्मम्मानि तोडि पुट्टयुनु दीनिक ईशान-

232 सुन म्रलि[म्मु]नेऱ्ऱवंडनुनेटि कऱ्ऱ[7]बोलकुपऱ्ऱिंनु डंकलपूंडि पोलसुन गामयवेलंगम्म[ा*]नि तोडि [गों]किम्मानु-

233 नु दीनिक तूप्पुंन म्रलिम्मुनेऱ्ऱवंडिनुनेऱ्ऱ[8] सीमसुगानिय्येटि कऱ्ऱ इलिंदिम्मानुनु दीनिक ईशानसुन पेद्द चिंतम्मानुनु

234 दीनिक वायव्यसुन गोंकि तोडि पुट्टयुनु दीनिक उत्तरसु वेंपम्मानि तोडि चिंतम्मानुनु दीनिक उत्तरसुन डकल-[9]

235 पुंडि[10] पेन्देरुवुनकु उत्तरसुन वनिम्मानि तोडि चिंतम्मानुनु दीनिक ईशानसुन वेंपम्मानुनु दीनिक उत्तरसुनु[11] डक-

236 लपूंडिनि वेंडपूंडि पोलसुन बंटुनवनिगुण्ट तूप्पुंन कट्टयुनु दीनिक वायव्यसुन दुम्पकोम्मनिपोटि आग्नेय-

237 सुन चोकुरेंगुम्मानुनु दीनिक वायव्यसुन [12]नेलियुनारिम्मानि पुट्टयुनु दीनिक ईशानसुन वेंपम्मा-

238 नुनु दीनिक ईशानसुन डंगु तोडि पुट्टयु दीनिक ईशानसुन सुप्पुंग-चिंतम्मानि पुट्टयुनु दीनि-

239 क ईशानसुन मूंडु वं[क]ल चिंतम्मानुनु दीनिक ईशानसुन जम्मपऱ्ऱिकि दक्षिणसु वलनि [ड]ंगु

[1] Read तूर्पुंन.
[2] Read गुंटयुनु.
[3] Read तूर्पुंन.
[4] The *anusvâra* stands at the beginning of the next plate.
[5] Read तूर्पुंन.
[6] Read तुम्म.
[7] Read बोलकु°.
[8] Read °वंडनु°.
[9] Read डंकल°. After this a letter has been erased.
[10] Read °पूंडि.
[11] Read °सुन डंकल°.
[12] Read नेल्लि°.

240 तोडि चिंतम्मानुनु दीनिक ईशानसुन चोकुरेनुंगोఱ्ఱडुन[1] दीनिक तूर्पुंन
पेद्द चिंतयुनु दीनिक ईशान-
241 सुन नेलि[2] तोडि पुट्टयुनु दीनिक ईशानसुन नुव्वुंचेनियोद्द गोंकिम्मानुनु
दीनिक ईशानसुन पुट्टयुनु दीनिक ईशा-
242 नसुन वेसु तोडि मुं[डु][3] वंगल चिंतम्मानुनु दीनिक ईशानसुन वेलु-
वुलुवुटि[4] तोडि पुट्टयन[5] दीनिक ईशानसुन
243 वेंपम्मानुनु दीनिक ई[श]ानसुन वेसु तोडि चिंतम्मानुनु दीनिक तूर्पुंन
भीमावुरसुनु वेंडपूंडि पोलसुनुं[6]
244 गूडिन चोटि चिंतम्मानि पुट्टयु[नु] दीनिक तूर्पुंन ఱेल तोति[7] चंडुम्मा-
नुनु दीनिक तूर्पुंन चंडुम्मानि तो-
245 ड्डि पयुनु[8] दीनिक तूर्पुंनं गुचिचिंतम्मानुनु दीनिक तुप्पुन[9] वेलंगम्मानुनु
दीनिकिनाग्नेयसुन वेलंग तो[डि] वें-
246 पम्मानुनु दीनि तुप्पुन[9] तोरनपु वेलंगमांकुलुनु दीनि तूप्पुन[9] चिंतम्मानि
तोडि वेंगम्मानुनु दीनिक
247 आग्नेयसुन गोंकिम्मानि तोडि वेलंगम्मानुनु दीनिक आग्नेयसु[न]
कप्पनिपఱ्त उत्तरसुन वेंगम्मानुनु

Eighth Plate; Second Side.

248 दीनि तूर्पुं इलिंदिम्मानुनु दीनि तुप्पुन[10] गट्टुमेलविनमेलवंक तोडि चिंत-
म्मानुनु दीनिकि आग्नेयसुनना[लि]-
249 सुबोఱవड्डनुनेटि कఱ्त चिंतम्मानुनु दीनिक [11]तूप्पुननालिसुबोఱవड्डनुनेटि
उत्तरसु कट्ट चिं[त*]म्मानुनु दीनिक तुपुं-[11]
250 निय्येटि कఱ्त सुचिंतमांकुलुनु दीनिक तुर्पुंन[12] एटि कఱ्त चेमडुनु वेसुनु
सुसि[ख्ड]मांकुलुनु दीनिक ई-
251 शानसु इय्येఱనु चेఱవु नडुसुगा वच्चि ईशानसु उत्तरसुन चिंतम्मानुनु
दीनिक ईशानसुननिय्येटि कఱ्त चे-
252 मडु तोडि वेलंगम्मानुनु दीनि तूर्पुंननिय्येटि कఱ्त वेसु तोडि गोंकि-
म्मानुनु दीनि तूर्पुंन इय्येटि क-

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[1] Read °लुनु.
[2] Read नेरि.
[3] Read मूंडु वंकल.
[4] Read °लबुटि.
[5] Read पुट्टयुनु.
[6] The *anusvâra* stands at the beginning of the next line.
[7] Read तोटि.
[8] Read पुट्टयुनु (?).
[9] Read तूर्पुन.
[10] Read तूर्पुनं.
[11] Read तूर्पु°.
[12] Read तूर्पुन.

253 ఱ्त वेसु तोडि गोंकिम्मानुनु दीनि तूर्प्पुंन इय्यटि[1] कఱ्त वेलंगम्मानि
तोडि पुट्टयुनु दीनि तूप्पुन[2] सिंम्मविक्र[मु]-

254 नु भीमावुरमुनुयुं वोलमुन चोटि आलिमुवोఱवण्डनुनेఱ वच्चि पंप्पावदिं
गूडिन चोटि नेट्टिसंम्मामुनु

255 दीनि दक्षिणमुन गोंकि तोडि पुट्टयुनु दीनिक दक्षिणमुन पेद्द वेलंग-
युनु दीनिक आग्नेयमुनं गामनेఱ[य]-

256 नि गुंटयुनु दीनिक आग्नेयमुन गोंकि तोडि वेलंगम्मानुनु दीनिक आ-
ग्नेयमुन गोंकिम्मानुनु

257 दीनिक उत्तरमुन डग्गुम्मानुनु दीनिक उत्तरमुन डोंतिपुट्टलुनु दीनिक
उत्तरमुन गोंकि तो-

258 डि वेलंगयुनु दीनि उत्तरमुन सिंम्मविक्रमुं दोव्वेंगिं गूडिन चोटि
गोंकिम्मानुनु दीनिकिनाग्ने-

259 यमुन गोंकि तोडि सुप्पंगवेलंगय[3] सीमा [॥*] ऐशान्यां दिशि [।*]
दीनि तूप्पुन[4] वेडतुఱम्मानुनु दीनि तू-

260 र्प्पुन [चि]तियवोयुनि सरिय तूर्प्पु वलनि ओदिम्मानुनु दीनियाग्नेयमुन
ओदिम्मानुनु दीनि तूप्पुन[4] आपु-

261 ఱपल्लमुनु दीनि तूर्प्पुन चेఱुनुत्तरमुन वनियुनु वव्विलम्मानुनु दीनि
ईशा[न*]मुन डग्गुम्मानि तोडि मेट्ट[यु]-

262 [नु] दीनिक तूर्प्पुन विजयादित्यपेंदेरुवुनवुं [5][द्रू]प्पुंन उप्पुटेटि कఱ्तकिं
वोयिन ఱेवुनु दीनिकि दक्षिणमु ए-

263 टि पडुमटि कट्ट ओड्डवोयिनि गुण्ट कఱ्त चिंतयुनु दीनिकं [5][द्रू]प्पुंन
एఱ [सो]चि[6] एटि तूर्प्पुंन डग्गुम्मानि तोडि

264 रेवडु सित्तलुनु[7] दीनि तूप्पुन[8] चिंत तोडि ఱायुनु दीनि तूर्प्पुंनयोंटि
ताडुनु दीनियाग्नेयमुन रेकि

265 ताडुनु दीनियाग्नेयमुन पिंचनिक तोडि ताडुनु दीनि तूप्पुन[8] समुद्रमु
कఱ्त गुसुडु तोडि इसुकमे-

Ninth Plate.

266 इयुनु दीनि तूर्प्पुंन समुद्रम[9] सीमा [॥*] यिय्यूरि[10] पू[ष्ठि न]ववाड
सीमान: [।*] पूव्वत:[11] वेष्ठपूष्ठि ऐलमे-

[1] Read इय्येटि.
[2] Read तूर्प्पुंन.
[3] Read सुप्पंगवेलंगयु.
[4] Read तूर्प्पुंन.
[5] The ḍ of ḍrū is expressed by ḍ and u.
[6] Read सोचि.
[7] Read चिंतलुनु.
[8] Read तूर्प्पुंन.
[9] Read समुद्रमु.
[10] Read इय्यूरि.
[11] Read पूर्व्वत:.

267 रय सीमा । आग्नेय्यां दिशि वेण्डपूण्डि पोलगरुस सीमा । दक्षिणत: वेण्डपूण्डि पोलगरुस सीमा ।

268 नैर्ऋत्यां दिशि वे[ण्ड]पूण्डियु दुग्गवाडयुं गूडिन चोटि चण्डुम्मांकुलु मूण्डुनु सीमा ॥ प[श्चि]मत:

269 दुग्गवाडयु नागदमुं गूडिन पोलसुन वेल्लेकिम्मान[1] सीमा । वायव्यां दिशि नागदसुन चुम्मिकिम्मान

270 गूडिन चिंतम्मानुनु सीमा । उत्तरत: चुम्मिकि पोलगिरुस सीमा ॥ ऐशान्यां दिशि चुम्मिकियु वेण्ड[पू]-

271 ण्डियुं गूडिन चोटि मुक्कुन काण्डय सीमा । अत्र व्याकरणं व्याचक्षानस्य[2] वृत्त्यस्य भाग एक: मी-

272 मं[ा*]साव्याख्यात्रे द्वौ । वेदांतं व्याख्यातुरेक: ऋग्वेदमध्यापयितुरेक[:*] यजुर्व्वेदमध्यापयितु-

273 रेक: स[ा*]मानि गापयितुरेक: रूपावत[ा*]रं व्याचक्षाणस्यैक: पुराण[3] वाचयितुरेक: वैद्यस्यैक: खंब-

274 ङस्यै[क][:*] विषवादिन एक: ज्योतिर्व्विद एक: । इति गुणवृत्तिभागा द्वादश । ग्राममध्यवधिवसत[4] विष्णुभट्ट[ा*]र-

275 काय भागौ द्वौ । पश्चिमं दिग्भागमधिवसते च द्वौ श्रीकैलासदेवाय द्वौ इतराभ्य[5] वास्तुदे[व*][त]ाभ्य: एक इ-

276 ति सप्त देवभागा: । अस्योपरि न केनचित् बाधा कर्त्तव्या य: [क*]रोति स पंचभिर्म्महापातकैर्य्युक्तो भवति

277 तदा[6] चोक्त भगवता व्यासेन । स्वदत्तां परदत्ता[7] वा यो हरेत वसुन्धरां [।*] षष्टिं वर्षसहस्राणि विष्ठायां जायते कृ-

278 मि: । [२३*] गा[मे]कां [8]स्वन[मे]कं वा [9]भू[मि]रप्येकमंगुलं [।*] हरन्नरकमाप्नोति यावदाभतसंप्लवं । [२४*] बहुभिर्व्वसुधा

279 दत्ता बहुभिश्चानुपालिता [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा पालं[10] [॥ २५*] श्रीविजयराज्यसंवत्सरे चुत्त[र*]विंशति-

280 संवत्सरे दत्तस्यास्य शासनस्याज्ञप्ति: पंच प्रधाना: काव्यकर्त्ता विद्दयभट्ट: लेखक: पेन्न[ा*]चार्य्य: ❁ ❁

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[1] Read सानु.

[2] Read °खानस्य वृत्त्यर्थं.

[3] Read पुराणं.

[4] Read °मध्यमधिवसते.

[5] Read इतराभ्यो.

[6] Read तथा चोक्तं.

[7] Read दत्तां.

[8] Read स्वर्ण°.

[9] The *ê* of *pyê* is added to the secondary form of *y*.

[10] Read फलम्.

ABRIDGED TRANSLATION.

(Verse 1.) The glorious Hari (Vishṇu), the first of the gods, produced from the lotus of his navel Viriñchi (Brahmâ), in order to create these three worlds. From him was born, it is said, the great sage Atri; (*and*) from Atri the **Moon**, who has taken up his abode on the crest of Mahêśvara (Śiva).

[Lines 2-60, except verse 15 which is translated below, agree with the Chellûr plates of Vîra-Chôḍa.]

(V. 15.) "O brave (*son*)! Take up the burden of the **Vêṅgi** country which is hereditary in (*our*) family. Powerful men, though young, are verily fit for their duties."[1]

(V. 22.)[2] Protecting a crore of the poor by granting (*them*) the objects of (*their*) desires; those in fear by (*his*) arm which dispelled the fears of refugees; and the subjects by adhering to his duty, he bears the name *Samastabhuvanâśraya* (*i.e.* the refuge of the whole world), which is full of significance.

(V. 23.) Rising from the earth, attaining to great heights, spreading over all quarters, transcending all heavens and reaching still higher worlds, his fame, which destroys (*all*) evils, far excels the Gaṅgâ, which drops from heaven, falls upon this earth (*and*) takes a still more downward course.[3]

(V. 24.) The king of serpents (Śêsha), having abandoned the toils of the burden of the earth, protects the lower world undisturbed; the whole earth, too, avoiding other, bad rulers, is freed from agitation; and the hosts of gods enjoy the numerous sacrifices of the prosperous twice-born. Thus these three worlds are verily in great glee while this (*king*) is bearing the burden of the earth.

(V. 25.) While ruling the earth unopposed, he was called (*back*) by (*his*) father, the emperor, (*who was*) desirous of gazing on the beauty of (*his*) body which was blooming with youth.

(V. 26.) Looking at him, the youth, who, like the (*waxing*) moon, was day by day acquiring new splendour which gave delight to the eyes, the lord of kings could never satisfy his eyes, but sent (*his*) son back in the **fifth year**, in order to conquer the north.

(L. 68.) This asylum of the whole world, the glorious **Vishṇuvardhana** *mahârâjâdhirâja, râjaparamêśvara, paramabhaṭṭâraka*, the most pious one, the glorious **Vîra-Chôḍadêva**, having called together all householders, (*viz.*) the *Râshṭrakûṭas* etc. inhabiting the district of **Prôlunâṇḍu**, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keepers:—

[Vv. 27-32 are in praise of the Brâhmaṇa caste.]

(L. 80.) These (Brâhmaṇas) are enumerated with their names and *gôtras*.

[Ll. 80-180 contain a list of the donees.[4]]

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[1] This verse follows verse 15 of the Chellûr plates. In these plates it is omitted by the engraver, though required by the context.

[2] This verse follows verse 21 of the Chellûr plates.

[3] The attributes given to the fame and to the Gaṅgâ admit of a second explanation, suggesting that the former went to heaven and the latter to hell.

[4] The names of 8 donees have been erased, *viz.* of [Ma]timânbhaṭṭa and Mêḍiyabhaṭṭa in l. 99; of Aḍahiyânbhaṭṭa in l. 111; of Śrî-Vâsudêvabhaṭṭa and Śrî [Rama]ṇḍa[ya*]bhaṭṭa in l. 123; of Âlavandânbhaṭṭa in l. 154; of Śrî-Ra[ṅga]nâthabhaṭṭa in l. 166; and of Prabôdhaśivapaṇḍita in l. 177. On the other hand the following 6 donees received 8 extra shares:—Abhirâmamûrti who was the officiating priest (*purôhita*) of the king (l. 80),—1 extra share; Niravadyabhaṭṭa who performed the *Vâjapêya* sacrifice (ll. 148-149),—1 extra share; Dâmôdarabhaṭṭa (l. 172),—1 extra share; Râjarâjabrahmamahârâja who was the commander of the forces (*sênâpati*) (ll. 175-176),—3 extra shares; Kumâranârâyaṇabrahmamahârâja (l. 176),—1 extra share; and Prabôdhaśivapaṇḍita (l. 177),—1 extra share. The totals of the donees and of the shares, as stated in ll. 181-182 of the text (536 and 544), may be arrived at by adding the 8 erased names to 528 which is the number of donees actually named in the plates, and by adding 8 extra shares to the single shares of the 536 donees.

(L. 180.) "Be it known to you that,—having assigned five hundred and forty-four shares —(*some getting*) less and (*some getting*) more—to these (Brâhmaṇas), five hundred and thirty-six in number, who are engaged in performing the six duties; having united three villages, *viz.* the village named **Mâlavelli** with its twelve hamlets (*pûṇḍi*) and the village named **Ponnatoṟṟa**, (*both*) in your district, and the village named **Âlami** in the **Uttaravarusa** district; having converted (*these three villages*) into a well-established *agrahâra*, by name the prosperous **Virachôḍachaturvêdimaṅgala**; having fixed an annual assessment of one and a half *nishka* on each of these shares; and having remitted the *siddhâya*, *avêṇḍâya*, *abhinava* and other (*revenue*) besides this (*assessment*), (*the tax*) called *kriḍaraśulka*, and what is due to the king from merchants and well-to-do people,—we have given (*the said village*), with exemption from all taxes, with libations of water, to last as long as the moon and the sun, on the occasion of the summer solstice.

(L. 186.) "The boundary villages of this (*village are*):—In the south **Ponnavâḍa** and **Mallavrôlu** (*form*) the boundary; in the west **Kolliprôlu** and **Chembrôlu** (*form*) the boundary; (*and*) in the north **Polakumbaṟṟa**, **Ḍaṅkalapûṇḍi** and **Beṇḍapûṇḍi** (*form*) the boundaries."

[Ll. 188-266 contain a more detailed description of the boundary-line of the granted village. In this passage the following villages are mentioned besides those already referred to in ll. 186-188:— **Liṅgamakuṟṟu**, **Puluvaṅguṟṟu**, **Gârapaṟṟu**, **Mêḍapaṟṟu**, **Dâreki**, **Jammapaṟṟu**, **Bhimâvura**, **Kappanipaṟṟu**, **Siṅgavikrama** and **Doṇṭeṅgi**. The boundary in the east was the sea (l. 188).]

[Ll. 266-271 contain a description of the boundaries of **Navavâḍa**, a hamlet (*pûṇḍi*) of **Virachôḍachaturvêdimaṅgala**. In this passage the villages of **Beṇḍapûṇḍi**, **Duggavâḍa**, **Nâgada** and **Trummiki** are mentioned.]

(L. 271.) "In this (*village*) one share (*was assigned*) for the maintenance of one who expounds grammar; two to the expounder of *Mîmâṁsâ*; one to the expounder of *Vêdânta*; one to the teacher of the *Ṛigvêda*; one to the teacher of the *Yajurvêda*; one to the teacher of the singing of the *Sâmans*; one to the expounder of *Rûpâvatâra* (?); one to him who teaches the reciting of the *Purâṇas*; one to the physician; one to the barber; one to the poison-doctor; (*and*) one to the astrologer. These are the twelve shares for the maintenance (*of holders*) of offices. Two shares (*were assigned*) to the god **Vishṇu** who resides in the centre of the village; two (*shares*) also (to Vishṇu) who resides on the western side (*of the village*); two (*shares*) to **Śri-Kailâsadêva**; (*and*) one (*share*) to the other local deities. These (*are*) the seven shares of gods."

[Ll. 276-279 contain the usual imprecations.]

(L. 279.) The executors (*âjñapti*) of this edict (*śâsana*), which was given in **the twenty-third year of the years of the** glorious and victorious **reign**, (*were*) the five ministers (*pradhâna*). The author of the poetry (*was*) **Viddayabhaṭṭa**; the writer (*was*) **Pennâchârya**.

APPENDIX A.—LIST OF DONEES.

Abhirâmamûrti, 80.
Âchchabhaḍârabhaṭṭa, 81.
Aḍahiyamaṇavâlubhaṭṭa, 107.
Aḍaśiyamaṇavâlabhaṭṭa, 169.
Aḍihanambichaturvêdibhaṭṭa, 129.
Âdityabhaṭṭa, 107, 132.
Âdityadêvabhaṭṭa, 165.
Âdityadêvasahasra, 169.
Âdityashaḍaṅgavid, 126.
Âkoṇḍavillabhaṭṭa, 115.
Âlasahasra, 97.
Âlavandânbhaṭṭa, 99.
Âlidêvayabhaṭṭa, 167.
Ambalattâḍibhaṭṭa, 90.
Âṇḍamaṇibhaṭṭa, 172, 178.
Appayabhaṭṭa, 124, 175.

APPENDIX A.—LIST OF DONEES—*contd.*

APPENDIX A.—LIST OF DONEES—*contd.*

APPENDIX A.—LIST OF DONEES—*concld.*

APPENDIX B.—LIST OF GOTRAS.

No.	Names of *gôtras*.	Number of donees belonging to each *gôtra*.
1	Âtrêya	29
2	Bâdarâyaṇa	8
3	Bhâradvâja	117
4	Garga	2
5	Gautama	18
6	Harita	54
7	Kâmakâyana	3
8	Kapi	2
9	Kaśyapa	45
	Carried over .	278

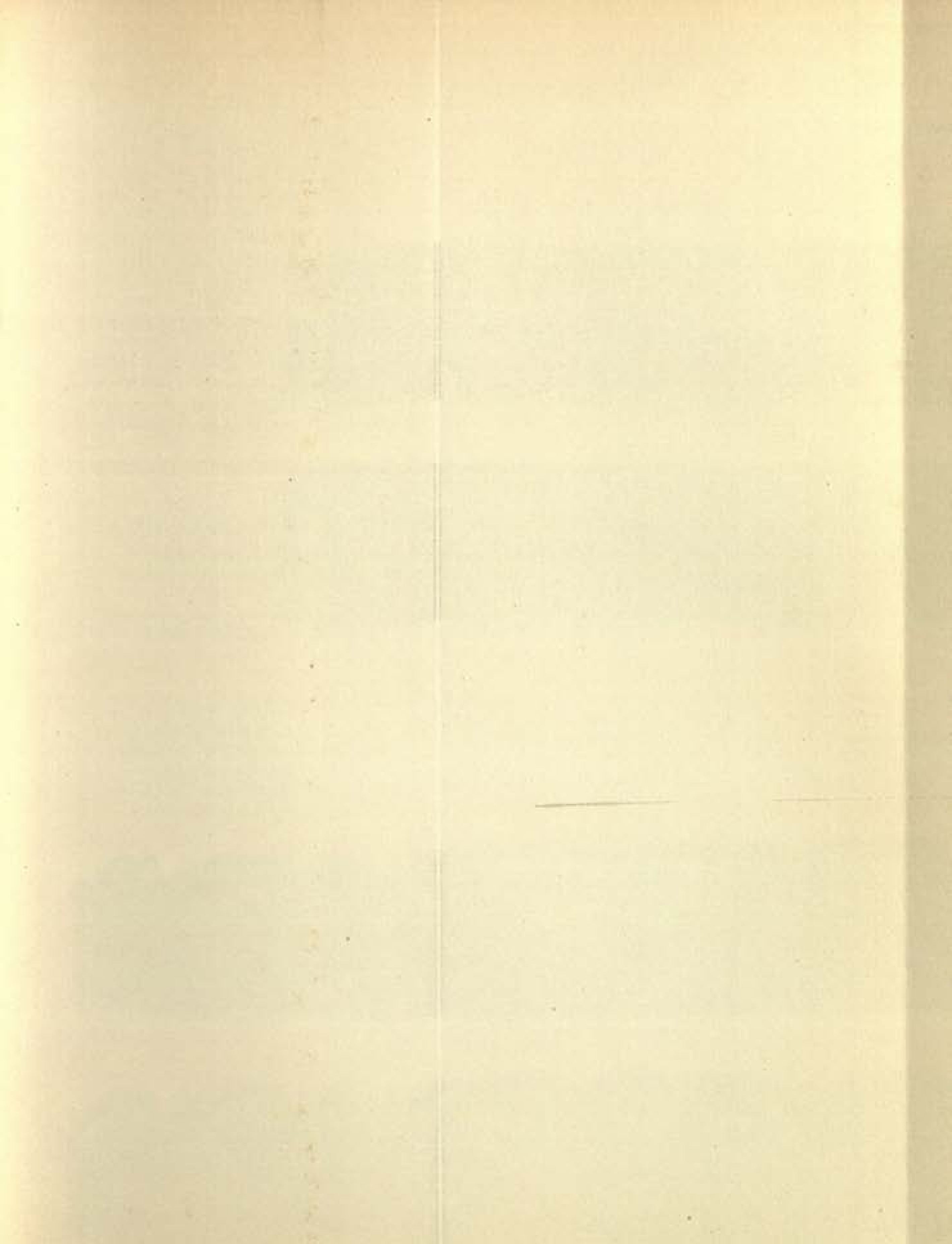
APPENDIX B.—LIST OF GOTRAS—*concld.*

No.	Names of *gôtras.*	Number of donees belonging to each *gôtra.*
	Brought forward	278
10	Kauśika	46
11	Kuṇḍina	60
12	Kutsa	4
13	Lôhita	11
14	Mudgala	9
15	Nitundi	8
16	Pârâśarya	3
17	Ṛathitara	4
18	Śâlâvata	6
19	Saṁkṛiti	9
20	Śâṇḍilya	3
21	Śaṭa	4
22	Vâdhûla	8
23	Vâlakhilya	1
24	Vasishṭha	9
25	Vatsa	60
26	Vishṇuvṛiddha	1
27	Viśvâmitra	4
	TOTAL NUMBER OF DONEES	528

APPENDIX C.—LIST OF TREES.

Âri.
avaḍu, avuṛu, auru,—rushes, bulrush.
babbila, *s. a.* prabbali,—the rattan tree.
bûruva, bûruga, *s. a.* bûraga,—*Bombax heptaphylla.*
chaṇḍru, *s. a.* chaṇḍra,—*Mimosa catechu.*
chevuḍu, chemuḍu, *s. a.* jemuḍu,—*Euphorbia tirucalli.*
chikureṅgu, chikurênu, *s. a.* chikirêni,—a medicinal plant.
chiñchanika.
chinta,—the tamarind tree.
ḍaṅgu, ḍaggu.
droñchi.
goṅki.
goṭṭu, *s. a.* goṭṭi,—bramble.
ida, *s. a.* îta,—the date tree.
ilindi, *s. a.* ilinda.
jammi, śammi, *s. a.* śamî,—*Prosopis spicigera.*
juvvi,—*Ficus infectoria.*
kâra, *s. a.* gâra,—bramble.
kumuḍu, gumuḍu,—*Gmelinia arborea.*
movali.
môvi.
musiṇḍi, *s. a.* musiḍi,—*Strychnos nux vomica.*
nelli,—*Emblic myrobalan.*
odi, *s. a.* oddi,—*Odina pinnata.*
puṅga.[1]
râvi,—*Ficus religiosa.*
rêgu,—*Zyzyphus jujuba.*
ṛêla,—the *Cassia* tree.
ṛellu,—*Saccharum sara.*
riṭṭa.[2]
tâḍu,—the palmyra tree.
taṅgaḍu, *s. a.* taṅgêḍu,—*Cassia auriculata.*
trummiki, *s. a.* trumika,—*Diospyrus glutinosa.*
tumma,—*Mimosa arabica.*
uppi,—*Volkameria capparis sepia.*
vani.[3]
veḍaturu.
velaṅga, *s. a.* velaga,—*Feronia elephantum.*
velleki.
vêmpa, *s. a.* vêpa,—the margosa tree.
vêṅga, *s. a.* vêṅgisa,—*Pterocarpus bilobus.*

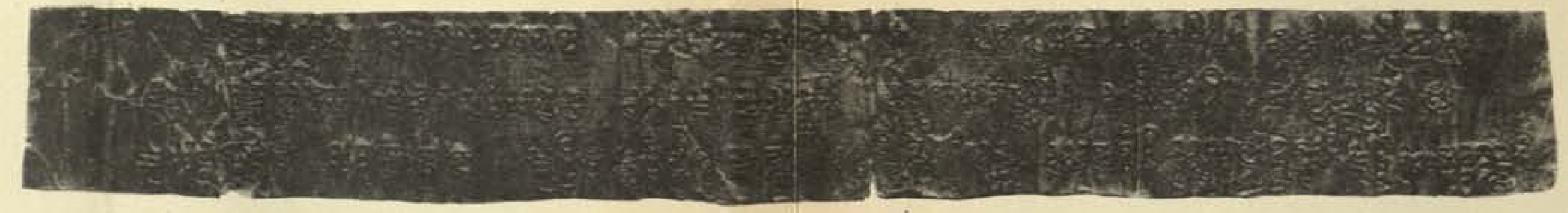
[1] This is the Tamiḷ name of the tree known as *Dolbergia arborea.* It is called *hoṅge* in Kanarese and *kânuga* in Telugu. *Puṅga* is not found in the Telugu dictionary.
[2] In Marâṭhî, *riṭhe* means *Sapindus emarginatus.*
[3] *Vanni* in Tamiḷ and *banni* in Kanarese mean the same as the Sanskṛit *śamî,*—*Prosopis spicigera.*



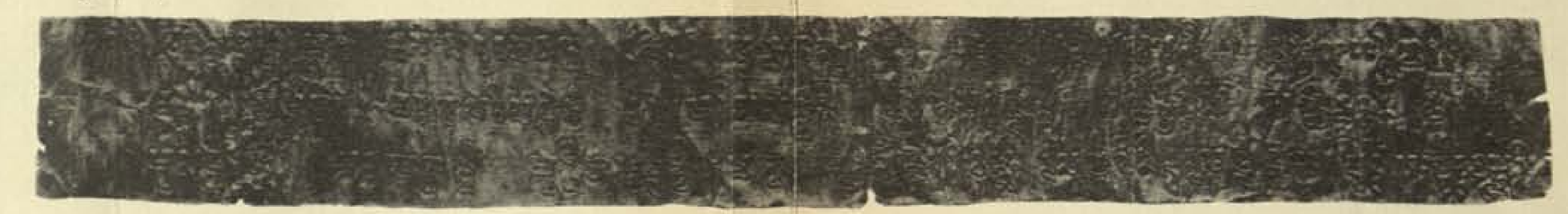
Maunggun Gold Plates.

FIRST PLATE.

Positive of front.



Negative of back.

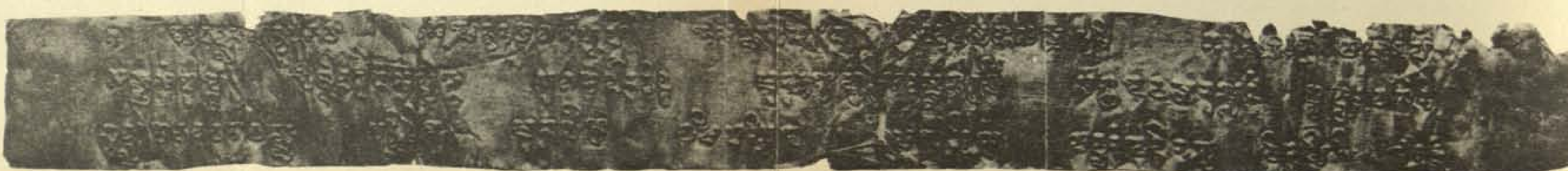


SECOND PLATE.

Positive of front.



Negative of back.



W. GRIGGS, PHOTO.

FULL-SIZE.

No. 11.— MAUNGGUN GOLD PLATES.

BY MAUNG TUN NYEIN, HONORARY ARCHÆOLOGICAL OFFICER, BURMA.

These **two gold plates** were found in a brick last year by some people who were digging foundations for a new pagoda at **Maunggun** village near Hmawza in the Prome district. They were sent by Sir Frederic Fryer, the Lieutenant-Governor of Burma, to Dr. Hultzsch for transmission to the British Museum, London.

Each of the two plates bears three lines of writing and is inscribed on one side only. The letters show through on the reverse. The weight of the first plate is 110 grains, and that of the second 148 grains. The inscriptions consist of quotations from the **Buddhist** scriptures. They are in the **Pâli** language and are written in characters which, it is believed, were in vogue in the first century A.D. when the **kingdom of Prome (Sirikhettarâ)** was in the zenith of its power. The alphabet corresponds to a large extent with that used in the inscriptions at Pagan of the fourth and fifth centuries, and several of the letters also resemble those of the South-Indian class of alphabets. It is probable that the Burmese written language was mainly derived from India, whence colonists settled in Prome which was once a sea-port town.

TEXT.[1]

First Plate.

1 || Ye-dhammâ-hetupabhavâ tesaṁ-hetu-Tathâgato âha-tesañ=cha-yo-nirodho evaṁvâdi-mahâsamano-ti || chattâro-iddhipâdâ
2 chattâro-sammappadhânâ chattâro-satipaṭṭhânâ chattâri-ariyasachchâni chatu-ves[â*]rajjâni pañch=indriyâni pañcha-chakkhûni chha
3 asaddhâraṇâni[2] satta-bojjhaṅgâ ariyo-aṭṭhiṅgiko[3]-maggo nava-lokuttarâ dhammâ dasa-balâni chuddasa-Buddha-koni[4] aṭṭhârasa-Buddhadhammâni

Second Plate.

1 || Ye-dhammâ-hetupabhavâ tesa[ṁ*]-hetu-Tathâgato-âha tesañ=cha-yo-nirodho evaṁvâdi-mahasamano-ti iti-pi-so-bhagavâ-arahaṁ
2 sammâsaṁbuddho vijjâcharaṇasappanno[5] sugato-lokavidu anuttaro-purisadammasârathi satthâ-devamanussânaṁ Buddho-bhagavâ-ti
3 svâkhyâto-bhagavatâ-dhammo sandiṭṭhiko akâliko ehipassiko opaṇâyiko[6] pachchattaṁ-veditavvo viññûhî=ti ||

TRANSLATION.

First Plate.

Whatever laws are produced from cause, the cause of these the Tathâgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

(*He has also explained*) the four means of obtaining supernatural power (*iddhipâda*); the four kinds of right exertion (*sammappadhâna*); the four kinds of earnest meditation (*sati-paṭṭhâna*); the four sublime truths (*ariyasachcha*); the four subjects of fearlessness (*vesârajja*);

[1] From the original plates. As in Professor Bühler's editions of the Aśôka edicts, words written continuously in the original are connected by hyphens in the transcript.

[2] Read *asâdhâraṇâni.*

[3] Read *aṭṭhaṅgiko.*

[4] Read *yoni.*

[5] Read *sampanno.*

[6] Read *opanayiko.*

the five moral qualities (*indriya*); the five kinds of vision (*chakkhu*); the six kinds of uncommon wisdom (*asâdhâraṇa* [*ñâna*]); the seven requisites for attaining supreme knowledge (*bojjhaṅga*); the sublime eightfold path; the nine transcendent conditions (*lokuttarâ dhammâ*); the ten forces (*bala*); the fourteen requisites for the attainment of Buddhahood; the eighteen attributes of a Buddha.

Second Plate.

Whatever laws are produced from cause, the cause of these the Tathâgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

For these reasons (*viz.* previously acquired virtues) the Blessed one (Buddha) is called the Venerable one, the truly and perfectly enlightened Being, one endowed with knowledge and conduct, the Happy one, one knowing the universe, the Preeminent one, the Bridler of men's wayward passions, the Master of gods and men, and the blessed Buddha.

The Blessed one has well expounded his law, whose benefits are evident to the eye, which is advantageous at all times and seasons, which can boldly invite criticism, which can, if closely observed, lead up to *Nirvâṇa*, and with whose details, severally, the wise should be acquainted.

No. 12.— AHMADABAD INSCRIPTION OF VISALADEVA; [VIKRAMA-]SAMVAT 1308.

BY REV. J. E. ABBOTT, B.A.

This inscription is on a pillar in the mosque of **Aḥmad Shâh I.** (A.D. 1411-1443), in the Bhadr at **Aḥmadâbâd.** I edit it for the first time. The inscribed pillar is to the right of the pulpit and faces the latticed gallery. The letters are on the whole well preserved, though a few are damaged. The inscription is complete, with the exception of the beginning and end of the first line, which contain a part of the date. The name of the month is therefore lost. The language is **Sanskṛit**, but influenced by Gujarâtî, forming a mixed language common at that period. The form of the letters is such as is found in the inscriptions of **Visaladêva** and other **Chaulukya** kings of that period.

The inscription belongs to the reign of **Visaladêva** and is dated in **[Vikrama-]Saṁvat 1308** (about A.D. 1251), on the 11th day of a month the name of which is broken away, on a Sunday. It records the gift of a trellis window or screen (*jâlî*) in the temple of **Uttarêśvara** at **Mâhiṁsaka,** by one Pêthaḍa, a servant of **Sôḍhaladêvî.**

The question of special interest is the identification of **Mâhiṁsaka,** the place in which the Hindû temple stood, which Aḥmad Shâh used as material for his mosque.[1] If it is to be identified with some place distant from Aḥmadâbâd, there are three places of similar name, which might be derived from Mâhiṁsaka, *viz.* Mânsâ and Mêsânâ to the north of Aḥmadâbâd, and Mahisâ in the Thasra tâluka of the Kaira collectorate;[2] but none of these places contains ruins that suggest of their having been used by Aḥmad Shâh as the quarry for his mosque. The usual custom of the Muḥammadan conquerors was that of desecrating Hindû temples and modifying them on their own site to suit their purposes as mosques. If such were the case

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[1] For a description of this mosque see the *Bombay Gazetteer for Ahmadabad*, p. 275; Hope's *Architecture of Ahmadabad*; and *Arch. Survey Reports* for 1874-75, p. 4 f.

[2] I am indebted for information regarding Mânsâ, Mêsânâ and Mahisâ to Mr. F. S. P. Lely, who has kindly had inquiries made regarding these places, and to Lieutenant Carter, who has personally visited the ruins of Mahisâ,

here, then Mâhimsaka would be the name of a village on the site of Aḥmadâbâd, whose name has been otherwise lost.

TEXT.[1]

1 . . . [सं*]वत् १३०८ वर्षे . . . .
2 [दि] ११ रवौ श्रद्येह माहिंसके
3 महाराजाधिराजश्रीमत्वीस[ल]दे-
4 वविजयराज्ये तन्नियुक्तमहाप्रधा[न]
5 राणकश्री[व]र्दम । तथा मूलराज । वा-
6 ई[2] सोढलदेवि[3] [म]सा[द]णो पेथडे-
7 न [4]श्रीउतरेश्वरदेवमंडपे जाली
8 का[रा]पिता । उपद्रष्टा रा० म[ल्ला]र
9 सूत्र० सुमण ॥
10 वा[5]

TRANSLATION.

In Saṁvat 1308, on the 11th day of . . . . . . , on a Sunday, to-day, here in Mâhiṁsaka, during the victorious reign of the *Mahârâjâdhirâja*, the glorious **Visaladêva,** while the *Mahâpradhânas* appointed by him (*were*) *Râṇaka śrî*-**[Va]rdama** and **Mûlarâja,**— a trellis (*jâlî*) was caused to be made in the *maṇḍapa* of the god *śrî*-**Uttarêśvara** by Pêthaḍa, the *masdhaṇî*[6] of the lady **Sôḍhaladêvi.** The overseer (*was*) *Râ*[*utta*] Ma[ll]â, (*and*) the architect, Sûmaṇa.

No. 13.—FOUR INSCRIPTIONS OF KULOTTUNGA-CHOLA.

By E. Hultzsch, Ph.D.

A.—Undated inscription at Chidambaram.[7]

This **Grantha** inscription has been already published in *South-Indian Inscriptions,* Vol. I. p. 168 f. As stated on a subsequent occasion,[8] the conquests recorded in it prove that it was incised in the time of **Kulôttuṅga-Chôḷa I.,** who ascended the throne in **A.D. 1070.**[9] I now subjoin an improved reading and translation of it.

TEXT.[10]

1 Svasti śrî[ḥ] |— **Pâṇḍyân=daṇḍê**[na] jitvâ prachura-śara-muchâ **pañcha** pañchânana-śrîḥ(śrîr=) dagdhvâ **Kôṭṭâra-durggan**=tṛiṇam=iva sa yathâ

---

[1] From inked estampages, prepared by myself.
[2] Read बाई.
[3] Read देवी.
[4] Read उत्तरे°.
[5] This syllable is engraved at some interval below line 9.
[6] [This is perhaps a mistake for *mahâsdhaṇî*. According to Kittel's *Kannaḍa Dictionary*, *sâhaṇi* means 'a groom.'— E. H.]
[7] No. 115 of the Government Epigraphist's collection for 1887-88.
[8] *Ibid.* Vol. II. p. 231.
[9] See above, Vol. IV. p. 263.
[10] From fresh inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

2 Khâṇḍavam Pâṇḍu-sûnuḥ [|*] pishṭvâ tat **Kêraḷânâm** balam=atibahaḷam(laṁ) śrî-**Kulôttu[ṁ]ga-Chôḷaś**=chakrê Śakra-pratâpas=tribhuvana-vijaya-stambham=ambhôdhi-tîrê [|| 1*]

3 Puṇyê [1]**Saṁhyâdri**-śṛiṁgê tribhuvana-vijaya-stambham=ambhôdhi-pârê svachchhandam **Pârasinân**=taruṇa-yuvatibhir=ggîyatê yasya kîrttiḥ [|*]

4 sa śrîmân=asta-śatruḥ[2] prabala-bala-bharaiḥ **pañcha Pâṇḍyân**=vijitya kshubhyat(t-)kshmâpâla-chakram(kraṁ) savidhikam=akarôch=chhrî-**Kulôttuṁga-Chôḷaḥ** [|| 2*]

TRANSLATION.

Hail! Prosperity! (Verse 1.) Having subdued **the five Pâṇḍyas** by an army which discharged numerous arrows, having burnt like straw the fort of **Kôṭṭâra**,[3] just as (Arjuna) the son of Pâṇḍu (*had burnt*) the Khâṇḍava (*forest*), (*and*) having crushed that extremely dense army of the **Kêraḷas**,— that glorious **Kulôttuṅga-Chôḷa**, who resembles a lion in majesty (*and*) Śakra (Indra) in valour, placed on the shore of the ocean a pillar (*commemorative of his*) conquest of the three worlds.

(V. 2.) Having subdued **the five Pâṇḍyas** by masses of powerful armies, that glorious[4] **Kulôttuṅga-Chôḷa**, who has scattered (*his*) enemies (*and*) whose fame is spontaneously sung on the further shore of the ocean by the young women of the Persians (**Pârasi**), duly placed on the holy peak of the **Sahyâdri** (*mountain*) a pillar (*which commemorates his*) conquest of the three worlds (*and*) before which the crowd of kings is trembling.

B.—Inscription of the 39th year at Tiruveṇkâḍu.[5]

This inscription is engraved on the south wall of the shrine in the **Śvêtâraṇyêśvara** temple at **Tiruveṇkâḍu** in the Tanjore district. It is written in the **Grantha** alphabet and consists of a single Sanskṛit verse in the *Sragdharâ* metre. It records the gift of a lamp to the temple of Śiva at **Śvêtâraṇya**[6] in **the 39th year** of **Kulôttuṅga-Chôḷa**,— perhaps the first king of this name.

TEXT.[7]

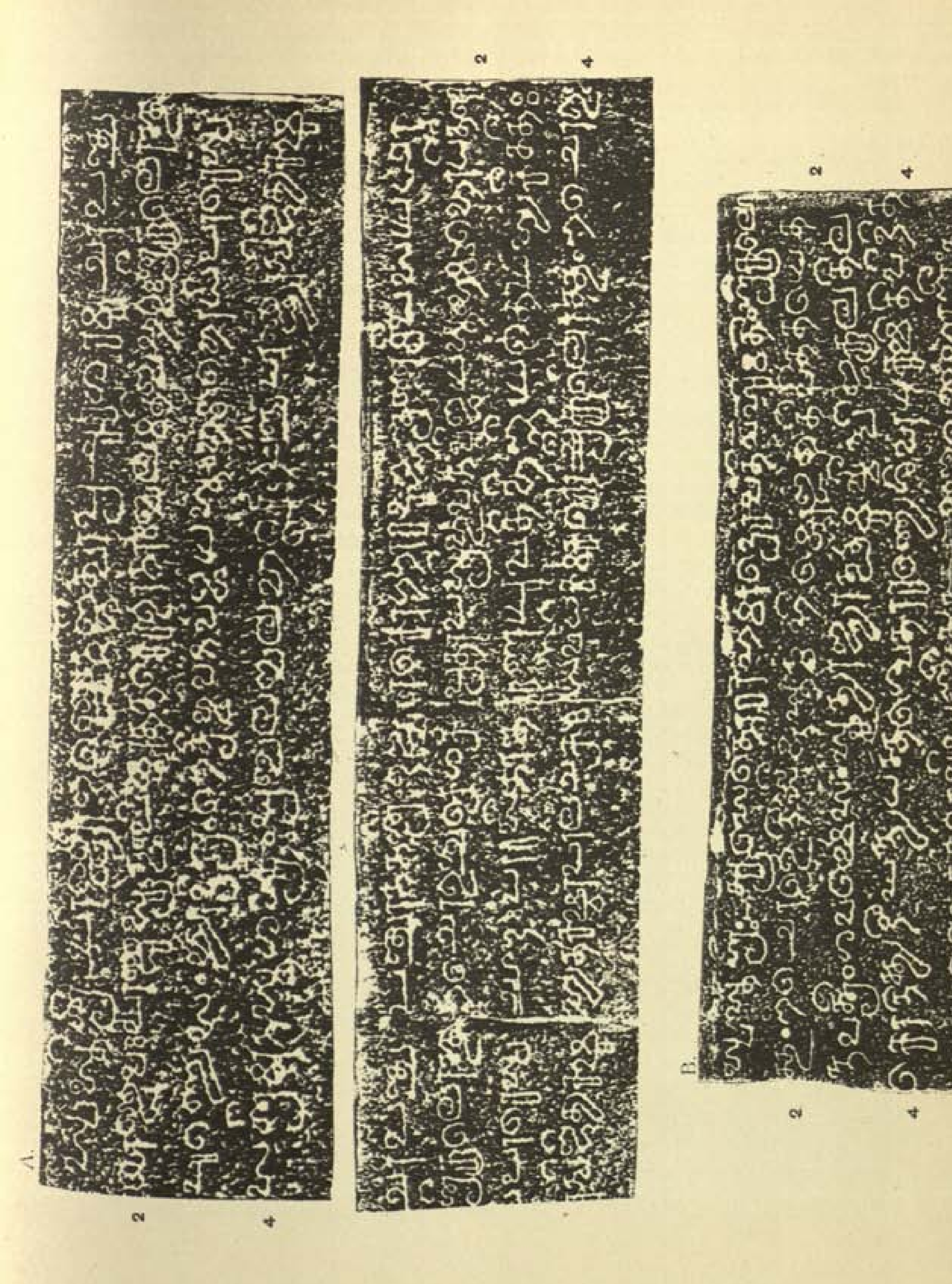
1 Svast[i] śr[î]ḥ |— Â Sêtôr=â H[i]mâdrêr=avati vasumatiṁ śr[î]-**Kulô-**
2 **ttuṁga-Chôḷê** nissîmnas=tan-mahimnô jagati vitatayê ta-
3 **n-navattriṁśa-varshê** [|*] saṁskṛity=âjy-ârttham=urvvîn=dvija-kula-tila-
4 kô nittya-dîpan=nyadhatta **Śvêtâraṇyê** Śivâya kshiti-vidita-
5 Mahâdêva-nâmâ vipaśchit ௳ Maṁgalam=mahâ-śrîḥ ௳

TRANSLATION.

Hail! Prosperity! While the glorious **Kulôttuṅga-Chôḷa** was protecting the earth from (**Râma's**) Bridge to the Snowy Mountain, in his **thirty-ninth year**, in order that his boundless power might spread over the world,—a scholar whose name Mahâdêva was renowned on the earth (*and who was*) the ornament of a family of twice-born, dedicated (*a piece of*) land for (*the supply of*) ghee[8] and granted a perpetual lamp to (*the temple of*) Śiva at **Śvêtâraṇya**. Bliss! Great prosperity!

[1] Read *Sahyâdri-*. [2] The word *-śatruḥ* seems to be corrected from *-śastraḥ*.
[3] This is a Sanskṛitised form of Kôṭṭâru near Cape Comorin; see *South-Ind. Inscr.* Vol. II. pp. 230, 231 and 236.
[4] This word is expressed twice, by *śrîmân* and by *śrî*.
[5] No. 110 of the Government Epigraphist's collection for 1896.
[6] This is the Sanskṛit equivalent of the Tamil *Veṇkâḍu*.
[7] From inked estampages, prepared by Mr. T. P. Krishnasvami Sastri, M.A.
[8] The ghee was required for feeding the lamp which is mentioned immediately after.

Grantha Inscriptions of Kulottunga-Chola.



E. HULTZSCH.

SCALE ONE-FIFTH.

W. GRIGGS, PHOTO-LITH

C.—Inscription of the 44th year at Chidambaram.[1]

This inscription is engraved on the outside of the north wall of the innermost *prâkâra* of the **Naṭarâja** temple at **Chidambaram.** That portion of it which contains the date has been published before in the *Indian Antiquary*, Vol. XXIII. p. 297 f. and above, Vol. IV. p. 70. The alphabet and language are **Tamiḻ**. Lines 1-5 and 9-14 are in prose, and lines 5-9 contain one verse.

The inscription is dated in **the 44th year** of **Jayadhara** (l. 5 f.). From the *Kaliṅgattu-Paraṇi* we know that this was a surname of **Kulôttuṅga-Chôḷa I.**,[2] to whose reign the present record must be assigned accordingly. Professor Kielhorn has calculated the details of the date (l. 6 f.) and has found that it corresponds to **Friday, the 13th March A.D. 1114.**[3]

The first portion of the inscription records donations made to the temple at Chidambaram (**Tillai**, ll. 7 and 9, or **Tiruchchiṟṟambalam**, l. 12) by **Kundavai Âḻvâr,** (the daughter of) **Râjarâja** and younger sister of **Kulôttuṅga-Chôḷa.** She presented the god with a golden vessel (l. 3) and a mirror (l. 10) and covered (the roof of) the shrine with gold (l. 8). The second portion (ll. 10-14) states that a stone which the king of **Kambôja** had given to **Râjêndra-Chôḷa** was, by order of the latter, inserted into the wall of a hall in front of the shrine.

Of the names mentioned in the preceding paragraph, Kulôttuṅga-Chôḷa (l. 1 f.) and Râjêndra-Chôḷa (ll. 10 and 11) refer to the reigning king **Kulôttuṅga-Chôḷa I.**, who is known to have originally borne the name Râjêndra-Chôḷa (II.) and to have subsequently assumed the name Kulôttuṅga.[4] Râjarâja, the father of Kulôttuṅga's younger sister Kundavai (ll. 2 and 9), is identical with the **Eastern Châlukya** king **Râjarâja I.** (A.D. 1022-1063).[5]

TEXT.[6]

1 ௳ Svasti śri(śrî) ௳ Tiribuvanachchakkaravattigaḷ śri(śrî)-Kulôttuṅga-
2 Śôḷadêvar tiru-ttaṅgaiyâr Râjarâjan Kundavaiy=Âḻvâr
3 âḻ-uḍaiyârkku taṉṉi(ṉi)r amudu śeyd=aruḷa iṭṭa [m]iṇḍam o-
4 ṉriṉâl kuḍi-naṟ-kal niṟai Madurândagaṉ-mâḍaiyôḍu okkum
5 poṉ 50 pa aip(m)bad[i]ṉ kaḷa[ñ]ju ௳ Nâṉilattai[7] muḻud=âṇḍa Jaya-
6 dararku nâṟpattu-nâl=âṇḍil Mi(mi)ṉa=nigaḻ nâyaṟṟu Veḷḷi pe-
7 ṟṟa Urôśaṇi-nâḷ=Iḍabam pôdâl têṉilavu-poḻiṟ=Ṟillai-nâ-
8 [ya]gar-daṅ=gôyil=elâm śem-boṉ mêyndâḷ=êṉavarun=doḻud=ê-
9 ttum Râjarâjaṉ Kundavai pû-vindaiyâḷê ௳ Tillai-nâyaga-dêvaṟku=
10 ttiru-kkaṇṇâḍiyum iṭṭâr ௳ [Śri](śrî)-Râjêndra-Śôḷadêvaṟku Kâmbôśa-
11 râjaṉ kâṭchiy-âga=kkâṭṭiṉa kallu [—] idu uḍaiyâr Râjêndra-Śôḷa-
12 dêvar tiru-vây moḻind=aruḷi uḍaiyâr Tiruchchiṟṟambalam-uḍaiyâr kô-
13 yilil muṉ vaittadu ௳ inda=kkallu tiruv-edir-ambalattu tiru-kka-
14 l-śarattil tiru-muṉ-pattikku mêlai-ppattiyilê vaittadu ௳

TRANSLATION.

(Line 1.) Hail! Prosperity! **Kundavai Âḻvâr,** (*the daughter of*) **Râjarâja** (*and*) the royal younger sister of the emperor of the three worlds, *śrî*-**Kulôttuṅga-Chôḷadêva,** gave to the god,

[1] No. 119 of the Government Epigraphist's collection for 1887-88.

[2] See *South-Ind. Inscr.* Vol. II. p. 230, note 11.

[3] Above, Vol. IV. p. 71.

[4] See *South-Ind. Inscr.* Vol. II. p. 230 f.

[5] As I have stated in the *Ind. Ant.* Vol. XXIII. p. 298, note 13, Kundavai, the elder sister of the Chôḷa king Râjarâja I., and his daughter Kûndavâ must be distinguished from the present Kundavai. Râjarâja, Râjêndra and Kundavai evidently were favourite names with the Chôḷa dynasty.

[6] From an inked estampage, prepared in 1888.

[7] In this verse, *nâṉilattai* rhymes with *Miṉa*, *têṉilavu* and *ḷ=êṉavarun*.

for offerings of water, one vessel (*mindam*), weighing, (*by*) the true standard of the city,[1] 50 *pa*[2]— fifty *kalañju*,— of gold which was equal (*in fineness*) to the *Madurândagan-mâḍai*.[3]

(L. 5.) In **the year forty-four** (*of the reign*) of **Jayadhara** who ruled all the four quarters,— at the time (*of the rising of the sign*) Ṛishabha on the day of (*the nakshatra*) Rôhiṇî, which corresponded to a Friday in the month during which (*the sign*) Mîna was shining,— **Kundavai**, (*the daughter of*) **Râjarâja**, (*who resembles*) a flower in beauty (*and*) who is worshipped and praised by (*all*) others, covered with pure gold the whole shrine of the lord of **Tillai**, the gardens of which are full of honey.

(L. 9.) She also gave a sacred mirror to the god who is the lord of **Tillai**.

(L. 10.) A stone was exhibited by the **Kâmbôja** king before the glorious **Râjêndra-Chôḷadêva**. This (*stone*) was, by order of the lord **Râjêndra-Chôḷadêva**, placed in front of the shrine of the god who is the lord of **Tiruchchirrambalam**. This stone was placed in the upper front row of stones of the hall opposite the shrine.

D.— Inscription of the 30th year at Tiruvorriyûr.[4]

This **Grantha** inscription is engraved on the north wall of the first *prâkâra* of the **Âdhipurîśvara** temple at **Tiruvorriyûr** near Madras. It consists of a single Sanskṛit verse in the *Vasantatilakâ* metre and records the gift of a lamp to the temple of Śiva at **Âdhipura**, *i.e.* Tiruvorriyûr,[5] in **the 30th year of Jayadhara**. On page 105 above it has been already stated that this was a surname of Kulôttuṅga-Chôḷa I.

TEXT.[6]

1 **Triṁśat(t-)samê Jayadharasya** tu va[r]ttamânê śrî-Jñânamûrtti-
2 sukṛitim=Madhurântak-âkhyaḥ [|*] âchandram=**Âdhipura**-vâsi-Mahê-
3 śvarâya prâdât prabaddha-timir-aika-ripum pradîpam ||

TRANSLATION.

While **the year**[7] **thirty** (*of the reign*) of **Jayadhara** was current, one named Madhurântaka gave to (*the god*) Mahêśvara (Śiva) who resides at **Âdhipura** a lamp which checks (*its*) unequalled enemy— darkness, (*which is*) a charitable gift (*for the spiritual merit*) of the illustrious Jñânamûrti,[8] (*and which is to continue*) as long as the moon.

No. 14.—DIBBIDA PLATES OF ARJUNA OF THE MATSYA FAMILY; SAKA-SAMVAT 1191.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were received by Dr. Hultzsch, in October 1897, from the Collector of the Vizagapatam district, and are deposited now in the Madras Museum. They were found in the

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[1] Instead of *kuḍi-nar-kal*, 'the true standard of the city,' the Tañjâvûr inscriptions (*South-Ind. Inscr.* Vol. II. No. 6, paragraph 1; No. 7, 1; and No. 8, 1 and 8) have *kuḍiñai-kal*, 'the standard of the city.'

[2] This symbol appears to denote the weight of one *kalañju*.

[3] *I.e.* a gold coin named after, or bearing the name of, Madhurântaka. This was the name of the son of the Chôḷa king Gaṇḍarâditya and was also a surname of Râjêndra-Chôḷa I.; see above, Vol. IV. p. 331.

[4] No. 109 of the Government Epigraphist's collection for 1892.

[5] *Âdhi-pura* is the Sanskrit equivalent of the Tamil *Orriy-ûr*, 'the mortgage village.'

[6] From an inked estampage, prepared by Mr. T. P. Krishnasvami Sastri, M.A.

[7] *Samê* is incorrectly used instead of *samâyâm*.

[8] This may have been the father or preceptor of the donor.

village of **Dibbida Agrahâram,**[1] in the Vîravilli tâluka of the Vizagapatam district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultzsch.

These are **five copper-plates,** the first of which is inscribed on one side only, and each of which measures about $9\frac{1}{8}''$ broad by $3\frac{3}{8}''$ high. They are numbered in Telugu figures, which are engraved near the proper right margin of the second side of each plate.[2] The plates have slightly raised rims, and, with the exception of the fifth plate which is broken in three pieces and of which a small marginal piece is missing, they are well preserved, so that the writing on them nearly throughout may be read with absolute certainty. The plates are strung on a **ring** which had not been cut when they were received by Dr. Hultzsch. This ring is about $3\frac{3}{4}''$ in diameter and $\frac{1}{4}''$ thick, and has its ends secured in a **seal** which bears two fishes, in relief, on an elliptical surface of about 1″ by $\frac{7}{8}''$.—Though not very uniform, the writing, on the whole, is well engraved. The **characters** are intermediate between those of the latest Eastern Châlukya inscriptions[3] and the Telugu characters, properly so called. On the forms of individual letters only few remarks are necessary. The signs for *th* and *dh* throughout are open at the top (*e.g.* in *âvasatha*, l. 36, and *ramdhra*, l. 31), and the sign for *bh* is generally open at the bottom (*e.g.* in *vallabha*, l. 1). The sign for *ḍ* (*e.g.* in *Pâṁḍava*, l. 30, and *Paragaṁḍḍa*, l. 25) has no top-stroke (*talakaṭṭu*) and therefore closely resembles the *ḷ* of the Eastern Châlukya inscriptions; on the other hand, a, top-stroke *is* employed in the sign for *ḷ* (in *ajîgaḷan=*, l. 12, *bhiḷḷa-taruḥ*, l. 59, and *-tâḷaḥ*, l. 61), the right top of which, besides, is formed into a loop.[4] For the initial *ṛi* we have an unusual (perhaps incorrect) form in *Ṛigvêdâdhyâ-* at the end of line 39; and the signs for the medial *i* and *î* are hardly ever, if at all, properly distinguished. The size of the letters varies between about $\frac{1}{16}''$ and $\frac{3}{16}''$.—The **language** is Sanskṛit,[5] but the description of the boundaries in lines 52-64 contains some Telugu words. Up to line 36 the inscription is in verse, and five more verses occur in lines 65-73. In respect of **orthography,** the chief points to be noted are that consonants (especially *g*, *ḍ*, *t*, *b* and *bh*, but also *ch*, *j*, *ṭ*, *d*, *dh*, *p* and *v*), which follow upon an *anusvâra*, are frequently doubled; and that, when such is the case, *bh* and *dh* are doubled by prefixing to them the same aspirated letters,[6] except in the word *vasuṁddharâṁ* in line 68. Before *r*, *t* is doubled in *muni-ttridaśa-*, l. 5; and *y* is doubled after *î* in *tṛitîyyâ*, l. 32, and *pâlanîyyaḥ*, l. 71. Besides, instead of *ṇṇ* we have *ṇn* in *avatîrṇnas*, l. 6, and *nn* in *Jâtûkarnna-*, l. 41.

The inscription records (in vv. 20, 21 and 26) that **on Saturday, the Akshaya-tṛitîyâ of the month Vaiśâkha of the Śaka year counted by the moon (1), the apertures of the body (9), the earth (1) and the moon (1),** *i.e.* of Śaka-Saṁvat 1191, the chief **Arjuna** of the **Matsya** family, for the spiritual welfare of his father **Jayanta,** granted to certain Brâhmaṇas, as an *agrahâra*, the village of **Drubbidi,** which he called **Jayanta-Nârâyaṇa** after his father. The full genealogy of the donor (in vv. 1-19) is as follows:—

From the lotus on **Vishṇu's** navel sprang **Brahman,** from him **Atri,** and from him **Kaśyapa.** In his lineage was the sage **Nâraṅga,** who one day, while wandering in the sky, saw the river **Matsyâ** which rises on the **Mukunda** mountain, descended to its banks, and engaged there in austere penance. To disturb the sage, the frightened Indra sent the Apsaras **Mañjughôshâ.** By the sage's curse she was changed into a fish (*matsyâ*), swallowed the semen which the ascetic had thrown into the water, and in due course gave birth to a son who was

[1] The 'Dibbadee Agrahâram' of the map, *Indian Atlas*, No. 108, Long. 82° 56′ E., Lat. 17° 48′ N.

[2] The figure '5' of the last plate is almost entirely effaced.

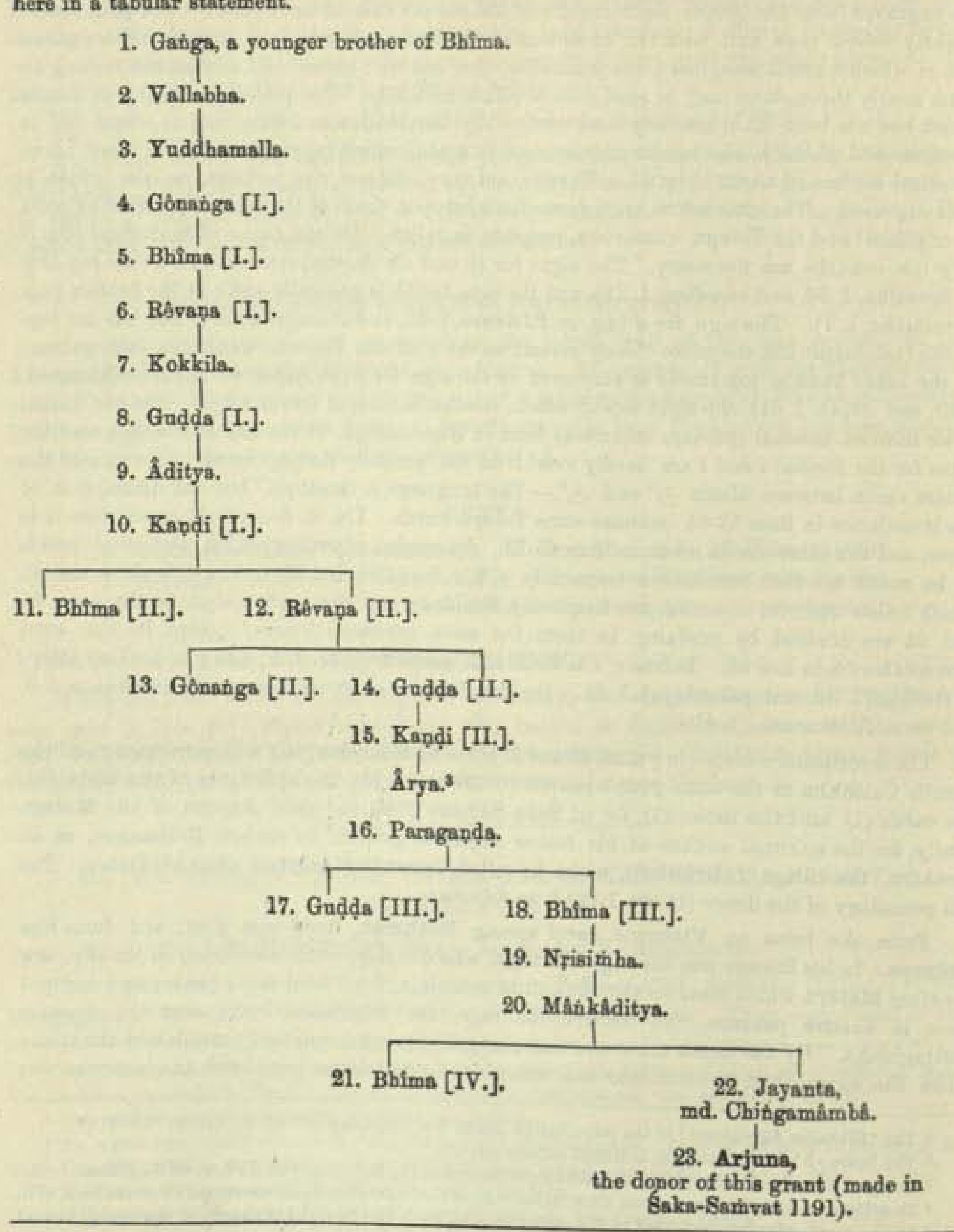
[3] Compare, *e.g.*, the Chellûr plates of Kulôttuṅga-Chôḍadêva II., *Ind. Ant.* Vol. XIV. p. 55 ff., Plates.

[4] In *ajîgaḷan=*, l. 12, the loop does not show on the front of the impression, but is clearly visible on the back of it.

[5] In the word *ajîgaḷat*, mentioned in the preceding note, the writer has used the aorist of the causal, instead of a past tense of the primitive verb.

[6] We similarly have *garbbhaṁ* instead of *garbhaṁ*, in line 12, and *Yuddhamallas* instead of *Yuddhamallas*, in line 20.

called **Satyamârtaṇḍa** (vv. 1-8). When **Jayatsêna**, the lord of **Utkala**,[1] came to know this boy, he gave to him in marriage his daughter **Prabhâvatî**, and appointed him to rule over the **Oḍḍavâdi**[2] country (vv. 9 and 10). In the **Matsya** family, founded by Satyamârtaṇḍa, there was a long line of chiefs (*râjan, nṛipa, bhûpa*, etc.), whose names (from vv. 11-19) are given here in a tabular statement.



[1] *I.e.* Orissa.

[2] Oḍḍa is one of the names of Orissa; see *South-Ind. Inscr.* Vol. I. p. 97, and above, Vol. IV. p. 315.

[3] Ârya is not numbered because apparently he was not a ruling chief.

Of the village granted, two shares were set aside for the gods Hari and Hara[1] (l. 51) while one share was assigned to each of the following twenty Brâhmaṇas (ll. 37-51): The *Purôhita* (or family priest of the chief) Vâmadêva, a Sôma-yâga sacrificer, of the Bhâradvâja *gôtra*; the teachers of the Ṛigvêda Mêrubrahman and Viddana of the Harita *gôtra*, Nâmana of the Kauṇḍinya *gôtra*, Vennakûta of the Śâlâvata *gôtra*, Pôtaśarman of the Vâdhûla *gôtra*, Rêmana of the Mudgala *gôtra*, and Dommana of the Bhâradvâja *gôtra*; the students of the Ṛigvêda Vennakûta of the Harita *gôtra*, Mânaśarman of the Śâlâvata (?) *gôtra*, and Yajñamûrtyârya of the Kuṇḍina (Kauṇḍinya) *gôtra*; the teachers of the Yajurvêda Akoṇḍi of the Vatsa *gôtra*, Bhîmêśvarârya of the Bhâradvâja *gôtra*, Śrîraṅgârya of the Kauṇḍinya *gôtra*; Vîrabhadrêśvarârya of the Gautama *gôtra*, and Lôkanâtha of the Kâśyapa *gôtra*; the students of the Yajurvêda Râghava of the Mudgala *gôtra* and Purushôttamaśarman of the Gautama *gôtra*; the student of the Kâṇva *śâkhâ* (of the Yajurvêda) Mâdhavârya of the Jâtûkarṇa *gôtra*; and the student of the Śrî-bhâgavata (Purâṇa) Mâṅkanârya of the Harita *gôtra*. The grant made in favour of these donees included the services or taxes,[2] due from the village artisans, *viz.* the carpenter, goldsmith, barber (?), blacksmith, potter and sesamum-grinder (v. 22); but apparently[3] was exclusive of eight *drôṇas*[4] of land which had been previously given by the chief to the minister Peddana (ll. 66 and 67).

The boundaries of the village were (ll. 52-64): 'On the east, a *babûl* tree on the northern side of the embankment of the tank of **Mâṅki-Nâyaka**;[5] to the south-east of this, a house;[6] thence (the village of) **Kâkatikhaṇḍi**; thence the embankment east of a *nimba* tree; thence the embankment of (the) Eḍṛabanda (tank); thence an ant-hill; (and) thence the northern corner of the embankment of the tank of the low-caste people. On the south-east of the village, a fixed[7] stone; to the west of this, the tamarind trees of **Tûṛ[ûru]**; (and) thence the bricks of a temple. On the south-west of the village, a garlic field on the west of a poison-tree; thence a house of bricks; thence the space between a wood-apple tree and a poison-tree; thence a *bhiḻḻa* tree; thence the tamarind trees of **Anupumâli**; thence a green piece of land to the south of **Boḍḍapâḍu**; thence an ant-hill; thence three tamarind trees; thence a young palmyra tree (and) thence a stone on an ant-hill. On the north-west of the village, a . . . . . stone on the top of a hill; on the east of this, a grinding-stone; thence a shed and a rock; thence a *svarṇapushpi* tree; thence a *kshîra*-tree; thence a . . . . . ant-hill; thence an old fixed stone; (and) thence an ant-hill. On the north-east of the village, a fixed large stone.'

Lines 67-72 of the inscription contain three of the ordinary imprecatory verses.

Regarding the chiefs mentioned in this inscription I have not obtained any information from other sources.[8] Nor am I able to identify any of the localities, except the village of **Drubbidi** itself, which must be the Dibbida Agrahâram where the plates were found.

The date of the grant regularly corresponds, for Śaka-Saṁvat 1191 expired, to **Saturday, the 6th April A.D. 1269.** On this day the third *tithi* of the bright half of Vaiśâkha ended 6 h. 6 m. after mean sunrise, and the day therefore was the proper day for the **Akshaya-tṛitîyâ** festival.[9]

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[1] *I.e.* Vishṇu and Śiva; compare *Ind. Ant.* Vol. XIV. p. 58, l. 70.

[2] Compare *ibid.* l. 54: *tair=ddêya-karam=apy=êbhyô brâhmaṇêbhyô=dadât=tadâ.*

[3] The passage in which this statement occurs is mutilated in the original.

[4] *I.e.* 'as much land as is sown with a *drôṇa* of corn.'

[5] I suspect that this is another name of the chief who above, in the genealogical table, is called *Mâṅkâditya.*

[6] *Dhishṇi* is perhaps the same as *dhishṇya.*

[7] *Khâta* seems to be used in the sense of *nikhâta.*

[8] A Matsya family apparently is mentioned in line 19 of the Chipurupalle (in the Vizagapatam district) plates of the Eastern Chalukya Vishṇuvardhana I. (of A.D. 632); see *Ind. Ant.* Vol. XX. p. 17.— According to Mr. Sewell's *Lists of Antiquities* Vol. I. p. 15, Sir W. Elliot's collection contains some inscriptions of a '*Mahâmaṇḍalêśvara* Mâṅkâditya *Mahârâja*,' from Muddurru in the Vîravilli tâluka.

[9] See *Ind. Ant.* Vol. XXVI. p. 179.

TEXT.[1]

First Plate.

1 Svasti[2] **Śrî-vallabhasy=âsîn**=nâbhyâm=aṁ[bh]bhôru[ham]=m[ahat] [|*]
2 tatô **Brahmâ** jagat-karttâ tasmâd=**Atrir**=abhût=kramât [|| 1*]
3 **Kaśyap-âkhyas**=tatas=tasya **Nâraṁggô** munir=anvayê [|*]
4 kadâchid=aṁbbarê gachchhan=sa dadarśa mahâ-nadîṁ [|| 2*]
5 **Mukuṁdda-giri**-saṁbhbhûtâm=muni-ttridaśa-sêvitâṁ [|*]

Second Plate; First Side.

6 prasanna-salil-âṁbhbhôjâm=**Matsy-âkhyâṁ** bhbhuvi viśrutâṁ |(||) [3*] Avatîrṇṇa(ṇṇa)s=sa
7 tat-tîrê ghôraṁ chakrê tatas=tapaḥ | sva-pada-chyuti-bhîtêna Śakrêṇa prê-
8 shitâ tadâ |(||) [4*] Nanartt=âpsarasâm=âdyâ Maṁjjughôshâ munêḥ
9 puraḥ | amôghaṁ sô=sṛijad=vîryyaṁ dṛishṭvâ tâṁ
10 kâma-vihvalaḥ |(||) [5*] Chikshêpa cha jalê vî[r*]yyaṁ tapô-vighna-krudhâ ta-
11 taḥ | śaśâpa cha munir=nnadyâṁ bhbhava matsy=êti tâṁ kshaṇât |(||) [6*] S=âjîga-
12 ḷan=munêr=vvîryyaṁ śâpa-matsyâ sur-âṁgganâ | sadyô garbhbhaṁ(rbbhaṁ) ddadhau ta-
13 tra kâlê cha sushuvê sutaṁ |(||) [7*] Trikâla-jñaiś=śiśus=tatra munibhi[r]=vvi-

Second Plate; Second Side.

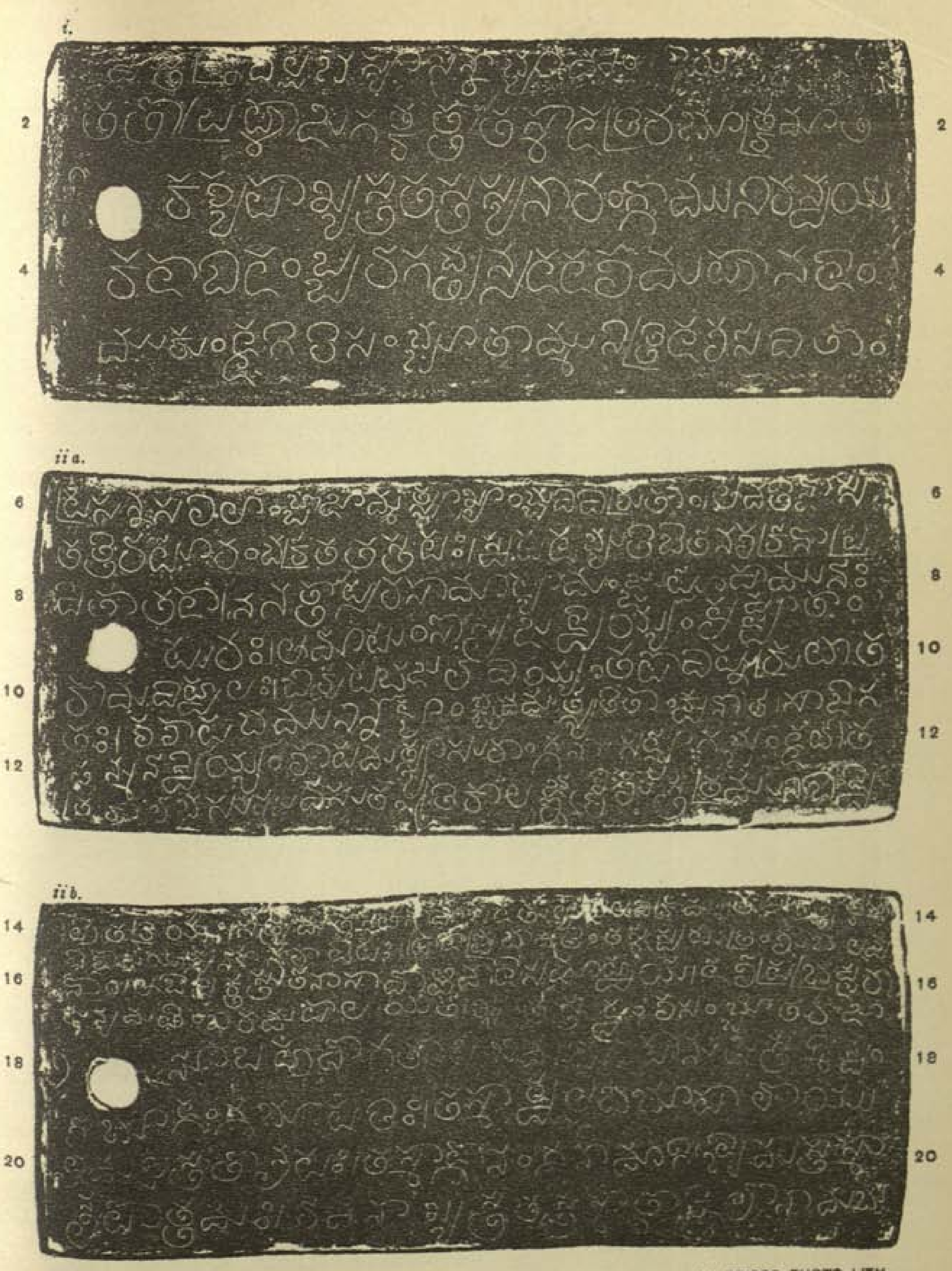
14 hita-kriyaḥ | **Satyamârttaṁda**-nâm=âsîd=atulya-bala-vikramaḥ |(||) [8*] Taṁ viditv=**[Ô]tkaḷ-â-**
15 **dhîśô Jayatsênô** narâdhipaḥ | prâdât=**Prabhâvatîṁ** tasmai sva-putrîṁ śubha-lakshaṇâṁ
16 |(||) [9*] Abhishiktas=tu tên=âsâv=**Oḍḍavâdi**-samâhvayê | dêśê prabhrashṭa-râ-
17 janyê mahîṁ chiram=apâlayat |(||) [10*] Khyâtâs=tadvaṁśa-saṁbhbhûta-râjâ-
18 nô bahavô gatâḥ | **Bhîmabhûp-ânujas**=tasmin=vaṁ-
19 śê=bhûd=**Gaṁgga**-bhûpatiḥ |(||) [11*] Tasmâd=**Vallabha**-bhûpâlô **Yu-**
20 **dhdha(ddha)mallas**=tatô nṛipaḥ | tasmâd=**Gônaṁgga**-nâm=âsîd=**Bhîmas**=tasmâ-
21 n=nṛip-ôttamaḥ |(||) [12*] **Rêvaṇ(ṇ)-âkhyas**=tatas=tasmât=**Kokkilô** nâma bhû-

Third Plate; First Side.

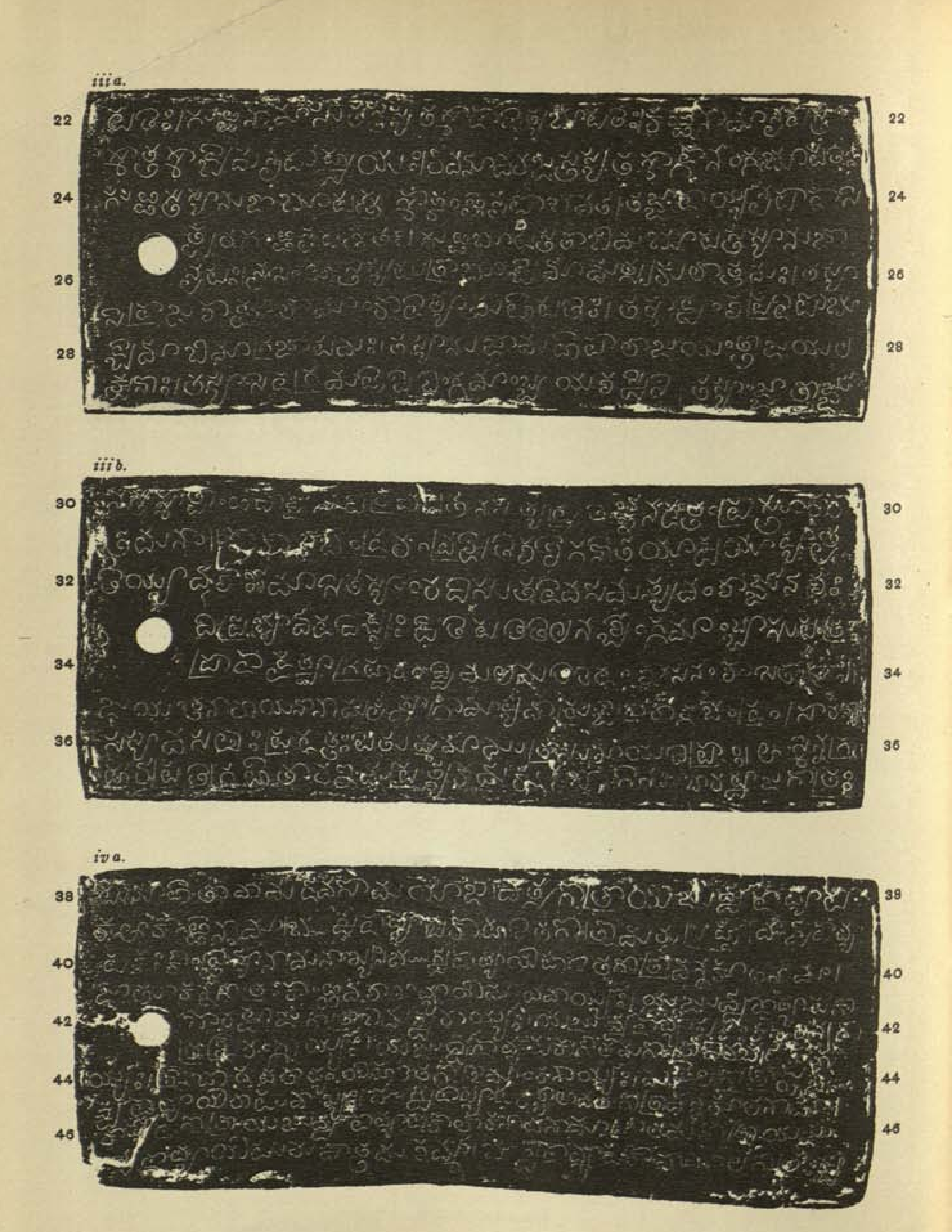
22 patiḥ | **Guḍḍa**-nâmâ sutas=tasya tasmâd=**Âditya**-bhûpatiḥ |(||) [13*] **Kaṁḍḍi**-nâmâ nṛipas=ta-
23 smât=tasmâd=**Bhîmaṇṛip**-âhvayaḥ | **Rêvaṇô(ṇô)**=varajas=tasya tasmâd=**Gônaṁgga**-bhûpatiḥ |(||) [14*]
24 **Guḍḍas**=tasy=ânujô bhûpas=tasmât=**Kaṁḍḍi**-nṛipô=bhavat | taj-jâd=**Âryya**-nṛipâd=âsî-
25 t=**Paragaṁḍḍa**-nṛipas=tataḥ |(||) [15*] **Guḍḍa**-bhûpas=tatô **Bhîma**-bhûpas=tasy=ânujô
26 nṛipaḥ | **Nṛisiṁhas**=tasya putrô=bhûd=bî(bhî)mô **Matsyakul**-ôttamaḥ |(||) [16*] Tasy=â-
27 sîd=râja-śâ[r*]ddûlô **Mâṁkâdityô** mahîpatiḥ | tasmâd=vaṁśa-pradîpô=bhû-
28 d=**Bhîmô** Bhîmâgraj-ôpamaḥ |(||) [17*] Tasy=ânujô mahîpâlô **Jayaṁttô** jaya-la-

[1] From an impression supplied by Dr. Hultzsch. [2] Metre of verses 1-19 : Ślôka (Anushṭubh).

Dibbida Plates of Arjuna of the Matsya Family.—Saka-Samvat 1191.



E. HULTZSCH. SCALE TWO-THIRDS. W. GRIGGS, PHOTO-LITH.


iii a.
iii b.
iv a.

29 kshaṇaḥ | tasy=âsîd=agra-mahishî **Chiṁggamâṁbb[â]** yaśasvinî |(||) [18*] Tasyâṁ jjâtô=rjju-

Third Plate; Second Side.

30 nas=tasmât=Pâṁḍav-Ârjjuna-vikramaḥ | têna satya-pratijñêna dattaṁ prastûya-
31 tê=dhunâ || [19*] [1]**Sak-âbdê chaṁdra-raṁdhra-kshiti-śaśi-gaṇitê y=âkshay-âdyâ** tṛi-
32 **tiyyâ(yâ) Vaiśâkhê mâsi tasyâṁ Ravisuta-divasê Matsya-vaṁś-Ârjjun-êśaḥ** [|*]
33 viprêbhyô vêda-vidbhyaḥ kshitipati-tilana(ka)ś=**Chiṁggamâṁbbâ**-suputraḥ
34 prâdâd=da[t*]tv=âgrahâraṁ vvimala-matir=idaṁ śâsanaṁ śâsit-âriḥ || [20*]
35 [2]**Jayaṁtta-Nârâyaṇa**-nâma kṛitvâ grâmô=dya vô **Drubbidir**=ârkka-chaṁdraṁ | s-âraṇya-
36 sasy-âvasathaḥ pradattaḥ pitu[r*]=mmam=âmutra sukhâya viprâḥ |(||) [21*] Asminn=agra-
37 hârê pratigrahitâra imê pratyêkam=êkaika-bhâginaḥ | Bhâradvâja-gôtraḥ

Fourth Plate; First Side.

38 purôhitô Vâmadêva-sômayâjî | Vatsa-gôtrô Yajurvvêd-âdhyâpa-
39 ka Âkoṁḍḍi-nâmâ | Ṛigvêd-âdhyâpakô Harita-gôtrô Mêrubrahmâ | Ṛigvêd-âdhyâ-
40 pakaḥ Kauṁḍḍinyô Nâman-âkhyaḥ | Ṛigvêd-âdhyâyî Harita-gôtrô Vennakûta-nâmâ |
41 Jâtûkarnna(rṇṇa)-gôtraḥ [3]Kâṁḍḍava-śâkh-âdhyâyî Mâdhavâryyaḥ | Yajurvvêd-âdhyâpakô
42 Bhâradvâja-gôtrô Bhîmêśvarâryyaḥ | Yajurvvêd-âdhyâpakaḥ Kauṁḍḍinya-gô-
43 tra Śrîraṁggâryyaḥ | Yê(ya)jurvvêd-âdhyâpakô Gautama-gôtrô Vîrabhadrêśvarâ-
44 ryyaḥ | [4]Śrîbhâgavat-âdhyâyî Harita-gôtrô Mâṁkanâryyaḥ | Mudgala-grô(gô)trô Yaju-
45 rvvêd-âdhyâyî Râghav-âkhyaḥ | Ṛigvêd-âdhyâpakaś=Śâlâvata-gôtrô Vennakûta-nâmâ |
46 Kâśyapa-gôtrô Yajurvvêd-âdhyâpakô Lôkanâdha(tha)-nâmâ | Gautama-gôtrô Yaju-
47 rvvêd-âdhyâyî Purushôttamaśarmmâ | Ṛigvêd-âdhyâpakô Vâdhûla-gotraḥ[5] Pô-[6]

Fourth Plate; Second Side.

48 taśarmmâ | Ṛigvêd-âdhyâpakô Mud[g*]ala-gôtrô Rêmana-nâmâ | Ṛigvêd-âdhyâpakô Hari-
49 ta-gôtrô Viddan-âhvaḥ | Ṛigvêd-âdhyâpakô Bhâradvâja-gôtrô Domman-âkhyaḥ | [Śâlâvata ?][7]-
50 gôtra Ṛigvêd-âdhyâyî Mânaśarmâ | Kuṁḍina-gôtra [Ṛi]-
51 gvêd-âdhyâyî Yaj[ñ]amârtyâ[r]yyaḥ[8] [|*] dêvô(vau) Hari-Harâv=êkaika-bhâ-
52 ginô(nau) |(||) Adha(tha) grâma-sîmâ [|*] Pûrvvataḥ[9] **Mâṁkinâya**-
53 **ka-taṭâka**-sêt-ûttara-pârśvê ba[r]bbûraḥ êtad-âgnêya-
54 tô dhishdniḥ[10] ataḥ **Kâkatikhaṁḍḍiḥ** atô niṁbba-pûrvva-sêtuḥ a-

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[1] Metre: Sragdharâ.

[2] Metre: Upajâti.

[3] Read *Kâṇva*-.

[4] Originally *Śrîbhâgravat*- was engraved.

[5] Originally -*gôtrô* was engraved.

[6] Originally *Ppô*- was engraved.

[7] This word is almost entirely effaced, and the reading is very doubtful. The writing in line 50, and in line 51 before the word *dêvô*(*vau*), is rather carelessly engraved.

[8] Read *Yajñamûrtyâryyaḥ*.

[9] Here, and in other places below, the rules of *saṁdhi* have not been observed.

[10] This is clearly the actual reading. The intended reading probably is *dhishṇiḥ*, as in l. 58.

55 ta Eḍṛabaṁdda-sêtuḥ atô valmîkaṁ atô=ṁtyaja-taṭâka-sêt-û-
56 ttara-kôṇa[ḥ] [|*] grâm-âgnêyataḥ khâta-śilâ êtat-paśchimataś=Tûṛ[û?]-

Fifth Plate; First Side.

57 [ra?] chiṁchâ ataḥ prâsâd-êshṭakâḥ [|*] grâma-nirurutyâṁ[1] vishataru-pa-
58 śchima-gṛiṁjjanaṁ ata ishṭakâ-dhishṇi[ḥ] ataḥ kapittha-vishataru-madhyaṁ
59 atô bhiḻḻa-taruḥ ataḥ **Anupumâli**-chiṁchchâḥ atô **Boḍḍapâṭi** dakshi-
60 ṇa-pasuruguniya atô valmîkaṁ atas=tri-chiṁchâḥ atô [2]bâla-tâ-
61 ḻaḥ atô valmîkê śilâ [|*] grâma-vâyavyê parvvat-âgra-korchcha-
62 śilâ ataḥ prâchyâṁ nûṛu-śilâ atô [3]maṁṭṭapa-dṛishatau(dau) ata sva-
63 ṛṇapushbî(shpî) ataḥ kshîra-taruḥ ataḥ krôlu-valmîkaṁ ataḥ purâ-
64 ṇa-khâta-śilâ atô valmîkaṁ [|*] [grâm-ai]śânyê(nyâṁ) khâtâ mahatî śil=êti [||*]
65 Takshaka[4] svarṇṇarâ(kâ)raś=cha ksh[aurikaḥ ?][5] ka[r*]mmakârakaḥ [|*] kulâlas=ti-

Fifth Plate; Second Side.

66 la-[ha]ṁttâ [cha] pradattâ grâma[-kârukâ ?][6]ḥ |(||) [22*] Peddan-âmâtyasya purâ-
67 tana-dattaṁ mê=shṭa-drôṇa-mâna-[n ?] . . .[7][kshê ?]traṁ [||*] [8]Sva-dattâṁ ppara-dattâṁ vâ
68 yô harêt=tu vasuṁddharâṁ [|*] [shashṭiṁ][9] vvarsha-sahasrâṇi vishṭhâyâ-
69 ṁ jâyatê krimi[ḥ] |(||) [23*] Sva-dattâ[d*]=dvi-guṇaṁ pp[u]ṇyaṁ [10]paradatt-ânupâlanaṁ [|*]
70 paradatt-âpah[â*]rêṇa sva-dattaṁ nishphalaṁ bhavêta(t) |(||) [24*]. Śatruṇ=âpi kṛitô dha[r]mmaḥ
71 pâlanîyyaḥ(yaḥ) prayatnataḥ [|*] śatrur=êva hi śatru syâd=dha[r]mmaś=śatru-
72 [r]=nna kasyachit |(||) [25*] **Matsya-vaṁśa-pradîp[ê]na** **Jayaṁtta-nṛipa-sûnunâ** [|*] datta-
73 m=**A[r]jjuna-bhûpêna** śâsanaṁ [dh]dha[r]mma-sêtunâ |(||) [26*] Śrî śrî śrî [||*]

No. 15.— THREE COPPER-PLATE INSCRIPTIONS OF GOVINDACHANDRA OF KANAUJ.

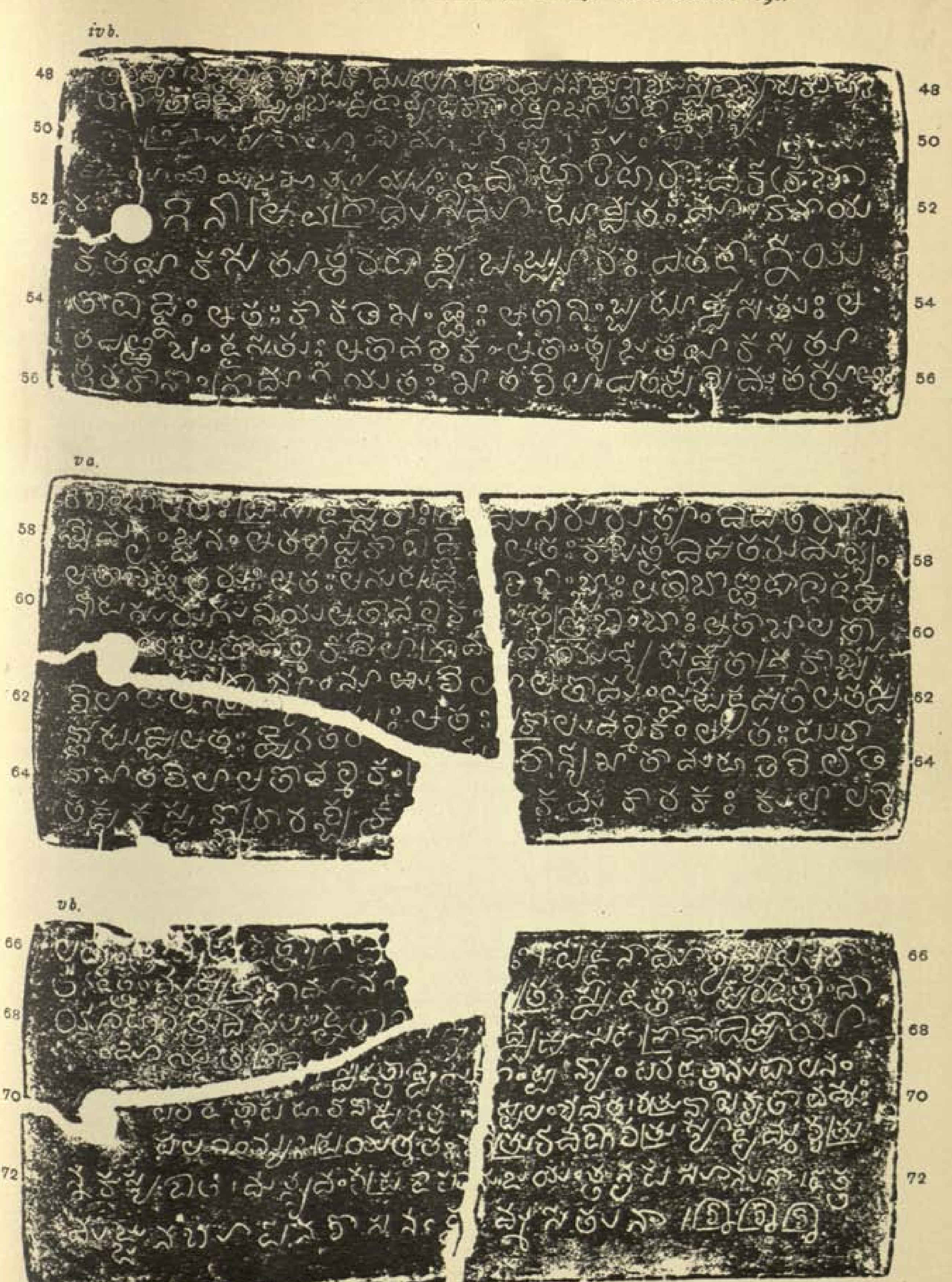
BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The originals of these inscriptions are now in the Lucknow Museum. My account of them is based on impressions, kindly furnished to me by Dr. Führer,[11] who also has informed me where and when the original plates were found.[12] I have treated of them in the same manner as of the Kamauli plates of Gôvindachandra, above, Vol. IV. p. 101 ff.

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[1] Read *-nairṛityâṁ*. [2] The reading may possibly be *bâdla-*.
[3] The ordinary Sanskṛit spelling would be *maṇḍapa-*.
[4] Metre: Ślôka (Anushṭubh).— Compare *Ind. Ant.* Vol. XIV. p. 58, ll. 51-54.
[5] With the exception of part of the sign for *au*, the letters in these brackets are broken away.
[6] The *aksharas* in these brackets, which I have conjecturally supplied, are entirely broken away.
[7] Here about three *aksharas* are broken away. [8] Metre of verses 23-26: Ślôka (Anushṭubh).
[9] The word in these brackets is entirely broken away.
[10] Originally *paraddatt-* was engraved.
[11] Of the inscription C. an impression was given to me some years ago by Dr. Burgess.
[12] See also Dr. Führer's *Monum. Antiquities and Inscriptions in the North-Western Provinces and Oudh*, pp. 185 and 263.

Dibbida Plates of Arjuna of the Matsya Family.—Saka-Samvat 1191.



A.—PÂLÎ PLATES OF GÔVINDACHANDRA AND HIS MOTHER RÂLHANADÊVÎ, OF [VIKRAMA-]SAṀVAT 1189.

These plates were found at the village of **Pâli** in the Dhuriâpâr pargaṇa of the Bânsgâon tahsîl of the Gôrâkhpur district of the North-Western Provinces, and were in January 1895 presented to the Lucknow Museum by the Collector, Dr. Hoey, who had obtained them through Pirthipal Rai, the Zamîndâr. They are **two in number,** each of which measures about 1′ 1¼″ broad by 10″ high, and is inscribed on one side only. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. There is a **ring-hole** in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate, but the ring on which the plates were strung is missing. With the plates, however, is preserved a circular **seal,** about 2¼″ in diameter, which bears in high relief, across the centre, the **legend** *ś[rî*]mad-G[ô]vindachandradêva*, in Nâgarî letters about $\frac{9}{16}$″ high; above the legend, the figure of a **Garuḍa,** squatting down and facing to the proper right; and below the legend, a conch-shell.— Each plate contains 17 lines of well executed writing. The size of the letters is about ⅜.″ The **characters** are Nâgarî, and the **language** is Sanskṛit. **As regards orthography,** the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and *j* is used instead of *y* in the word *jûti*, l. 20.

The inscription is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvinda-chandradêva.** The king records in it that, after bathing in the **Satî** at the *ghaṭṭa* of the god **Svapnêśvara,** on the occasion of the **Akshaya-tṛitîyâ** festival in the bright half of the month Vaiśâkha, he made over to his mother, the *Mahârâjñî* **Râlhaṇadêvî,**[1] ten *nâlukas* (of land) in the village of **Guduvî,** in the **Gôyara** *paṭṭalâ* of the **Ôṇavala** *pathaka*, as a gift for the *Ṭhakkura* Jayapâlaśarman, son of the *Ṭhakkura* Indrâditya and son's son of the *Ṭhakkura* Pêvalaha, a Brâhmaṇ of the Mudgala *gôtra*, whose three *pravaras* were Maudgalya, Âṅgirasa and Bhârmyaśva.— The taxes specially mentioned (in line 26) as due to the donee are the *bhâgabhôgakara* and *pravaṇikara*. In line 34 the inscription is dated, in figures only, on **Saturday, the 8th of the dark half of Jyaishṭha of the year 1189.** The grant was written by the *Ṭhakkura* **Vishṇu.**

The date in line 34 regularly corresponds, for the *Kârttikâdi* Vikrama-Saṁvat 1189 expired and the *pûrṇimânta* Jyaishṭha, to **Saturday, the 29th April A.D. 1133,** when the 8th *tithi* of the dark half ended 15 h. 48 m. after mean sunrise. The preceding **Akshaya-tṛitîyâ,** on which the donation was made, fell on Sunday, the 9th April A.D. 1133, when the third *tithi* of the bright half of Vaiśâkha commenced 1 h. 17 m. and ended 23 h. 5 m. after mean sunrise.[2]

The localities I am unable to identify.— From the present inscription it appears that the *paṭṭalâ*, so often mentioned in cognate grants, was a subdivision of the *pathaka*,[3] a term which does not occur in the inscriptions of the kings of Kanauj hitherto published, but which is met with also in another Pâli plate of Gôvindachandra that will be referred to below.[4] Another unusual term in this grant is *nâluka*, in line 19. This word apparently is derived from, and is equivalent to, the Sanskṛit *nalva*, a measure of distance equal to 400 (or, according to others 100, or 120) *hastas*. The same term occurs, both in the form *nâluka* and in the abbreviated form *nâlu*, in the Kahla (now Lucknow Museum) plates of the (Kalachuri ?) *Mahârâjâdhirâja* Sôḍhadêva, the successor of the *Mahârâjâdhirâja* Maryâdâsâgaradêva, of V. 1135, of which Dr. Führer has kindly sent me an impression.

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[1] In other inscriptions the name is both *Râlhaṇadêvî* and *Râlhadêvî*; see above, Vol. IV. p. 113.

[2] The *tithi*, on which the donation was made, therefore was a *kshaya-tithi*.

[3] See *Gupta Inscr.* p. 173, note 1.

[4] See below, p. 114, note 4.

EXTRACTS FROM THE TEXT.[1]

First Plate.

15 . . . . [2]-śrîmad-**Gôviṁdachaṁdradêvô** vijayî ||[3] [4][Ô]ṇavala-pathakê Gôyara-patta[lâ*][y]âṁ

16 Guduvi-grâma-nivâśi(si)nô=khila-janapadân=**upagatân=ap=ítara**-[5]**râja**-râjñî-[6] yuvarâja-maṁtri-purô-

17 hita-bhâṁḍâgârik-âkshi(ksha)paṭalika-bhisha**g-naimittik-ântaḥpurika**-dûta-karituragapattanâkaragôku-

Second Plate.

18 lâdhikâri-purushân=âjñâpayati vô(bô)va(dha)**yaty=âdiśati cha** || Viditam=astu bhavatâṁ yath=ôpariligvi(khi)-

19 ta-grâmê[7] [8]nâluka-das(ś)=âṅkê=pi nâluka 10 **sajala-sasthala-salavaṇâkara-samatsyâkara-sa-**

20 garttôshara-sâmramadhûkavanaviṭapavâṭikâtṛiṇajû(yû)tigôchara-sôrddh[v*]âdha-svasîmâparyanta-chaturâghâṭavisu(śu)ddhâḥ[9] Maudgala-

21 gôtrâya Maudgala-Âṅgirasa-Bhârmyasa-triḥpravarâya[10] ṭhakkura-śrî-Pêvalaha-pautrâya ṭhakkura-śrî-Iṁdrâditya-putrâya[11] ṭhakku-

22 ra-śrî-Jayapâlasa(śa)rmmaṇê vrâ(brâ)hmaṇâya **Vaiśâ(śâ)khê mâsi** śi(si)tê pakshê[12] akshaya-tṛitîyâyâṁ parvvaṇi dêva-śrî-**Svapnêsva(śva)ra-gha-**

23 ṭê(ṭṭê) **Satyâṁ** vidhivat=snâtvâ dêva-manuja-bhûta-pitṛi-gaṇâṁs=tarppayitvâ s[û*]rya-pûjâ-pûrvvakaṁ Bhavânî-patiṁ samabhyarchya prachura-pâ-

24 yasêna havishâ havirbhujaṁ hutvâ tribhuvana-trâtur=bhagavatô Vâsudêvasya cha pûjâṁ vidhâya mâtâpitrôr=âtmanaś=cha puṇya-

25 yaśô(śô)-bhivṛiddhayê gôkarṇṇa-kuśalatâ-pûta-karatal-ôkaṁ[13] mâtṛi-mahârâjñî-śrî-Râlhaṇadêvî[14] âsâṁ hastê pradattô[15] ma-

26 tvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-prabhṛiti-samasta-mi(ni)yat-âdâyân vidhêyîbhûya dâsyath=êti [||*]

27 Bhavanti ch=âtra ślôkâḥ |[16] . . . .

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[1] From an impression supplied by Dr. Führer.

[2] Up to this, the text is practically identical with the text of the Kamauli plate of Gôvindachandra, published above, Vol. IV. p. 100 f. The nine verses at the commencement of the inscription are numbered here with numeral figures.

[3] This sign of punctuation is superfluous; read *vijayy=*.

[4] The *akshara* in brackets looks as if *i* had been first engraved, and then altered to *ô*. *Ôṇavala*, corrected out of *ôṇḍavala*, occurs as part of the name of a *pathaka* in a Pâlî copper-plate inscription of Gôvindachandra of V. 1171, the first plate of which has been presented by Dr. Hoey to the Lucknow Museum. In line 13 of that plate, of which also I owe an impression to Dr. Führer, we read: *Sarvvdrdôṇavala-pathakê | Sirasî-pattalâyâṁ || Pâlîgrâma-prabhṛiti-grâmêshu.*

[5] Instead of *ap=ítara-* nearly all the other plates of the same dynasty have *api cha*.

[6] Originally *râjñîra-* was engraved, but the *akshara ra* is struck out.

[7] Originally *-grâma-prabhṛitishu* was engraved, with a sign of *anusvâra* above the line, between *ti* and *shu*; but the word *prabhṛitishu* is struck out again, and the sign of the vowel *ê* above the *ma* of *grâma* is faintly visible on the back of the impression.

[8] One would have expected here *daśa nâlukâ aṅkê=pi nâlukâ 10 sa-jala-sthalâḥ sa-lavaṇ-âkarâḥ*, etc.

[9] Read °*ddhâ*.

[10] Originally *-Bhârmyâsa-* was engraved; read *Mudgala-gôtrâya Maudgaly-Âṅgirasa-Bhârmyaśva-tripravarâya.*

[11] Read *-śr-Îṁdrâ*°.

[12] Read *pakshê=kshaya-*.

[13] Read *-karatal-ôdaka-pûrvaṁ.*

[14] Read °*dêvy=âsâṁ* (for simply °*dêvyâ*).

[15] One would have expected *pradattâ*; see above, note 8.

[16] Here follow the seven verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti*, *Śaṅkhaṁ bhadr-âsanaṁ*, *Bahubhir=vasudhâ*, *Sva-dattâṁ para-dattâṁ vâ*, *Shashṭiṁ varsha-sahasrâṇi*, *Ûdum=êkâṁ*, and *Sarvân=êtân=bhâvinaḥ*.

34 . . . . Maṁgalaṁ mahâ-śrîḥ || Saṁvat 1189 J[y*]êshṭha-vadi 8 Sa(śa)nau | Likhitaṁ ch=ôdaṁ ṭhakkura-Vi[shṇu]n[1]=êti [||*]

B.—MACHHLÎSHAHR PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAṀVAT 1201.

This is a single plate which was found, in September 1888, in a field close to a small hamlet seven miles north of **Mâchhlishahr (Ghiswâ)** in the Jaunpur district of the North-Western Provinces, and is now in the Lucknow Museum. It measures about 1′ 3¾″ broad by 11½″ high, and is engraved on one side only. In the centre of the upper part it has a ring-hole, through which passes a **ring**, with a circular **seal** which is about 2½″ in diameter and bears the same **legend** and emblems as the seal of the inscription A., but apparently not so well preserved The plate contains 29 lines of writing which, on the whole, is well preserved. The size of the letters is between ¼″ and 5/16″. The **characters** are Nâgarî, and the **language** is Sanskṛit. The writer has done his work well, and in respect of **orthography**, therefore, it need only be stated that, except in the word *babhramur=* in line 9, the letter *b* is denoted by the sign for *v*, and that the dental sibilant is occasionally employed instead of the palatal.

This is another inscription of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva,** who records that, on **Monday,** the **Akshaya-tṛitiyâ** tithi of the **bright half of the month Vaiśâkha of the year 1201** (given both in words and in figures), after bathing in the **Ganges** at **Benares,** he granted the village of **Pêrôha** in the **Mahasôya** *pattalâ* to the *Paṇḍita* Vaṁśadharaśarman, son of the *Paṇḍita* Padmanâbha and son's son of the *Paṇḍita* Bharata, a Brâhmaṇ of the Kâśyapa *gôtra*, whose three *pravaras* were Kâśyapa, Âvatsâra and Naidhruva.— The taxes specified (in line 20) are the *bhâgabhôgakara*, *pravaṇikara* and *turushkadaṇḍa*. The grant (*tâmra*) was written by the *Kâyastha* **Dhandhûka.**[2]

About the exact equivalent of **the date** I am somewhat doubtful. It is true that, for the *Chaitrâdi* Vikrama-Saṁvat 1201 current, the date would regularly correspond to **Monday, the 19th April A.D. 1143,** when the third *tithi* of the bright half of Vaiśâkha ended 21 h. 52 m. after mean sunrise. But as current years are only quoted very exceptionally, and as for the *Kârttikâdi* Vikrama-Saṁvat 1202 expired the date would correspond to **Monday, the 15th April A.D. 1146,** which was entirely occupied by the third *tithi* of the bright half of Vaiśâkha, I am rather inclined to assume that this is really the day on which the grant was made, and that in the inscription the year 1201 has been quoted erroneously instead of 1202.[3]

Regarding **the localities** I can only say that the **Mahasôya** *pattalâ* of this inscription undoubtedly is the same district which in an inscription of Jayachchandra[4] is called the **Mahasô** *pattalâ*.

EXTRACTS FROM THE TEXT.[5]

12 . . . . [6]-śrîmad-Gôvindachandradêvô vijayî ||[7] Mahasôya-pattalâyâṁ | Pêrôha-grâma-nivâsinô ni[kh]ila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-maṁ-

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[1] I am somewhat doubtful about the *akshara* in brackets; above it the sign for the medial *ê* was engraved, but has been struck out again. The *Ṭhakkura* Vishṇu wrote the grant of Gôvindachandra published above, Vol. IV. p. 113 f.

[2] This very probably is the same writer who in another inscription of Gôvindachandra is described as the '*Ṭhakkura* Dhâdhûka;' see above, Vol. IV. p. 114, inscription L.

[3] There are numerous other dates, of both the Vikrama and the Śaka era, in which we find the same error.

[4] See above, Vol. IV. p. 122, line 18 of the text.

[5] From an impression supplied by Dr. Führer.

[6] Up to this, the text is practically identical with the text of the Kamauli plate of Gôvindachandra, published above, Vol. IV. p. 100 f.

[7] This and the other signs of punctuation in lines 12-19 are superfluous.

13 tri-purôhita-pratîhâra-sênâpati-bhâṇḍâgârik-âkshapaṭalika-bhishag-naimittik-ântaḥpurika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=âjñâ-
14 payati vô(bô)dhayaty=âdiśati cha yathâ | viditam=asa(stu) bhavatâṁ | yath=ôparilikhita-grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-ga[r*]tt-â(ô)-
15 sharaḥ sa-madhûk-âmra-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-gôchara-paryantaḥ s-ôrddhv-âdhaś=chatur-âghâṭa-viśuddhaḥ sva-sîmâ-paryantaḥ saṁvatsarâṇâ[ṁ êka][1]dhika-dvâdaśa-śatêshu
16 **Vaiśâkhê mâsi śukta(kla)-pakshê çkshaya-tṛitîyâyâṁ tithau Sôma-dinê çṅkê=pi saṁvatâ 201[2] Vaiśâkha-sudi 3 Sômê** çdy=êha śrîmad-**Vâra[ṇa]syaṁ**[3] **Ga[ṅg]âyâṁ** snâtvâ vidhivan=mant[r]a-
17 dêva-muni-manuja-bhûta-pitṛi-gaṇâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushavi(dhi)pati-śakala-śêkharaṁ samabhyarchchya tribhuvana-trâtur=bhaga-
18 vatô Vâsudêvasya pûjâṁ vi[dhâ]ya prachura-pâyasêna havishâ havirbhujaṁ hutvâ mâtâpitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê çsmâbhir=ggôkarnna(rṇa)-kuśalatâ-pûta-ka-
19 ratal-ôdaka-pûrvvaṁ Kâsya(śya)pa-gôtrâya | Kâsya(śya)p-Âvatsâra-Naidh[r]uva-tripravarâya | paṁḍiva(ta)-śrî-Bharata-pautrâya | paṇḍita-śrî-Padmanâbha-putrâya | paṇḍita-śrî-Vaṁśadhara-
20 śarmmaṇ[ê*] vrâ(brâ)hmaṇâya chandr-ârkkaṁ yâvach=chhâsanîkṛitya pradattô matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-turushkadaṇḍa-prabhṛiti-sarvv-âdâyân=âjñâ-vidhêyîbhûya dâsya-
21 th=êti || chha || Bhavanti ch=âtra ślôkâḥ ||[4]. . . . .
28 . . . . || chha || [5]Eta[t=tu] tâmra[m=akhi]la-kshitipâla-mauli-
29 śrêṇî-nighṛishṭa-charaṇasya tad=asya râjñaḥ | kâyastha-ratnam=alikhad=vivu(bu)dh-aika-va(ba)ndhur=**Ddhandhûka** ity=amarasindhu-viśuddha-kîrttiḥ || chha || ||

C.—BANGÂVAN PLATE OF GÔVINDACHANDRA AND HIS QUEEN GÔSALADÊVÎ, OF [VIKRAMA-]SAṀVAT 1208.

This also is **a single plate** which was found, in December 1887, in a field near the village of **Bangâvan** in the Daryâbâd pargaṇa of the Râmsanehî-Ghâṭ tahsîl of the Bâra Bankî district of Oudh, and which is now in the Lucknow Museum. It measures about 1′ 5¼″ broad by 1′ high, and is inscribed on one side only. At the lower proper left corner a square piece, about 1½″ broad by 2¼″ high, is broken away, causing the loss of about four *aksharas* at the end of each of the lines 19-25; otherwise the plate is well preserved. In the centre of the upper part it has a ring-hole, through which passes a **ring**, with a circular **seal** which is about 2½″ in diameter and bears the same **legend** and emblems as the seal of the inscription A.[6] The

[1] The reading of the letters in these brackets is doubtful, because some correction has been made here in the plate; originally there was not room for more than one *akshara* between °ṇâṁ and *dhika-*. Read °*ṇâm=êkâdhika-*.

[2] Read *saṁvat 1201*; the figure for the unit (1) is quite clear and distinct, and cannot be read differently.

[3] Read -*Vârâṇasyâṁ*.

[4] Here follow the twelve verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti*, *Śaṅkhaṁ bhadr-âsanaṁ*, *Sarvân=êtân=bhâvinaḥ*, *Bahubhir=vasudhâ*, *Gâm=êkâṁ*, *Taḍâgânâṁ sahasrêṇa*, *Sva-dattâṁ para-dattâṁ vâ*, *Shashṭiṁ varsha-sahasrâṇi*, *Vâri-hînêshv=araṇyêshu*, *Na vishaṁ visham*, *Yân=îha dattâni*, and *Vât-âbhra-vibhramam*.

[5] Metre: Vasantatilakâ.

[6] So far as I can judge from the impression sent to me, the legend on the seal actually is *śrîmad-Gôvindachadradêva*, in Nâgarî letters between $\frac{9}{16}$″ and ⅝″ high; and the Garuḍa above it seems to be very much like the figure of Garuḍa on the Mândhâtâ plates of Jayasiṁha, above, Vol. III. p. 50, Plate.

plate contains 25 lines of writing. The size of the letters is about $\frac{5}{16}''$. The **characters** are Nâgarî, and the **language** is Sanskrit. The writer and engraver have done their work in a rather slovenly manner so that the text contains a large number of minor mistakes. As regards **orthography,** the letter *b* is denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, *j* is used instead of *y* in *-parjantaḥ*, l. 16, and the word *śêkhara* is written *śêshara*, in line 19.

This is another inscription of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* **Gôvindachandradêva.**[1] The king records in it that, on **Tuesday, the full-moon tithi of Kârttika of the year 1208** (given both in words and in figures), his queen, the *Paṭṭamahâdêvî Mahârâjñî* **Gôsaladêvi,** endowed with all royal prerogatives, after bathing in the **Ganges** at **Benares** near (the temple of) the god **Lôlârka,**[2] in the presence of that deity, with the king's consent, gave the village of **Gaṭiara** in the **Bhimamayûtâsa** . .[3] *paṭṭalâ* to the *Ṭhakkura* Aṇataśarman, son of the *Ṭhakkura* . . . .[4] and son's son of the *Ṭhakkura* Kulhê, a Brâhmaṇ of the Vasishṭha *gôtra* and student of the Chhandôga *śâkhâ* (of the Sâma-vêda), who had come from **Pâṭaliputra.**— The taxes specified (in line 22) are the *bhâgabhôgakara* and *pravaṇikara*. The writer's name either was not given or is broken away at the end of the inscription.

The date is irregular ;[5] for the full-moon *tithi* of Kârttika of Vikrama-Saṁvat 1208 current ended 17 h. 43 m. after mean sunrise of Monday, the 6th November A.D. 1150, and that of Vikrama-Saṁvat 1208 expired, 3 h. 58 m. after mean sunrise of Saturday, the 27th October A.D. 1151. The date would be incorrect also for Vikrama-Saṁvat 1209 expired, but correct for both 1206 and 1210 expired.

Of the localities, Pâṭaliputra is the modern Patna in the Patna district of Bengal ; the village Gaṭiara and the *paṭṭalâ* in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT.[6]

12 . . . . [7]-śrîmad-**Gôvindachandradêvô(vô)** v[i]jayî

13 **Bhimamayûtâsa** . . [8]-paṭṭalâyâṁ **Gaṭiara**-grâma-nivâsinô niyi(khi)la-janapadân=u[pa*]gatân=api cha râja-râjñî-maṁtri-purôhita-pratîhâra-s[ê]nâpati-

14 [bh]âṁḍâgârik-âkshapaṭalika-bhishag-ni(nai)mittik-âutaḥpurika-sû(dû)ta-karituraya(ga)-pattanâkarasthânagôkulâdhikâri-purushân=âjñâpayati(ty)=âdiśati

15 vô(bô)dhayati cha | yathâ[9] viditam=astu bhavatâṁ yath=ôparilikhita-grâmaḥ sa-jala-sthalaḥ sa-lôsla(ha)-lavaṇ-âkaraḥ sa-gartt-ôsharaḥ sa-na(ma)dhûkaḥ(ka)-chûta-da(va)na-viṭapa-[vâ]ṭi-

16 kâ-tṛiṇa-yûti-gôchara-parja(rya)ntaḥ s-ôrddh[v*]-â[dha]ś=chatur-âghâṭa-visu(śu)ddhaḥ sva-sâ(sî)mâ-paryantaḥ |[10] saṁvatsarâṇâṁ[11] **ash[ṭ*]âvi(dhi)ka-dvâdatya(śa)-sa(śa)têshu Kârttikê mâsi [su(śu)]kla-**

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[1] Compare the inscription of Gôvindachandra and his queen Nayaṇakêlidêvî of V. 1176, above, Vol. IV. p. 107, F.

[2] *Lôlârka* is a form of the Sun.

[3] The two last *aksharas* of this name are illegible in the original.

[4] The part of the plate which contained the name is broken away.

[5] Compare *Ind. Ant.* Vol. XIX. p. 367, No. 184 (where on p. 368, line 2, '16 October' is a misprint for '15 October').

[6] From an impression supplied by Dr. Führer.

[7] The inscription begins with the words *ôṁ ôṁ siddhiḥ* (instead of *ôṁ svasti*) ; otherwise the text, up to this, is practically identical with that of the Kamauli plate of Gôvindachandra, published above, Vol. IV. p. 100 f.

[8] Here two (apparently damaged) *aksharas* are illegible in the impression.

[9] This word is superfluous.

[10] This and the other signs of punctuation in lines 16-22 are superfluous.

[11] Read °*râṇâm=*.

17 **pakvê(kshê) paurṇṇamâsyâṁ tithau Bh[au]ma-dinê ṣkvê(ṅkê)-pi saṁvat 1208 Kârttika-sudi 15 Bh[au]mê** ‖ [1]tad-êtat-saṁmatyâ samastarâjaprakriyôpêta-sarvvâlaṁkâ-

18 ravibhûshita-va(pa)[ṭṭa]mahâdêvî-mahârâjñî-śrî-**Gôsaladêvîbhiḥ** śrîmad-**Vârâṇasyâṁ Kârtti[ki]-parvvaṇi** dêva-śrî-**Lôlârkka**-sannidhô(dhau) **Gaṅgâyâṁ** snâtvâ [timi]-

19 ra-paṭala-pâ[ṭa]nam[2]=Ushṇarôvi(chi)sham=upasthâ y = A u s h a d h i p a t i - s a (ś a) k a l a - [śê]sha(kha)raṁ samabhyarchchya trilu(bhu)vana-trâtur=V vâsudêvasva(sya) pûjâṁ vidhâya havishâ havirbhujaṁ [hutvâ mâtâ]-[3]

20 pitṛôr=âtmanaś=cha puṇya-yasô(śô)-vi(bhi)vṛiddhayê svargga-dvâra-kapâṭ-ârggal-ôdghâṭanâya[4] âyuḥ-śrêyaḥ-kâm-ârthê va(cha) | dêva-śrî-**Lôlârkk**-âgrê gôkar[ṇṇ]a-ku[śalatâ]-

21 pûta-karatal-ôdaka-pûrvvam=asmâbhiḥ[5] **Pâṭali(lí)putra**-vinirggatâya [Chchha]ndôga-sâ(śâ)kh-âdhyâyinê Vasishṭha-gôtrâya ṭhakkura-śrî-Kulhê-pautrâyâ(ya |) [6]ṭha-śrî- . . . . . .[7]

22 putrâyâ(ya |) [6]ṭha-grî(śry)-Aṇatasa(śa)rmaṇê vrâ(brâ)hmaṇâsa(ya) śâsanîkṛitya pradattô matvâ yathâdîyamâna-bhâgabhôgakara-sra(pra)vaṇika[ra*]-prabhṛiti-sa[ma*]st-âdâyân=[âjñâ-śrava]-

23 ṇa-vidhêvi(yî)bhûyabhûya[8] dâsyap(th)=êti ‖ chchha ‖ Bhavanti ch=âtra dharm-ânusaṁ(śâ)sinaḥ ś[l]ôkâḥ |[9] . . . .

No. 16.— SIX EASTERN CHALUKYA COPPER-PLATE INSCRIPTIONS.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

A.—ÊḌÊRU PLATES OF VIJAYÂDITYA II.

[A.D. 799-843.][10]

These plates were found, about twenty-five years ago, at the village of **Êḍêru** (the 'Eedra' of the *Indian Atlas*, map 94, long. 80° 48′ E., lat. 16° 43′ N.) in the **Nûziviḍu Zamîndârî** of the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Pandit S. M. Natesa Sastri, in the *Indian Antiquary*, Vol. XIII. p. 55 ff.;[11] I re-edit it from an excellent impression, supplied to me by Dr. Hultzsch.

These are **three copper-plates,** the first and last of which are inscribed on one side only, and each of which measures about 7″ broad by 2⅞″ high. The plates have slightly raised rims,

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[1] One would have expected here *asmat-saṁmatyâ*; see above, Vol. IV. p. 109, l. 19 of the text.

[2] Read *-pâṭana-paṭu-mahasam=*.

[3] The *aksharas* in brackets at the end of lines 19-22 are broken away.

[4] Read °*ṭanây=*.

[5] This *asmâbhiḥ* is superfluous.

[6] I.e. *ṭhakkura-*.

[7] Here three or four *aksharas* are broken away.

[8] Read *-vidhêyîbhûya dâ°*.

[9] Here follow the four verses commencing *Bhûmiṁ yaḥ pratigṛihṇâti, Śaṅkhaṁ bhadr-âsanaṁ, Gâm=êkâṁ*, and *Shashṭiṁ varsha-sahasrâṇi*.

[10] Here and below I add the times of the reigns of the donors, from Dr. Fleet's account of the Eastern Chalukya dynasty in *Ind. Ant.* Vol. XX., to indicate in a general way the period to which each of the six inscriptions belongs.

[11] Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 101, ff.

and are strung on a **ring** which had not been cut yet when the impression was taken by Dr. Hultzsch. The ring is about 3½" in diameter and ⅝" thick, and has its ends secured in the base of an elliptical **seal**, about 2" by 1¼" in diameter. The seal bears across its breadth the **legend** *śrî-Tribhuvanakuṁśa* (for °*nâṁkuśa*), with, below it, an expanded lotus flower, and, above it, the sun within the moon's crescent.— The writing, which is rather roughly engraved, is, on the whole, well preserved. The **characters** belong to the southern class of alphabets, and are of the regular type of the period and part of the country to which the inscription belongs. As regards individual letters, it may be stated that for *kh* (which occurs in *pramukhân*, l. 15, and in *khaṇḍika*, l. 21) and for *b* we have throughout the older square forms, and that, with perhaps one exception,[1] the older, not the later cursive, form is also used in the case of *l*. It may moreover be noted that the sign for *b* is generally open on the left (or proper right) side — a form of *b*, which is employed throughout already in the Chipurupalle plates[2] of Vishṇuvardhana I. of A.D. 632 — and that occasionally a similarly open sign[3] is used for *j*, *e.g.* in *Dharmmaj[á]nuja*, l. 11, and *a(â)jñaptir*, l. 25. Final forms of consonants occur for *n* in *pramukhân*, l. 15, and perhaps for *m* in *sva-datt[â*]m*, l. 27, and *vasundharâm*, l. 28. The size of the letters is between $\frac{3}{16}$" and ¼".— The **language** is Sanskrit and, with the exception of three verses at the end, the inscription is in prose. The text generally is plain, but contains a number of mistakes, due to carelessness of either the writer or the engraver. Whether the word *kûṭaka*, which in line 15 occurs in the place of the usual *râshṭrakûṭa*, is correct or not, I am unable to decide. In respect of **orthography**, it may suffice to state that the Dravidian *ḷ* is used in *kaḷadhauta*, l. 12, and in the names *Chaḷukyânâṁ*, l. 4, *Paḷḷa-bhaṭṭ[â*]rak[â*]ya*, l. 20, and *Boḷarenḍuvaṭi*, l. 24; that the sign of the medial *â* is frequently omitted;[4] and that the word *padma* is spelt *patma*, in line 9.

The inscription is one of **the Eastern Chalukya Vijayâditya [II. Narêndramṛigarâja]**, the son of **Vishṇuvardhana [IV.]** and son's son of **Vikramarâma** (*i.e.*, apparently, **Vijayâditya I.**). It records the grant, **on the occasion of a solar eclipse**, of part of the village of **Va[ṇḍ]rupiṭe[y]u** in the **Kaṇḍeruvâḍi-vishaya**, to a Brâhmaṇ named Paḷḷa-bhaṭṭâraka, an inhabitant of **Minamini**. The *Âjñapti* (or *dûtaka*) of the grant was Boḷama.

The inscription is **not dated**. Of **the localities**, none of which have been identified, the Kaṇḍeruvâḍi (or °vâṭi) *vishaya* is mentioned in *South-Ind. Inscr.* Vol. I. p. 40, l. 43, and p. 45, l. 21, and was most probably mentioned also at the end of line 16 of the inscription published *ibid.* p. 33 and *Ind. Ant.* Vol. XX. p. 415, which mentions the villages of Va[ṇḍ]rupiṭe[y]u[5] and Koṟṟapaṟu (or °paṟṟu) of the present inscription.[6] Below, p. 129, text l. 23, mention is made of the Uttarakaṇḍeruvâḍi *vishaya*.

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[1] I refer to the sign for *l*, used in *-gaṇ-ḍlakaṁtdya* in line 20, which comes very near to the later cursive form.

[2] See Plate xxvii. of Dr. Burnell's *South-Indian Palæography*. Occasionally the open form of the square *b* occurs also in other early Eastern as well as Western Chalukya inscriptions. It is met with also in Pallava and Eastern Gaṅga inscriptions, and is used throughout in the Chikkulla plates of Vikramêndravarman II. (above, Vol. IV. p. 195), while in the Gôdâvarî plates of Pṛithivimûla (*Jour. Bo. As. Soc.* Vol. XVI. p. 116) it occurs only once or perhaps twice, out of six times.

[3] On the open *j* see below, p. 122.

[4] The only important omission of the sign for *â* occurs at the end of line 5, where it might seem doubtful whether the proper name, given there, should be read *Vikramarama* or *Vikramarâma*. In favour of the former reading one might perhaps quote the name *Vishṇurama* which occurs above, Vol. IV. p. 310, ll. 3 and 4 of the text; but the fact that in the present inscription the name is immediately preceded by the word *abhirâma*, in my opinion, renders it certain that *Vikramarâma* is really intended.

[5] See below, p. 120, note 10.

[6] With the name *Reṇḍuvaṭi* in line 24 of the present inscription one might compare *Reṇḍu(ṇṭu)vâḍala* in *Ind. Ant.* Vol. XIII. p. 186, ll. 18 and 21.

TEXT.[1]

First Plate.

1 Svasti [|*] Śrîmatâṁ sakala-bhuvana-saṁstûyamâna-**Mânavyasagôtr[â*]ṇâṁ Hâri-**
2 **tiputrâṇâṁ** [2]Kauśiki-varaprasâ[dâ*]-labdha-râjyânâṁ bhagavan-Nâr[â*]yaṇa-prasâda-sam[â*]-
3 sâdita-vara-varâhalâñchhan-êkshaṇa-kshaṇa-vaśîkṛit- â r â t i m a ṇ ḍ a l â n â ṁ [3] aśva-
4 mêdh-âvabhṛitâ(tha)snâna-pavitri(trî)kṛita-vapushâṁ **Chaḷukyânâṁ** kulam=alaṁka-
5 rishṇô[r]= vvividha-yuddha-labdha-vijayasiddhê[r*]= bhuvana-manô-bhirâma-**Vikramar[â*]-**
6 **masya** pautraḥ pratâpâvanata-paramaṇḍala-nṛipatimaṇḍalasya śri-**Vi-**
7 **sh[ṇ]uvandha(rddha)na**-mah[â]râjasya priya-tanayaḥ[4] nija-bhuja-niśit-[â]sidh[â]-

Second Plate; First Side.

8 râ-praśamita-parachakra-vikramaḥ [5]śak[t]itray-âlaṁkṛita[ḥ] kshîra-sâgara
9 iva Lakshmî-prabhâ(bha)vô dinakara iva satata-rañjita-patmaḥ[6] śaśadha-
10 ra iva [ku]mudavana-priyô Dharmmaja iva nija-dharmma-nirmmalô
11 Dharmmaj-[â]nuja iva Duśśâsana-kshaya-karaḥ[7] Mêrur=iva sthira-sthi-
12 tir=atula-tulâdhṛita - k a ḷ a d h a u t a - d h a u t a - d u r b a l a - m a l i n a ḥ[8] para-
13 mabva(bra)hmaṇyô Vishnu(shṇu)r=iva jishnu(shṇu)[ḥ*] samastabhuvan-[â*]śraya-śri-**Vija-**
14 **yâditya**-mahârâjâdhir[â*]ja-paramêśva[ra*]- b h a ṭ ṭ â r a k a ḥ **Kaṇḍeruv[â*]-**[9]

Second Plate; Second Side.

15 **ḍi-vishayê** [10]**Va[ṇḍ]rupiṭe[y]** u-nâma-grâmasya kûṭaka-pramukhân
16 [11]kuṭuṁbinas=sarvvân=ittham=âjñâpayati [|*] Viditam=astu vô=smâbhiḥ[12]
17 **Minamini-v[â*]**stavyâya Kâśyâ(śya)pa-gôtrâya Âpastabhaṁ-sûtrâya Taitri-[13]
18 ya-bva(bra)hmachâriṇê [14]Tu(tû)rkaśarmma-trêdi-pautra |[15] vêda-vêd[âṁ]ga-vi-

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[1] From impressions supplied by Dr. Hultzsch.

[2] Read *Kauśikî-*.

[3] Read *°nâm=aśva-*.

[4] Read *-tanayô*.

[5] The third *akshara* of this word looks as if *tya* had first been engraved and then altered to *tra*.

[6] Read *-padmaḥ* ; Mr. Natesa Sastri read *rakshita-padmaḥ*. The sun always reddens the water-lilies ; the king always pleased the goddess of fortune (*Padmâ*) or 1,000 billions (*padma*) of people. The moon is dear to the night-lotuses ; the king was fond of fostering the happiness of (the inhabitants of) the earth.

[7] Read *-karô*.

[8] 'He washed off the dirt of the weak (*i.e.* the poverty of the needy) by the unprecedented (amount of) gold and silver (*kaḷadhauta*) which (equivalent to his own weight) was placed on the balance.' Compare *Ind. Ant.* Vol. XIII. p. 186, l. 8 : *aśêka-tulâdhṛita-śâtakumbha-vitrâṇan-[â*]vaddita-śari(rî)rasya.*

[9] The impression looks as if originally, between the *aksharas* *ṇḍe* and *ru*, the sign of *visarga* had been engraved.

[10] Mr. Natesa Sastri omits this name. By Dr. Fleet (*Ind. Ant.* Vol. XX. p. 101) it was read *Vamṛupiṛeyu* or *Vamṛupiḷeyu*. The village is the same which, as situated west of Koṟṟapaṟṟu (see below, l. 23), is mentioned in line 44 of the other known grant of Vijayâditya II., where the name by Dr. Hultzsch was read *Vâ[ṇḍârû]pe[dayâ]*, and by Dr. Fleet *Vâṇḍṛûpedayâ* ; see *South-Ind. Inscr.* Vol. I. p. 34, and *Ind. Ant.* Vol. XX. p. 417.

[11] The sign of *anusvâra* in this word is placed within the sign of the vowel *i* of *bi*.

[12] Read *vaḥ* | *Asmâbhir=*.

[13] Read *-gôtrây=Âpastamba-sûtrâya Taittirîya-bra°* (or, perhaps, *°ya-sabra°*).

[14] Mr. Natesa Sastri read this name *Turkasarmma-*, but the third *akshara* is distinctly *śa* in the impression. The name *Tûrkaśarman* occurs below, p. 124, text line 20, and in a Pallava inscription, *Ind. Ant.* Vol. V. p. 155, l. 20.

[15] Read *-trivêdi-pautrâya*.

A.—Ederu Plates of Vijayaditya II.

i.

ii a.

J. F. FLEET.

FULL-SIZE.

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

W. GRIGGS, PHOTO-LITH.

iib.

iii.

19 dê shaṭkarmma-niratâya [1]Dôṇaśa[r]mma-trivêdi-putrâ |[2] bvâ(brâ)hmaṇa-gu-[3]
20 ṇa-gaṇ-âlakaṁtâya[4] Paḷḷa-bhaṭṭ[â*]rak[â*]ya sû[r*]yyagrahaṇa-nimi-
21 ttê[5] asminn=êva grâmê [6]dvâdaśa-khaṇḍika-kôdrava-bîja-saṁsthânaṁ

Third Plate.

22 [kshêtra][ñ=cha ?][7] | âvâsana[ṁ] sarvva-kara-parihâri[8] da[ttaṁ | ?] Chat[u]r-avadhi[9]
23 pûrvvataḥ **Koṟṟapaṟu**-sîmaḥ(mâ) daksha(kshi)ṇataḥ [ta]ṭâkaḥ paśchimataḥ **Ṟa-**
24 **mâṭi** uttarataḥ **Reṇvu(ṇḍu)vaṭi** **Boḷareṇḍuvaṭi** [|*] Êttê[10] chatur-avadhi [||*]
25 [11]A(â)jñaptir=asya dharmmasya nirmmalô dharmma-sagraṁhaṁ[12] [|*] Boḷama-nâma(mâ) lô-
26 kê=smit(n)= puṇya-chittê(ttô ?) nar-ôttamaḥ [|| 1*] Bahubhir=vvasudhâ dattâ bahubhiś=ch=ânu-
27 pâlitâ [|*] yasya yasya yadâ bhu(bhû)mis=tasya tasya tad[â] phala[m*] |(||) [2*] Sva-datt[â*][m]
28 para-dattâṁ vâ yô harêtu[13] vasundharâ[m] [|*] shashṭiṁ varsha-sahasrâṇi vishṭâ(shṭhâ)sâṁ(yâṁ) jâyatê k[ri]mi[ḥ || 3*]

ABSTRACT OF CONTENTS.

The son's son of **Vikramarâma** (l. 5), who adorned the family of the **Chaḷukyas** (l. 4) who are of the **Mânavya gôtra** and are **Hâritîputras** (l. 1), and who obtained the success of victory (*vijaya-siddhi*) in various battles :—

The dear son of the *Mahârâja* **Vishṇuvardhana** (l. 7) :—

The asylum of the whole world, **Vijayâditya** (l. 13), the *Mahârâjâdhirâja*, *Paramêśvara* and *Bhaṭṭâraka*, who is most devoted to religion and is victorious like (the god) Vishṇu, thus issues a command to all the cultivators, headed by the *Kûṭakas*, of the village of **Va[ṇḍ]ṟu-piṭe[y]u** in the **Kaṇḍeṟuvâḍi-vishaya** (l. 15) :—

"Be it known to you ! **On the occasion of an eclipse of the sun** (l. 20), a field in this village, the extent of which is such that it may be sown with *kôdrava*[14] grain to the amount of twelve *khaṇḍikas*, (and ?) a dwelling-place have been given by Us, with exemption from all taxes, to the Brâhmaṇ Paḷḷa-bhaṭṭâraka, an inhabitant of Minamini (l. 17), who belongs to the Kâśyapa *gôtra* and Âpastamba *sûtra*, and is a student of the Taittirîya Vêda, a son of the student of three Vêdas Dôṇaśarman and son's son of the student of three Vêdas Tûrkaśarman."

The four boundaries are (l. 22) : On the east, the boundary-line of **Koṟṟapaṟu** ; on the south, a tank ; on the west, **Ṟamâṭi** ; and on the north, **Reṇḍuvaṭi** (and ?) **Boḷareṇḍuvaṭi.**

[1] This is the actual reading, and the name occurs, spelt in the same way, in other inscriptions ; the correct spelling would be *Drôṇaśarmma-*.

[2] Read *-putrâya.*

[3] Perhaps the intended reading is *brâhmaṇâya gu-*.

[4] Read *-âlaṁkṛitâya.*

[5] Read *ttê=sminn=*.

[6] Instead of *khaṇḍika* Mr. Natesa Sastri read *vêṇḍika* ; the correct reading has been already given by Dr. Fleet, in *Ind. Ant.* Vol. XX. p. 106, note 20. Compare also *ibid.* Vol. XIII. p. 250, l. 27 of the text, *râja-mânêna dvâdaśa-khaṇḍi(ṇḍî)-kôdrava-bîja-vâpa-kshêtram* ; and Vol. XIV. p. 55, l. 116, *dhânya-khaṇḍakâni.*

[7] The engraving is quite clear here, but I cannot read the *akshara* in these brackets with any confidence. The following sign of punctuation is superfluous. After *âvâsanaṁ* one would have expected *cha.*

[8] Read *-parihârîkṛitya.*

[9] Instead of this one would have expected *Tasya chatvârô=vadhayaḥ*, or only *Tasy=âvadhayaḥ.*

[10] Apparently intended for *êtê chatvârô=vadhayaḥ.*—I suspect that some similar phrase is intended in line 45 of the other grant of Vijayâditya II. (mentioned above, p. 120, note 10), where the published texts have *cha[turviṁśatyai] datta[ḥ*]* and *êtêshâm=apy=ava(?)tta.*

[11] Metre from here to the end : Ślôka (Anushṭubh).

[12] Read *-saṁgrahê.*

[13] Originally *harêti* appears to have been engraved ; read *harêta.*

[14] *Kôdrava* is stated to be 'an inferior sort of grain, Paspalum frumentaceum.'

Lines 25-28 give the name of the *Âjñapti*, Boḷama, and contain two benedictive and imprecatory verses.

B.—MASULIPATAM (?) PLATES OF VIJAYÂDITYA III.

[A.D. 844-888.]

There is no definite information as to where these plates were found, or what became of them; but, judging from the dimensions, this may perhaps be a grant which is entered as follows in a memorandum of Sir Walter Elliot:—"5. Inscription on 5 plates, received from Mr. Porter, Collector of Masulipatam, 19th December 1846; Vijayâditya. Seal, a Boar, and *Tribhuvanâṁkuśa*. Length 9½; breadth, 3⅝. Weight, 258 rupees." I edit the inscription[1] from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet to whom I also owe the preceding information.

These apparently are five **copper-plates**, the first and last of which are inscribed on one side only, and each of which measures 9½" broad by about 3⅝" high. They were strung on a ring for which there is a hole on the proper right side of each plate. The writing on the original plates undoubtedly is well preserved, but the impressions contain some partially illegible passages, owing to the fact that many letters in the original are blocked up with hard rust, which was not cleaned out before taking the impressions.[2]—The writing is well done, and carefully engraved. The **characters** belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, the chief points to note are, that for *kh* and *l* everywhere the later, cursive forms are used, while for *b* we have the older square form; and that the signs for both *b* and *j* throughout are open on the left (or proper right) side. Of the open *b* I have spoken above, p. 119. The open *j* is used occasionally already[3] in the Êḍêru plates of Vijayâditya II. (above, p. 120), and in the Ahadanakaram plates of Vishṇuvardhana V. (*Ind. Ant.* Vol. XIII. p. 186, *e.g.* in *kanadirajuḷ*, l. 30). It is also found now and then, more or less developed, in Eastern Gaṅga inscriptions, *e.g.* in lines 1 and 2 of the Chicacole plates of Indravarman of the year 146 (?) and in line 25 of the Vizagapatam plates of Dêvêndravarman of the year 254 (*ibid.* Vol. XIII. p. 123, and Vol. XVIII. p. 144); and it occurs pretty frequently in the Chikkulla plates of Vikramêndravarman II. (above, Vol. IV. p. 195), which have also the open *b*. And both the open *j* and the open *b* are used throughout in the two Bâṇa inscriptions, published in *Ind. Ant.* Vol. X. p. 39, which therefore, in this respect, come nearer to the present inscription than any other records examined by me.[4] Of final consonants which are not joined with a following letter our inscription only contains *t* (in *kênachit*, l. 29) and *n* (in *pramukhân*, l. 18, *pârtthivêndrân*,

[1] For an account of the contents of the inscription see Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103, J.

[2] Excepting the word which precedes the name *Têrkkaśarmmaṇaḥ* in line 20, and one or two *aksharas* in the names of villages, the illegible passages cause little difficulty.

[3] I do not venture to quote with confidence the Nellore district plates of Vishṇuvardhana II. of A.D. 664 (*Ind. Ant.* Vol. VII. p. 186), where the open *j* seems to occur in *Bhâradvâja*, l. 16, and *svamukh-âjñâ°*, l. 67.—The Tables in Dr. Burnell's and Prof. Bühler's works on Indian palæography contain no specimen of the open *j*.

[4] On the Plate facing page 167 of *Ind. Ant.* Vol. X. there are photolithographs of two short Paṭṭadakal inscriptions, one of which has the ordinary open *j* (consisting of three separate lines), while the other furnishes an instance of that peculiar form of the open *j*, which has a vertical line in the middle and three horizontal lines to the right of the vertical line. The origin of the latter form of *j*, which, together with the ordinary open *j*, is used *e.g.* in the spurious Merkara plates (*ibid.* Vol. I. p. 362), is well shewn by the different forms of *j*, employed in the Chicacole plates of Dêvêndravarman (*ibid.* Vol. XIII. p. 275; compare the different forms of *j* in *e.g.* *Nâgarâja*, l. 23, *nija*, l. 7, and *vijaya*, l. 1). The origin of the later, cursive *j*, in my opinion, is equally well shewn by some forms of *j* in the Alamaṇḍa plates of Anantavarman of the year 304 (above, Vol. III. p. 18; compare the forms of *j* in *e.g.* *jenita-jaya*, l. 6, and *nija*, l. 8). Perhaps I may state here that a form of *j*, which comes very near indeed to the later cursive *j*, is used already in the grant of Attivarman (*Ind. Ant.* Vol. IX. p. 102, *e.g.* in *jana*, l. 3, and *yajus*, l. 6), which shews an early form of the Grantha alphabet and is, in my opinion, not later than A.D. 650.

l. 33, *pratâpavân*, l. 35, and *śrîmân*, l. 38). Of these two, *t* is denoted by the ordinary sign for *ta*, and *n* by a slightly smaller form of the ordinary sign for *na*, with the sign of *virâma*, which hardly differs from the sign of the superscript *r*, placed above them. The size of the letters is between 1/8" and 1/4".— The **language** is Sanskṛit. In addition to four benedictive and imprecatory verses and two others which give the names of the *Âjñapti* and the writer, the **text** contains five verses eulogizing the donor and his predecessors and the donee; the rest is in prose. Verse 3 does not admit of a proper construction, and in verse 5 an essentially necessary word is omitted. The **orthography** calls for no remarks.

The inscription is one of **the Eastern Châlukya Vijayâditya [III. Guṇaka]**, the son of **Vishṇuvardhana [V.]** who was the son of **Vijayâditya [II. Narêndramṛigarâja]**, here also called **Châluky-Ârjuna.** It records that, apparently as a reward for advice which was given in the matter of the defeat of an enemy named **Maṅgi**, the king, **on the occasion of a lunar eclipse**, granted the village of **Ṭraṇḍa[pa?]ṟu** in the **Gudravâra-vishaya** to the Brâhmaṇ Vinayadiśarman, a son of Dâmôdaraśarman and son's son of Tûrkaśarman who was an inhabitant of **Urpuṭûru.** The *Âjñapti* of the grant was Pâṇḍarâṅga (whose name occurs again below, p. 130, text l. 46, where a grandson of his is mentioned), and the writer Kaṭṭa[y]a.

The inscription is **not dated.** Of **the localities**, none of which have been identified, the Gudravâra *vishaya* is also mentioned below,[1] p. 137, text l. 22, and in *South-Ind. Inscr.* Vol. I. p. 48, l. 25. Below, p. 141, l. 22, the name of the district is spelt *Gudrâvâra*; and an earlier form of the name is *Gudrahâra*, in *Ind. Ant.* Vol. XIII. p. 138, l. 17, and Vol. VII. p. 191, l. 12, and a later one *Guddavâḍi*, *ibid.* Vol. XIV. p. 53, l. 77, and Vol. XIX. p. 431, l. 79.[2] The name of the village of Urpuṭûru[3] occurs *ibid.* Vol. XX. p. 416, ll. 25 and 35.

On the rather scanty pieces of historical information furnished by the inscription compare Dr. Fleet, *ibid.* Vol. XX. pp. 100-103, and Dr. Hultzsch, above, Vol. IV. p. 226.

TEXT.[4]

First Plate.

1 [5]Svasti [!*] Śrîmatâṁ sakala-bhuvana-saṁstûyamâna-**Mânavyasagôtrâṇâṁ**
Hâritipu-
2 **trâṇâṁ** Kâuśikî-varaprasâda-labdha-râjyânâṁ Mâtṛigaṇa-paripâlitânâṁ Svâmi-
3 Mahâsêna-pâdânudhyâtânâṁ bhagavan-Nârâyaṇa-prasâda-samâsâdi-
4 ta-vara-varâhalâñchhan-êkshaṇa-kshaṇa-vaśîkṛit-ârâtimaṇḍalânâm=aśvamêdh-â v a b h ṛ i -
5 [tha]snâna-pavitrîkṛita-vapushâṁ **Châlukyânâṁ** kulam=alaṁkarishṇôḥ
samastabhuva-

Since writing the above, I have been able to examine impressions, kindly sent to me by Dr. Hultzsch, of the inscription (or inscriptions) on the Madras Museum plates described in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174. I find that lines 1-33 of these plates contain a complete inscription of a Chôḷa chief named *Śrîkaṇṭha*, who is recorded to have given the village of Mandara to the god Śiva (under the name of Prêtîśvara ?); and that in this inscription, exactly as is the case in the inscription B, here edited, the letters *j* and *b* throughout are denoted by the ordinary open *j* and the open *b*, while for *kh* and *l* the later cursive signs are used.— As Mr. Sewell has not been well served by his native assistant, I may mention that the inscription referred to— it is rather carelessly written— gives the following line of chiefs, who are said to belong to the family of the Chôḷa Karikâla: Sundarananda, Navarâma, Ereyamma, Vijayakâma, Vîrârjuna, Agraṇipiḍugu (!), Kôkiḷi, Mahêndravarman, Eḷajôḷa (!), Nṛipakâma, Divâkara, and Śrîkaṇṭha who is described as *Chôḷa-kulasya Râmaḥ*. The inscription is not dated, and contains no historical information except what may be furnished by the given names.

[1] Above, Vol. IV. p. 49, verse 18, a *Gudravâra-dvaya* or 'pair of (districts called) Gudravâra' is mentioned.

[2] [On Guddavâḍi see above, Vol. IV. p. 83, note 5.— E. H.]

[3] Perhaps this is 'Vupputuru,' *Indian Atlas*, map 76, long. 80° 22' E., lat. 15° 57½' N.

[4] From Sir W. Elliot's impressions, supplied to me by Dr. Fleet.

[5] This word was perhaps preceded in the original by an ornamental design.

Second Plate; First Side.

6 nâśraya-śrî-Vijayâditya-mahârâjasya sakala-digam[ga]nâ-lalâṭikâyamâna
7 yaśômaṇḍalasya[1] Gaṁgakula-kâlânalasya kalikâla-mada-bhañjanasya Châluky-Â-
8 rjjuna-nâmadhêyasya | [2]Utkhâta-śâtataravâri-vidârit-ârinâgâdhipasya ha-
9 riṇâdhipa-vikramasya [|*] śôkâkul-ârivanitâ-nayanâmbu-sêkaiḥ kôpânalaḥ praśamam=ê-
10 ti vinâ na yasya |(||) [1*] Tasya priya-tanayaḥ sarvvalôkâśraya-śrî-Vishṇuvarddhana[3]-mahâ-

Second Plate; Second Side.

11 râjaḥ || [4]Yasminn=ârûḍha-dantiny=ari-kulam=adhisaṁrôhati kshmâbhṛid-agraṁ yad-bâhâv=âtta-
12 khaḍgê ripuyuvati-karâ gṛihṇatê châmarâṇi [|*] âbaddhâyâṁ bhrukuṭyâṁ madhu ripu-
13 bhavanê yasya badhnanti bhṛiṁgâ yad-dhâmany=âjibhêrî-dhvananam=anu śivâś=śatru-
14 dhâmni dhvananti || [2*] Tasya priya-tanayaḥ | Kântêr=induḥ[5] kshamâyâḥ kshitir=amara-tarus=tyâga-śaktêḥ
15 pratâpasy=ârkkaś=śauryyasya siṁhô jaladhir=api mahâsa[t*]tvatâyâ yath=âyaṁ [|*] sthânaṁ

Third Plate; First Side.

16 syâd=êvam=anyan=na hi bhavati mam=êt=îva bhîtan=nitâ[nta]ṁ nityaṁ sarvv-âtmanâ yaṁ prabhajati vimu-
17 khê yatra n=ânya-pratishṭhaṁ |(||) [3*][6] Sa samastabhuvanâśraya-śrî-Vijayâditya-mahârâjaḥ[7] Gudravâra-
18 vishayê sarvvân=êva râshṭrakûṭa-pramukhân kuṭumbina ittham=âjñâpayati [|*] Vidita-
19 m=astu vô=smâbhiḥ Urppuṭûru-vâstavyasya Kauśika-gôtrasya Âpastamba-
20 sûtrasya Veṇṇi(ṇṇi)[yâ?]ma . . sya[8] Tûrkkaśarmmaṇaḥ pautrâya shaṭkarmma-

Third Plate; Second Side.

21 niratâya Taittirîya-gṛihasdhâ(sthâ)ya vêda-vêdâṁga-vidaḥ Dâmôda-
22 raśarmmaṇaḥ putrâya | Yash=shaṇṇân=dêhabhâjâ[m=avaj]i[ta]-jagatâ[m=abh]yajaishîd=arîṇâṁ
23 varggaṁ yaṁ prâpya Paṁkêruhabhuvam=api cha vyasmara[d=brahma]-[9] lakshmîḥ [|*] gôshṭhî-jôshaṁ gu-

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[1] Originally *maṇḍalasya* was engraved, but the *ḍ* of *ṇḍ* has been struck out.

[2] Metre: Vasantatilakâ.

[3] Originally, over the *v* of *varddhana*, part of the vowel *i* was engraved.

[4] Metre of verses 2-4: Sragdharâ. [5] This sign of *visarga* was originally omitted.

[6] The general sense of the verse is, that beauty and the rest eagerly pay homage to the king, aware that even the moon *etc.* would not be so suitable a home for them; but the verse, in my opinion, does not admit of a proper construction.

[7] Here, and in other places below, the rules of *saṁdhi* have not been observed.

[8] The *akshara* which precedes the syllable *sya* is quite illegible.

[9] The two *aksharas* in these brackets are illegible, but have, I think, been correctly supplied; compare *brahmaśrî-bhâsvara-dyutiḥ*, 'resplendent with holiness,' in *South-Ind. Inscr.* Vol. I. p. 45, l. 26.

B.—Masulipatam (?) Plates of Vijayaditya III.

ii a.

J. F. FLEET.

SCALE ·87

FROM SIR WALTER ELLIOT'S INK-IMPRESSIONS.

W. GRIGGS, PHOTO-LITH.

ii. b.

iv a.

24 ṇânâm=abhajata nikarô yatra cha kv=âpy=alabdhaṁ na[r]mm-âlâpê=pi vâṇî na bhavati vitathâ satya-

25 sandhasya yasya |(||) [4*] Hatvâ[1] Maṁgiṁ vijita-sakal-ârâti-bhûpâla-varggaṁ râg-ôdrêkâd=dhasita-nṛipa-

Fourth Plate ; First Side

26 ti-tyâ[ga]-ś[au]ryya-pratâpaṁ [|*] nânâ-hêty-âhata-haya-bhaṭ-ônmatta-hasti-prakîrṇnê(rṇṇê) yuddhê yasya

27 dvi[ja]-gaṇa-varasy=âdbhut[2]-âdêśa-tushṭaḥ[3] |(||) [5*] Tasmai Vinayadiśarmmaṇê chandragrahaṇa-nimittê sarvva-kara-

28 parihârîkṛitya Ṭraṇḍa[pa?]ru-nâma-grâ[mô da]ttaḥ [|*] Tasy=âvadhayaḥ pûrvvatô dakshiṇa-

29 taś=cha Aṁgalûru paśchimataḥ Ve[l]pûru uttarataḥ Chavi[ṭa?]paṛu [||*] Asy=ôpari kênachit bâdhâ

30 na karttavyâ [|*] yaḥ karôti sa pañchabhiḥ mahâpâtakair=yyuktô bhavati [||*] Vyâsên=âpy=uktaṁ [|*] [4]Sva-dattâṁ

Fourth Plate ; Second Side.

31 para-dattâṁ vâ yô harêta vasundharâṁ [|*] shashṭi-varsha-sahasrâṇi vishṭâ(shṭhâ)yâṁ jâyatê krimiḥ |(||) [6*] Bahu-

32 bhir=vvasudhâ dattâ bahubhiś=ch=ânupâlitâ [|*] yasya yasya yadâ [bhû]mis=tasya tasya tadâ phalaṁ [|| 7*]

33 [5]Sarvvân=êtân=bhâvinaḥ pârtthivêndrân bhûyô bhûyô yâchatê Râmabhadraḥ [|*] sâ-

34 mânyô=yan=dharmma-sêtur=nnṛipâṇâṁ kâlê kâlê pâlanîyô bhavadbhiḥ || [8*] [6]Âjñaptir=asya dharmma-

35 sya vikram-âkrânta-śâtravaḥ [|*] dvitîya iva Bîbhatsuḥ Pâṇḍarâṁgaḥ pratâpavân |(||) [9*] [7]Śivam=a-

Fifth Plate.

36 stu sarvva-jagatâṁ parahita-niratâ bhavantu bhûta-gaṇâ[ḥ |*] [d]ôshâḥ prayântu nâśaṁ

37 tishṭhatu suchiraṁ jagati dharmmaḥ || [10*] Putraḥ[8] śrî-Mâdha[va*]sya spu(sphu)ṭam=i-

38 dam=alikhach=chhâsanaṁ Kaṭṭa[y]-âkhyaḥ[9] śrîmân sachchhîla-yuktô

39 nṛipavara-Vijayâditya-râj-âjñay[â tu | prâptaḥ pâra][10]ṁ ka[lâ]nâṁ kṛitishu cha kuśalô=tya-

40 ntam=Îśâna-pautrô nânâ-śâstr-ârttha-[śâ]lî parahita-niratô hêmakâr-âgragaṇyaḥ || [11*]

ABSTRACT OF CONTENTS.

The asylum of the whole world, the *Mahârâja* Vijayâditya (l. 6), who adorned the family of the Châlukyas (l. 5) who are of the Mânavya gôtra and are Hâritiputras (l. 1), was a fire of destruction to the Gaṅga family, and, as he broke the frenzy of the Kali age, was named Châluky-Ârjuna (l. 7).

[1] Metre: Mandâkrântâ.

[2] Over the *akshara dbhu* the vowel *i* has been engraved, but it seems to have been struck out again.

[3] The subject of the sentence apparently is *Vijayâdityaḥ*, which must be supplied from the context.

[4] Metre of verses 6 and 7: Ślôka (Anushṭubh).

[5] Metre: Śâlinî.

[6] Metre: Ślôka (Anushṭubh).

[7] Metre: Âryâ.

[8] Metre: Sragdharâ.

[9] The letter in brackets may possibly be *m*.

[10] The *aksharas* in these brackets are doubtful.

(V. 1.) Valorous like a lion, he with his unsheathed sharp sword split open (*the frontal globes*[1] *of*) the lordly elephants— his adversaries; the fire of his wrath is not extinguished unless it is sprinkled with the tears of the sorrow-stricken wives of his enemies.

His dear son was the asylum of all mankind, the *Mahârâja* **Vishṇuvardhana** (l. 10).

(V. 2.) When he ascends his elephant, his enemies ascend the mountain-tops; when his arm takes the sword, the hands of the young women of his adversaries take up the chowries; when he knits his brows, the black bees[2] make honey in the palace of his adversary; when the war-drum is sounded in his abode, the jackals howl in the abode of his opponent.

His dear son— who[3] excels the moon in beauty, the earth in endurance, the tree of paradise in generosity, the sun in splendour, the lion in bravery, and the sea in greatness of disposition— the asylum of the whole world, the *Mahârâja* **Vijayâditya** (l. 17), thus issues a command to all the cultivators, headed by the *Râshṭrakûṭas*, in the **Gudravâra-vishaya** :—

"Be it known to you! **On the occasion of an eclipse of the moon** (l. 27), the village of **Ṭraṇḍa[pa ?]ru** (l. 28) has been given by Us, with exemption from all taxes, to the Taittirîya householder Vinayadiśarman (l. 27), a son of Dâmôdaraśarman and son's son of the inhabitant of **Urpuṭûru** (l. 19), the . . . .[4] Tûrkaśarman, who belongs to the Kanśika *gôtra* and Âpastamba *sûtra*.

(V. 4.) He has conquered the host of the six enemies[5] of mankind who have subdued all the world; when she came to him, the Glory of holiness forgot even the lotus-born Brahman;[6] in his society the assemblage of virtues find pleasure,[7] such as they have nowhere experienced; true to his word, he in jest even does not give utterance to false speech.

(V. 5.) When on the field of battle, strewn with horses, soldiers and infuriated elephants that were struck down by various weapons, (*the king*[8]) had slain **Maṅgi**, who had defeated the whole host of hostile chiefs and in the excess of his fury had ridiculed the king's liberality, bravery and power, he was well pleased with the marvellous advice of this best one of the twice-born."

The boundaries are (l. 28): On the east and south, **Aṅgalûru**; on the west, **Velpûru**; and on the north, **Chavi[ṭa?]paru.**

The rest of the inscription warns the people not to obstruct this grant; quotes three benedictive and imprecatory verses, ascribed to Vyâsa; (in verse 9) gives the name of the *Âjñapti* of the grant, Pâṇḍarâṅga, who for his prowess and valour in war is compared to Bîbhatsu, *i.e.* Arjuna; (in v. 10) contains a prayer for the welfare of the people and the progress of religion; and (in v. 11) records that this edict (*śâsana*), by order of the king **Vijayâditya**, was written by the foremost of goldsmiths, Kaṭṭa[y]a, the son of Mâdhava and son's son of Îśâna.

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[1] There is no doubt that this was present to the mind of the author of the verse; compare, *e.g.*, *Vâsavadattâ*, p. 102, *hari-kharanakhara-vidâritakumbhasthala-vikala-vâraṇa*. According to Dr. Fleet in *Ind. Ant.* Vol. XX. p. 101, the word *nâgâdhipa* would seem "to have a double meaning, and to indicate also a defeat of some hostile chief of the *Nâgas*."

[2] The presence of the black bees in the palace of the enemy as well as the howling of the jackals portend evil. Compare *Harshacharita*, Bombay ed., pp. 180 and 181, *vavâśire śivânâṁ râjayaḥ . . . . babhrâmo bhrâmaraṁ paṭalam.*

[3] I only give the general sense of verse 3, which I cannot construe. The king was *mahâ-sattva* on account of his noble disposition; the sea is so, because it contains a number of big creatures.

[4] Here one word, apparently a name, is partly illegible in the original.

[5] Compare *South-Ind. Inscr.* Vol. I. p. 35, note 3.

[6] The original has *Paṅkêruhabhû*; compare, *e.g.*, *Ambhôjabhava* and *Jalajabhava* in *Ind. Ant.* Vol. XII. p. 92, l. 40, and p. 93, l. 46.

[7] According to the dictionaries, the word *jôsha*, in classical Sanskṛit, would seem to be used only as an adverb, in the form *jôsham*; but it occurs as a substantive, in the sense of *sukha*, *e.g.* in *Harshacharita*, Bombay ed., p. 169, l. 8.

[8] This has necessarily to be supplied; the king, of course, is Vijayâditya himself.

C.—BEZVÂḌA PLATES OF CHÂLUKYA-BHÎMA I.

[A.D. 888-918.]

These plates were found[1] on the 25th June 1897 in the rock-hewn chamber of the quarry-compound at **Bezvâḍa,** in the Kistna district of the Madras Presidency, and were sent to Dr. Hultzsch by Mr. J. K. Batten, I.C.S., the Acting Collector of the Kistna district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr. Hultzsch.

These are **five copper-plates,** each of which measures about 7" broad by 3" high. Plates 2-5 are inscribed on both sides, but the writing on the second side of the fifth plate is less than half a line. The first plate is inscribed on the second side only, and on the first side contains, from the proper right to the left, representations of a conch-shell, the sun, and a club.— With perhaps the exception of the first plate, the plates are **quasi-palimpsests.** On the plates 2-4 the writing which had first been engraved on them is well beaten in, so that only few traces of it remain; but on both sides of the fifth plate the original writing is still so clearly seen that much of it may be made out without any difficulty. The characters of this original writing closely resemble those which were afterwards engraved on the plates; and this, together with the fact that the words at the bottom of the second side of the fifth plate are *sa sarvvalôkâśraya-śrî-Vishṇuvarddhana-ma[hârâ]*,[2] in my opinion, leaves no doubt that these plates originally were used for another grant of Bhîma I., which either was not completed or for some reason or other was cancelled.— The plates have high rims, and are strung on a **ring,** which had not been cut yet when this record came into Dr. Hultzsch's hands. The ring is about 4½" in diameter and ⅝" thick, and has its ends secured in the back of a circular **seal,** about 2¼" in diameter The seal bears, in relief, the **legend** *śrî-Tribhuvan[â*]ṁkuśaḥ,* with a flower below it, and, above it, a couchant boar which faces to the proper left and is surmounted by the sun and the moon's crescent, while behind it is an elephant-goad.— The writing is well preserved throughout. The **characters** belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, *kh, j, b* and *l* are denoted throughout by the later, cursive signs; but for the initial *i* (in *Indra,* l. 8) we have here still the earlier form, consisting of two horizontal dots with a wavy line above them. Of special signs for final consonants the inscription only contains one, for *n* (in *dattavân,* l. 21, but not in *pratâpavân,* l. 46); and of letters which occur more rarely, the initial *î, ai* and *ô* (in *Îśânataḥ* and *Airivîya-guṇṭha,* l. 32, and *ôṁ,* l. 1). The size of the letters is about $\frac{3}{16}$".— The **language** is Sanskṛit, except that some Telugu words occur in the proper names. In addition to five benedictive and imprecatory verses, the text contains one verse referring to the donor and another which gives the name of the *Âjñapti*; the rest is in prose, but in lines 15 and 17 reads as if the official who drew up the grant had had verses before him. The text is full of minor mistakes. In respect of **orthography,** it will suffice to note the doubling, before *y,* of *t* in *Sattyâśraya,* l. 6, and *Vijayâdittya,* l. 13, of *n* in *tânny=êva,* l. 37, and of *l* in *nirmmâllya,* l. 44; the doubling of *s* before *k* in *yaśasskarâṇi,* l. 44; the doubling of *m* after *anusvâra* in *têshâṁ mmayâ,* l. 40; the employment of *t* and *d* for the corresponding aspirates in *saprârttitô* (for *saṁprârtthitô*), l. 21, *pârttivêndrân,* l. 42, *dharmmârtta-,* l. 44, and *sâduḥ,* l. 45; and the use of the palatal for the dental sibilant in *sahaśrâṇi,* l. 36.

The inscription is one of the **Eastern Châlukya Bhîma [I.] Vishṇuvardhana** (usually called **Châlukya-Bhîma**[3]), of whom no other inscription has yet been found. After having stated (in verse), in a general way, that **at the time of his coronation** (*paṭṭabandha*) king Bhîma gave away a village in perpetuity, it formally records that the *Mahârâjâdhirâja* **Vishṇu-vardhana** granted the village of **Kûkiparru** in the **Uttarakaṇḍeruvâḍi-vishaya** to a student

[1] The plates were found together with a set of plates professing to contain a grant of Vishṇuvardhana III., which I consider to be spurious.

[2] See line 21 of the text of the present inscription.

[3] See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103.

of the *kramapâṭha* named Pôtamayya, who (or whose grandfather) was an inhabitant[1] of **Ummarakaṇṭhibôl.** The *Âjñapti* of the grant was Kaḍeyarâja (a grandson of the Pâṇḍarâṅga of the preceding inscription), and the writer Koṇḍâchârya.[2]

The inscription is **not dated.** **The localities** mentioned in it have not been identified.[3]

It may be noticed that, up to the present, this is the earliest record which gives **the full historical genealogy,** with the lengths of the reigns,[4] and that this grant for Bhima I. gives the second name **Vishṇuvardhana.**

TEXT.[5]

First Plate; Second Side.

1 **Ôṁ** namô Nna(nâ)râyaṇâya [||*] Svasti [|*] **Śrîmatâṁ** sakala-bhuvana-saṁstûyamâna-
2 **Mânavyasagôtrâṇâṁ Hâritiputrâṇâṁ** Kauśiki-varaprasâda-labdha-râjyânâṁ Mâ-
3 tṛigaṇa-paripâlitânâṁ Svâmi-Mahâsêna-pâdânudhyâtânâṁ bhagavan-Nâ-
4 râyaṇa-prasâda-samâsâdita-vara-varâhalâṁñchhan-[6]êkshaṇa-
5 kshaṇa-vaśikṛit-ârâtimaṇḍalânâṁ[7] aśvamêdh-âvabhṛithasnâna-pavitrîkṛi-
6 ta-vapushâṁ **Châlukyânâṁ** kulam=alaṁkarishṇôḥ **Sattyâśraya-valla-**
7 bhêndrasya bhrâtâ **Kubja-Vishṇuvarddhanô=shṭâdaśa** varshâṇi[8] [|*] tat-putrô **Ja-**

Second Plate; First Side.

8 **yasiṁgha(ha)-vallabhas**=trayastriṁśard-varshâṇi[9] [|*] tad-anuja-[10] **Indra-bhaṭṭârakasya**
9 priya-tanayô **Vishṇuvarddhana(nô)** nava saṁvatsarâṇi [|*] tat-putrô **Maṁgi-yu-**
10 **varâja[ḥ*]** paṁchaviṁśat-saṁvatsarâṇi[11] [|*] tat-putrô **Jayasiṁgha(has)**=tra-
11 yôdaśa sâṁvatsaraḥ[12] [|*] ta[d*]-dvaimâtur-ânû(nu)jaḥ **Kokkili(liḥ)** shan(ṇ)=mâ-
12 saḥ[13] [|*] tasya j[y*]êshṭhô bhrâtâ **Vishṇuva[r*]ddhana** sv-ânujamadam=[14] uchchâṭya sapta-
13 triṁśat-sam[â]ḥ[15] [|*] tat-tanujô **Vijayâdittya-bhaṭṭârakaḥ**[16] ashṭâdaśa sam[â*]ḥ [|*]
14 tad-aurasô **Vishṇurâjaḥ** shaṭtriṁśad-abdâni[17] [|*] tat-sutô **Vijayâdityaḥ** chatvâriṁśa-

Second Plate; Second Side.

15 [18]t-sam[â*]ḥ [19]ashṭôttaraśata-śrimâ(ma)n-Narêndrêśvara-kârakaḥ [|*] tad-âtmajaḥ **Ka-**
16 **li-Vishṇuvarddhanas**=sârddha-samaḥ[20] [|*] tan-nandanô **Vijayâdityaś**=chatu-

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[1] Literally, 'a master of the Vêdas and Vêdâṅgas' (l. 26).

[2] This name occurs again as the name of a writer *ibid.* Vol. XIII. p. 250, l. 37.

[3] Regarding the name of the *vishaya*, see above, p. 119.

[4] See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 266.

[5] From impressions supplied by Dr. Hultzsch.

[6] Read °*lâñchhana-*; the sign of *anusvâra* may have been struck out already in the original.

[7] Originally °*maṁṇḍa*° seems to have been engraved; read °*lânâm=*.

[8] Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'

[9] Read °*śataṁ varshâṇi.*

[10] Read *-anuj-Êndra-*.

[11] Read °*viṁśatiṁ saṁ*°.

[12] Read °*tsarâṇi.*

[13] Read *sân.*

[14] Read *sv-ânujam=*.

[15] Read °*śataṁ samâḥ.*

[16] Here, and in other places below, the rules of *saṁdhi* have not been observed.

[17] Read °*śatam=abdâni.*

[18] Read *taṁ sa*°.

[19] From here up to *-kârakaḥ* the text apparently is half an Anushṭubh verse.

[20] Read *-samâm.*

i b.

ii a.

ii b.

iii a.

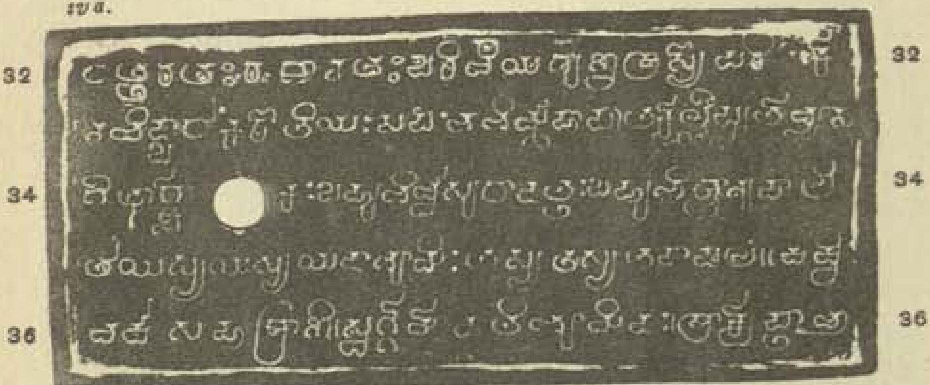
E. HULTZSCH.

SCALE ·6.

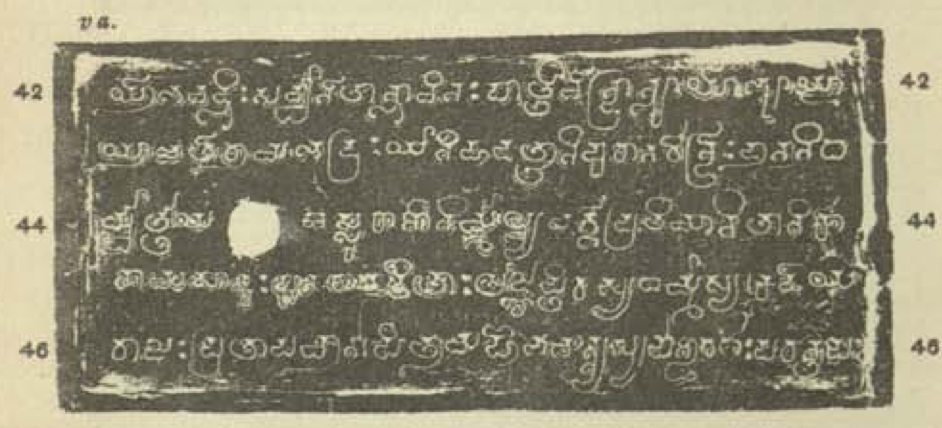
W. GRIGGS, PHOTO-LITH.

iii b.

iv a.



v a.



v b.



17 śchatvârimśad-varshâṇi[1] [|*] [2]Tad-bhrâtur=yyuvarâjasya **Vikramâdi-**
18 **tya-bhûpatêḥ** putrô **Bhîmaḥ [|*]** [3]Śrîmân=kîrtti-śaśâṁka-raśmi-viśa-
19 dibhût-âkhil-âś-âvani-vyômâ śrî-Kusumâyudhêna guṇinâ vidvajja-
20 n-ânandanaḥ [|*] vîrô=sau **nija-paṭṭabandha-samayê** santushṭavân(ñ)=śâśvata[ṁ][4] grâ-
21 maṁ śrî-jayadhâma-**Bhîma**-nṛipatis=saprârttitô[5] dattavân |(||) [1*] Sa sarvvalô-

Third Plate; First Side.

22 kâśraya-śrî-**Vishṇuvarddhana**-mahârâjâdhirâja-paramêśvara-parama-
23 bhaṭṭârakaḥ paramabrahmaṇya **Uttarakaṇḍerṛvâḍi**-[6]vishaya-nivâsinô
24 râshṭrakûṭa-pramukhân=kuṭumbinas=sarvvân=samâhûy=ê-
25 ttham=âjñâpayati | Viditam=astu vaḥ [|*] Kô(kau)ṇḍinya-gôtraḥ **Umma-**
26 **rakaṇṭhibôl**-vêda-vêdâṁga-pâragaḥ Rêvamayya[7] tat-putrô

Third Plate; Second Side.

27 **Drôṇabhaṭṭaḥ** tat-putraḥ[8] Pôtamayya-kramayita[9]-nâmnê **Kûkipa-**
28 **ṛru**-nâma-grâma[ḥ*] sarvva-kara-parihâram=udaka-pûrvvaṁ kṛitv=âsmâbhi[r*]=datta-
29 m=iti[10] [|*] Asy=âvadhayaḥ pûrvvataḥ **Pôtaṛyaṁgari-cheṛuvu** Âgnê-
30 yataḥ **Paruvula-gunṭha(nṭa)** daksha(kshi)ṇataḥ **Châki-cheṛuvu** Nairityataḥ[11] sî-
31 m=aiva sîma(mâ) paścha(śchi)mataḥ **Chintareni-cheṛuvu** Vâyavyataḥ **Juvvi-gunṭha(nṭa)**

Fourth Plate; First Side.

32 uttarataḥ Î(ai)śânataḥ **Airiviya-gunṭha(nṭa)** [||*] Asy=ôpari [12]kê-
33 nachid=bâdhâṁ karôti yaḥ sa paṁchabhir=mmahâpâtakair=lli(lli)pyatê [||*] Vyâsa-
34 gîtâś=ślôk[â*]ḥ [|*] [13]Bahubhir=vvasudhâ dattaḥ(ttâ) bahubbiś=ch=ânupâli-
35 tâ [|*] yasya yasya yadâ bhûmiḥ tasya tasya tadâ phalaṁ || [2*] Shashṭhiṁ(shṭiṁ)
36 varsha-sahasrâ(srâ)ṇi |[14] svarggê môdati bhûmidaḥ | âkshêptâ ch=â-

Fourth Plate; Second Side.

37 va(nu)mantâ cha tânny=êva narakê vasê[t*] ||(||) [3*] [15]Mad-vaṁśajâ paramahîpati-
38 vaṁśajâ vâ ||[14] pâpâd=apêta-manasô bhuvi bhâvi-bhûpâ[ḥ*] | yê

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[1] Read °śataṁ varshâṇi.

[2] From here up to the word *Bhîmaḥ* the text is part of an Anushṭubh verse; compare *Ind. Ant.* Vol. XIII. p. 249, l. 13.

[3] Metre: Śârdûlavikrîḍita.

[4] Here a full stop was engraved, but has been struck out again.

[5] Read *saṁprârtthitô.*

[6] Read °*kaṇḍeṛuvâḍi*-; see above, p. 120, l. 14.

[7] At first sight the reading might be taken to be *Rêvamâyya*, but what looks like the sign of the vowel *â*, is really the remainder of an *akshara ki*, which has been beaten in. Read °*mayyaḥ.*

[8] Read *tat-putrâya.*

[9] I take *kramayita* to be a mistake for *kramayuta*, used (as in *Ind. Ant.* Vol. XIII. p. 214, l. 49) for *kramaka* or *kramavid*; compare *South-Ind. Inscr.* Vol. I. p. 45, l. 25, *Dêṇiya-kramaka*, and l. 29, *Kommaṇa-kramavid.*

[10] Read *datta iti.*

[11] Read *Nairṛityataḥ.*— After this word the proper name of a village has been apparently left out before *sî.*

[12] Read *yaḥ kaśchid=bâdhâṁ karôti sa.*

[13] Metre of verses 2 and 3 : Ślôka (Anushṭubh).

[14] These signs of punctuation are superfluous.

[15] Metre : Vasantatilakâ.— Originally *mapcaṁ*° was engraved.

39 pâlayanti mama dharmmam=imâṁ(maṁ) saṁmastaṁ |[1]
40 têshâṁ mma(ma)yâ virachitô=ṁjalir=êsha mûrdhni || [4*] Sâmâ-[2]
41 nyô=yan=dharmma-sêtur=nṛipâṇâṁ kâlê kâlê pâlani-

Fifth Plate; First Side.

42 yô bhavadbhiḥ [|*] sarvvân=êtân=bhâvinaḥ pârtti(rtthi)v-êndrân=bhûyô bhûyô
43 yâchatê Râmabhadraḥ [|| 5*] [3]Yân=îha dattâni purâ narêndrêḥ[4] dânâni dha-
44 rmm-ârtta(rttha)-yaśasskarâṇi [|*] nirmmâllya-vargga-[5]pratimâni tâni kô
45 nâma sâduḥ(dhuḥ) punar=âdaditâḥ[6] [|| 6*] [7]Âjñâptir=asya dharmmasya |[8] Kaḍeya-
46 râjaḥ pratâpavân | pitâmahô=bhavânnyasya[9] Pâṇḍar[â*]ṁgaḥ parantapaḥ [|| 7*]

Fifth Plate; Second Side.

47 Koṇḍ[â*]châryya-likhitaṁ [||*]

ABSTRACT OF CONTENTS.

Ôṁ. Adoration to Nârâyaṇa! **Kubja-Vishṇuvardhana** (l. 7)— the brother of **Satyâśraya-vallabhêndra**, who adorned the family of the **Châlukyas** (l. 6) who are of the **Mânavya** gôtra and are **Hâritiputras** (l. 2)— *(reigned)* for eighteen years; his son **Jayasiṁha-vallabha** (l. 8) for thirty-three years; **Vishṇuvardhana** (l. 9), the dear son of his younger brother **Indra-bhaṭṭâraka**, for nine years; his son **Maṅgi-yuvarâja** (l. 9) for twenty-five years; his son **Jayasiṁha** (l. 10) for thirteen years; **Kokkili** (l. 11), his younger brother from a different mother, for six months; his eldest brother **Vishṇuvardhana** (l. 12), having expelled the younger brother, for thirty-seven years; his son **Vijayâditya-bhaṭṭâraka** (l. 13) for eighteen years; his son **Vishṇurâja** (l. 14) for thirty-six years; his son **Vijayâditya** (l. 14), who built a hundred and eight temples of (Śiva) Narêndrêśvara, for forty[10] years; his son **Kali-Vishṇuvardhana** (l. 16) for one year and a half; (and) his son **Vijayâditya** (l. 16) for forty-four years. **Bhima** (l. 18) is the son of his brother, the *Yuvarâja* **Vikramâditya**.

(V. 1.) That glorious hero, by whose fame all quarters, the earth and the sky are whitened as by the moon's rays, and who gladdens the learned with the excellent god of love,[11] that glorious home of victory, king **Bhima**, at the time of his coronation, well pleased, has given a village in perpetuity, requested to do so.

He, the asylum of all mankind, **Vishṇuvardhana** (l. 22), the *Mahârâjâdhirâja*, *Paramêśvara* and *Paramabhaṭṭâraka*, who is most devoted to religion, having called together all the cultivators, headed by the *Râshṭrakûṭas*, who inhabit the **Uttarakaṇḍeṛuvâḍi-vishaya**, thus issues a command to them (l. 25):—

"Be it known to you! The village of **Kûkipaṛṛu** (l. 27) has been given by us, with exemption from all taxes, to the student of the *kramapâṭha* Pôtamayya, the son of Drôṇabhaṭṭa who is the son of Rêvamayya, a member of the Kauṇḍinya *gôtra* and a Vêdic scholar (inhabiting) **Ummarakaṇṭhibôl** (l. 25)."

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[1] Read *samastaṁ*, without the sign of punctuation.
[2] Metre: Śâlinî.
[3] Metre: Indravajrâ.
[4] Read *narêndrair=*.
[5] Read *-âdata-*.
[6] Read *=âdadîta*.
[7] Metre: Ślôka (Anushṭubh).— Read *Âjñaptir=*.
[8] This sign of punctuation is superfluous. The following Pâda contains one syllable too many.
[9] Read *=bhavad=yasya*.
[10] See Dr. Fleet in *Ind. Ant.* Vol. XX. p. 100
[11] I do not see the exact force of this statement. In another inscription Bhima is called *śaucha-Kandarpa*, 'in purity the god of love;' see *Ind. Ant.* Vol. XIII. p. 249, l. 14.

The boundaries are (l. 29): On the east, the **Pôtaryangari-cheruvu** (*tank*); on the south-east, the **Paruvula-gunṭa** (*tank*); on the south, the **Châki-cheruvu** (*tank*); on the south-west, the boundary-line of (?)[1]; on the west, the **Chintareni-cheruvu** (*tank*); on the north-west, the **Juvvi-gunṭa** (*tank*); and on the north and north-east, the **Airiviya-gunṭa** (*tank*).

The rest of the inscription warns the people not to obstruct this grant; quotes five benedictive and imprecatory verses, ascribed to Vyâsa; (in verse 7) gives the name of the *Âjñapti* of the grant, Kaḍeyarâja, whose grandfather was Pâṇḍarâṅga; and records the name of the writer, Koṇḍâchârya.

D.—MASULIPATAM PLATES OF AMMA I.

[A.D. 918-925.]

These plates were found, some twenty years ago, in the vernacular record room of the Collector's office at **Masulipatam,** in the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the *Indian Antiquary*, Vol. VIII. p. 77 ff.;[2] I re-edit it from an excellent impression, taken and supplied to me by Dr. Fleet.

These are **three copper-plates,** the first and last of which are inscribed on one side only, and each of which measures about 8¾" broad by 4⅔" high. The plates have raised rims, and are strung on a **ring** which had been cut before this record came into Dr. Fleet's hands in the year 1884. The ring is about 5¼" in diameter and ½" thick; it is joined to a circular **seal** which is about 3¾" in diameter. The seal bears, in relief on a slightly countersunk surface, the **legend** *śrî-Tribhuvan[â*]ṁkuśa*; below the legend, a floral device; immediately above the legend, a boar, standing and facing to the proper right; and above the boar, an elephant-goad surmounted by the moon's crescent. With the exception of a small part of the first plate the writing of which is somewhat corroded, the plates are well preserved.—The writing and engraving are good. The **characters** belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. For *kh, j, b* and *l* we have throughout the later, cursive signs. The initial *i* does not occur in the text. Of the three final consonants which occur, *n* and *m* are denoted by special signs (in *mâsân*, ll. 9 and 13, *triṁśatam*, ll. 10 and 11, and *chatvâriṁśatam*, ll. 12 and 14), while for *t* the ordinary sign for *ta* is used, with the sign of *virâma* above it (in *Kumâravat*, l. 27, and *aninś(na)śat*, l. 29). The size of the letters is about $\frac{3}{16}$".—The **language** is Sanskṛit. Besides two benedictive and imprecatory verses, the text contains eight verses treating of the donor and the donee and their ancestors; the rest is in prose. In respect of **orthography,** it may be noted that the rules of *saṁdhi* have been frequently neglected, and that there is a fairly large number of other minor mistakes, omissions of letters, *etc.* A special point which may be drawn attention to is, that after an *anusvâra* a consonant is doubled[3] in *Maṁggi*, l. 8, *Vêṁggi* and *Trikaliṁgga*, l. 17, *paṁchchaviṁśatiṁ*, l. 8, *kiṁchcha*, l. 30, and in *vatsarâṇâṁ nnija-*, l. 16, but not in other places where the same rule might have been followed.

The inscription is one of **the Eastern Chalukya Ammarâja [I.] Vishṇuvardhana.** It records that the king granted the village of **Drujjûru** in the **Pennâtavâḍi-vishaya** to Mahâkâla, a general, and son of a foster-sister, of (Ammarâja's grandfather) **Châlukya-Bhîma** (or Bhîma I.). The *Âjñapti* of the grant was (the ?)[4] Kaṭakarâja.

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[1] See above, p. 129, note 11.

[2] Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 266, K.

[3] The same rule is observed once (in regard to *m*) in the preceding inscription C. We also find it occasionally observed *e.g.* in the inscriptions published in *South-Ind. Inscr.* Vol. I. p. 39 ff., and *Ind. Ant.* Vol. XIII. p. 213 ff. See also above, p. 107.

[4] See above, Vol. IV. p. 309, note 1.

The inscription is **not dated.** Of the localities, the Pennâtavâḍi *vishaya* is mentioned also in *Ind. Ant.* Vol. VII. p. 16, l. 39. The village of Drujjûru has by Mr. Sewell been identified[1] with the village of Zuzzûru in the Nandigâma tâluka of the Kistna district, the 'Joodjoor' of the *Indian Atlas*, map 75, long. 80° 28′ E., lat. 16° 44′ N. Mr. Sewell may be right, but, excepting 'Gooteemookola' which may be Goṭṭiprôlu, I do not find, the names of the villages which in the inscription are said to form the boundaries of Drujjûru, anywhere near the 'Joodjoor' of the map.[2]

TEXT.[3]

First Plate.

1 Śivam=astu sarvva-ja[ga*]taḥ [||*] Svasti [|*] Śrîmatâṁ sakala-bhuvana-sa[ṁ]stûyamâna-**Mâ-**

2 **navyasagôtrâṇâṁ Hârit[îputrâṇâṁ** Kau]śikhî(kî)-varaprasâda-labdha-râjyâṇâṁ(nâṁ) Mâ-

3 tṛigaṇa-paripâlitânâṁ Svâmi-Mahâsêna-pâdânudhyâtânâṁ bhagavan-Nârâ-

4 yaṇa-prasâda-samâsâdita-vara-varâha lâ ṁ c h h a n - ê k s h a [ṇ a] - k s h a ṇ a - v a ś î k ṛ i-

5 t-ârâtimaṇḍalânâm= aśvamêdh-âvabhṛitha s n â n a - p a v i t r î k ṛ i t a - v a p u s h â ṁ

6 **Chalukyânâṁ** kulam=alaṁkarishṇôḥ **Satyâśraya-vallabhasya** bhrâtâ **Kubja-Vishṇuvarddhanô=**

7 shṭâdaśa varshâṇi[4] | tat-putrô **Jayasiṁha-vallabhô(bha)s=**trayastriṁśad-varshâṇi[5] | tad-bhrâtu-

8 r=**Indrarâjasya** sutaḥ[6] **Vishṇurâjô** nava | tat-putrô **Mâṁggi-yuvarâjaḥ**[7] paṁchchaviṁśatiṁ[8] [|*]

9 tat-putrô **Jayasiṁhaḥ** trayôdaśa | ta[d*]-dvaimâtur-ânujaḥ **Kokkiliḥ** shaṇ=mâsân [|]

Second Plate ; First Side.

10 tasya jyêshṭhô bhrâtâ tam=uchchâṭya **Vishṇuvarddhanas=**saptatriṁśatam[9] | tat-putrô **Vijayâ-**

11 **ditya-bhaṭṭârakaḥ** ashṭâdaśa | tat-sutô **Vishṇuvarddhanaḥ** shaṭtriṁśatam | tat-sûnur=ashṭôtta-

12 ra[10]-Narêndrêśvar-âyatanânâṁ karttâ |[11] **Vijayâdityaś=**chatvâriṁśatam | tad-âtmajaḥ **Kali-**

13 **Vishṇuvarddhanô=**shṭâdaśa mâsân | tat-putrô **Vijayâditya-**mahârâjaś=cha-

14 tuśchatvâriṁśatam[12] | [13]Tad-anuja-yuvarâjâd=**Vikramâditya-**nâmnaḥ

15 prabhur=abhavad=arâti-vrâta-tûl-ânal-aughaḥ[14] [|*] nirupama-nṛipa-**Bhi-**

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[1] See *Ind. Ant.* Vol. VIII. p. 76, and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 46.

[2] According to Mr. Sewell, a village named Taḍigummi is west (*not* east) of Zuzzûru ; and east (*not* west) of it, "on the east side of forest-covered hills which would thus have been included in the grant, is the village of Malkâpuram."

[3] From Dr. Fleet's impressions.

[4] Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned.'

[5] Read °*śataṁ varshâṇi.*

[6] Here, and in other places below, the rules of *saṁdhi* have not been observed.

[7] Read *Maṁgi-*.

[8] Read *paṁcha°*.

[9] Here one would expect *varshâṇi.*

[10] Here the word *śata* has been omitted ; compare the text of the preceding inscription, line 15, and *South-Ind. Inscr.* Vol. I. p. 39, l. 13.

[11] This sign of punctuation should be struck out.

[12] Here, again, one would expect *varshâṇi.*

[13] Metre : Mâlinî.

[14] Originally °*nilaughaḥ* was engraved, but the *i* of *ni* has been struck out again.

D.—Masulipatam Plates of Amma I.

iia.

iii.

16 **mas**=triṁśataṁ vatsarâṇâṁ nni(ni)ja-guṇa-gaṇa-kîrtti-vyâpta-dikchakra[vâ]laḥ [|| 1*] Tat-sûnu-

17 [r]=**Vvijayâdityaḥ** shan(ṇ)=mâsân=**Vêṁggi-maṇḍalaṁ**[1] **Trikaliṁgg-âṭavi-yuktaṁ** paripâlya [di*]-

18 vaṁ yayô(yau) | Ajâyata[2] sutas=tasya bhûbh[â]r-ôdvahana-kshama[ḥ | *] **Ammarâ-**

Second Plate ; Second Side.

19 **ja-mahîpâlaḥ** pâlit-âśêsha-bhûtalaḥ [|| 2*] Yasya pâdâmbuja-chchâ(chchhâ)yâm=â-

20 śritaṁ râja-maṇḍalaṁ [|*] daṇḍit-ârâti kôdaṇḍaṁ maṇḍitaṁ maṇḍala-trayê || [3*] Kund-êndu-dha-

21 valaṁ yasya |[3] yaśô raṁjita-bhûtalaṁ | gâyanti galit-ârâtê ||[3] r= Vvidyâdha[r]yyô=

22 pi viṇayâ || [4*] Sa sarvvalôkâśraya-śrî-**Vishṇuvarddhana**-mahârâjaḥ **Pe[nn]âta-**

23 **vâḍi-vishaya**-nivâsinô râshṭrakûṭa-pramukhân=kuṭiṁ(ṭuṁ)binas=sarvvân=âh[û]-

24 y=ētthaṁ=â[jñâ]payati || Viditam=astu vaḥ [|*] **Châlukya-Bhima**-bhûpâla-dhâ-

25 ttrî dhâtr=i(î)va ch=âparâ [|*] kshamayâ kshatriyaprâyâ Nâgipôṭir=iti śrutâ || [5*] Â-

26 sît=tasy[â]s=sutâ Gâmakâmbâ nâm=Âmbikâ-samâ | mâtu stanyaṁ samîkṛitya **Bhi-**

27 **ma-râjêna** yâ papau || [6*] S=âjîjanat=kumâraṁ [cha*] śakti-yukta[ṁ] Kumâravat | **Bhî[ma]-râja-**

Third Plate.

28 **sya** sên[â*]nyaṁ |[4] Mahâkâlam=mahâ-matiṁ || [7*] Yaś=ch=ânêkaśaḥ Anyôny-[â*]stra-samâyô-

29 ga-saṁjât-[â*]gnau mahâhavê [|*] svâminô=grasarô dhîrô ripu-sainyam= anînê(na)śat || [8*]

30 Kiṁchcha[5] | rûpêṇa Manasijaḥ kôpêna Yamaḥ śaûryyêṇa Dhanaṁjayaḥ sâhasai[ḥ*]

31 Śûdrakaḥ || Tasmai **Drujjûru-nâma-grâmô**=smâbhis=sarvva-kara-parihâ-

32 rêṇa mânyîkṛitya dattaḥ [|*] Asy=âvadhayaḥ pûrvvataḥ [6]**Tâḷugummi-si-**

33 m=aiva sîmâ |[7] dakshina(ṇa)taḥ **Goṭṭiprôḷu-sîm**=aiva sîmâ |[7] paśchimataḥ **Malkapôramu-si(sî)m**=aiva

34 sîmâ uttarataḥ **Adupu-sîm**=aiva śîmâ [||*] Asy=ôpari bâdh[â] na karttavyâ [||*] Tathâ cha Vyâsên=ôktaṁ | Bahubhir=vvasu-

35 dhâ dattâ bahubhiś=ch=ânupâlitâ [|*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalaṁ | (||) [9*] Sva-dattâm=para-dattâṁ

36 vâ yô harôtu(ta)[8] vasundharâṁ [|*] shashṭiṁ varsha-sahasrâṇi(ṇi) vishṭâ(shṭhâ)yâṁ jâyatê kṛimiḥ [|| 10*] Âjñapti[ḥ*] Kaṭakarâjaḥ [||]

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[1] Read *Vêṁgi-* and *Trikaliṁg-*.

[2] Metre of verses 2-10 : Ślôka (Anushṭubh).

[3] These signs of punctuation are superfluous.

[4] This sign of punctuation is superfluous.

[5] Read *kiṁcha*, and omit the following sign of punctuation.

[6] Mr. Sewell read this and the two next names *Târugummi-*, *Goṭṭibrôlu-*, and *Malkabrama-*.

[7] These signs of punctuation are superfluous.

[8] Perhaps this correction has been made already in the original.

ABSTRACT OF CONTENTS.

Commencing with the words 'May the whole world be blessed !,'[1] lines 1-14 give the genealogy, with the lengths of the reigns, as far as the *Mahârâja* **Vijayâditya**, the son of **Kali-Vishṇuvardhana**, in substantially the same manner[2] as the preceding inscription C.

(V. 1.) From his (*i.e.* Vijayâditya's) younger brother, the *Yuvarâja* **Vikramâditya**, sprang that mighty fire-brand to the cotton— the host of his adversaries, the incomparable king **Bhîma**, who filled the horizon with the fame of his many excellent qualities for thirty years.

His son **Vijayâditya** (l. 17) went to heaven when he had ruled the **Vêṅgi-maṇḍala**, joined with **the Trikaliṅga forest**, for six months.

(Vs. 2-4.) To him was born a son, able to bear the burden of the earth, king **Ammarâja**, who rules the whole surface of the earth. The kings in a body have resorted to the shade of his lotus-feet; the bow with which he chastises his enemies is glorified in the three worlds.[3] Even the Vidyâdharîs sing to the lute his fame which, white like the jasmine and the moon, has reddened[4] the surface of the earth, the fame of him whose enemies have perished.

He, the asylum of all mankind, the *Mahârâja* **Vishṇuvardhana** (l. 22), having called together all the cultivators, headed by the *Râshṭrakûṭas*, who inhabit the **Pennâtavâḍi-vishaya**, thus issues a command to them :—

"Be it known to you !

(Vs. 5-8.) King **Châlukya-Bhîma** had a foster-mother, named Nâgipôṭi; she was (to him) like a second earth, like a warrior endowed with endurance. She had a daughter, named Gâmakâmbâ, like unto Ambikâ,[5] who drank her mother's milk, sharing it with king **Bhîma**. She brought forth a son, endowed with strength[6] like Kumâra, the high-spirited Mahâkâla, (who became) a general of king **Bhîma**. In battle where fire is produced by the clashing together of the opponents' arms, going before his master, this brave one more than once has annihilated the enemy's army.

To him the village of **Drujjûru** (l. 31) has been given by Us, with exemption from all taxes."

The boundaries are (l. 32) : On the east, the boundary-line of **Tâḷugummi** ; on the south, the boundary-line of **Goṭṭiprôlu** ; on the west, the boundary-line of **Malkapôramu** ; and on the north, the boundary-line of **Adupu**.

The rest of the inscription warns the people not to obstruct this grant ; quotes two benedictive and imprecatory verses, ascribed to Vyâsa ; and records that (the ?) Kaṭakarâja was the *Âjñapti* (of this grant).

E.—MASULIPATAM (?) PLATES OF CHÂLUKYA-BHÎMA II.

[A.D. 934-945.]

These plates belonged to Sir Walter Elliot, and are now in the British Museum. From a rather illegible label on the original, they seem to have been obtained through Mr. J. C. Norris from **Masulipatam**. I edit the inscription which they contain from Sir W. Elliot's own impressions, supplied to me by Dr. Fleet.[7]

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[1] Instead of this, the other known grant of Amma I., published in *South-Ind. Inscr.* Vol. I. p. 39 ff., has an Anushṭubh verse, conveying the same meaning.

[2] Verbal differences are : The family name here, in line 6, is *Chalukya* (not *Châlukya*) ; in the same line we have *Satyâśraya-vallabha* (instead of *-vallabhêndra*) ; in line 8, *Indrarâja* (instead of *Indra-bhaṭṭâraka*) ; in the same line, *Vishṇurâja* (instead of *Vishṇuvardhana*) ; in line 11, *Vishṇuvardhana* (instead of *Vishṇurâja*) ; and in line 13, *Vijayâditya-mahârâja* (instead of only *Vijayâditya*).

[3] *Maṇḍala-traya* (the *bhû-maṇḍala*, *gagana-m°*, and *dyu-m°*.) is equivalent to *tri-lôka*.

[4] Or 'has gladdened the inhabitants of the earth.'

[5] *I.e.* the goddess Pârvatî.

[6] Kumâra, the god of war, also is *śakti-yukta*, *i.e.* 'furnished with a spear '(*śakti-dhara*).

[7] Compare Dr. Fleet in *Ind. Ant.* Vol. XX. p. 270, N.

These are **three copper-plates**, the first and last of which are inscribed on one side only, and each of which measures about $7\frac{5}{8}$" broad by $3\frac{3}{4}$" high. They have high rims, and are strung on a **ring**, about $4\frac{3}{4}$" in diameter and $\frac{3}{4}$" thick, which had been cut already when the original came under Dr. Fleet's notice. To the ring is attached a circular **seal** which is about $2\frac{1}{4}$" in diameter. It bears, in relief on a countersunk surface, across the centre, the **legend** *śrî-Tribhuvanâṁkuśa*; above the legend, the sun and moon, two sceptres (or perhaps lamp-stands, or chowries), an elephant-goad, and a boar, standing and facing to the proper left; and below the legend, a conch-shell and a floral device. The engraving is good; the letters throughout shew marks of the working of the tool.—The writing for the greater part is well preserved; but sides i, iia and iii, towards the ends of the lines, have been subjected to the action of fire or some corrosive fluid, and in a few places the first and third plates are corroded right through. The **characters** belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. The consonants throughout have the later, cursive forms, and the later form is used also in the case of the initial *i* (in *ittham*, l. 22). The sign of the medial *au* is very similar to one of the signs of the medial *ô*, so that it is difficult to distinguish between the two signs. Special signs are used for the final *n* (in *mâsân*, ll. 9 and 15), and *m* (in °*triṁśatam*, l. 7, °*viṁśatim*, l. 8, *etc.*), but not for the final *t* (in °*pâlayat*, ll. 7 and 17), which is denoted by the ordinary sign for *ta*, with the sign of *virâma* above it. The size of the letters is about $\frac{3}{16}$". The **language** is Sanskṛit, except that one or two Telugu words occur in the description of the boundaries, in lines 32 and 33. In line 28 we have the unusual word *pañcha-vârî*, the meaning of which apparently is similar to that of the more common *pañcha-kula*. Besides two benedictive and imprecatory verses, the text contains nine verses treating of the donor and the donee; the rest is in prose. The grant has been written out somewhat carelessly, and in lines 8 and 9 contains two grossly incorrect statements. In respect of **orthography**, too, the text shews a fairly large number of mistakes, owing to the disregard of the rules of *saṁdhi*, the omission of single letters and whole syllables, *etc.*

The inscription is one of the **Eastern Châlukya Châlukya-Bhima [II.] Vishṇuvardhana**, but the first of these two names does not actually occur in the text, which describes the king only as 'the son of **Mêḷâmbâ** and **Vijayâditya**.' It records that the king, **on the occasion of the sun's progress to the north**, granted a field at the village of **Âkulamannaṇḍu** in the **Gudravâra-vishaya** to a student of the *kramapâṭha* named Viddamayya, a son of the Sôma-sacrificer Mâdhava, who was a son of Tyâkkiya, a student of the *kramapâṭha* and inhabitant of **Vaṅgipaṟṟu**. No *Âjñapti* is mentioned.

The inscription is **not dated**. Of **the localities**, the Gudravâra *vishaya* has been spoken of above, p. 123. The village of Vaṅgipaṟṟu is mentioned also in *Ind. Ant.* Vol. XX. p. 416, l. 26 ff.; perhaps it is 'Vaṅgipuraṁ, *Indian Atlas*, map 76, long 80° 27′ E., lat. 16° 8′ N. Âkulamannaṇḍu, as Dr. Fleet points out to me, is the 'Aukulmanaud' of map 95, long. 81° 10′ E., lat. 16° 15′ N.

The donee of this grant, Viddamayya,[1] is the donee also of the Pâganavaram grant of Châlukya-Bhima II., published *ibid.* Vol. XIII. p. 213 ff., in which (in line 49) the name of his father's father is given as Tûrkama (not Tyâkkiya).

TEXT.[2] ·

First Plate.

1 ✲ Svasti [|*] Śrîmatâṁ sakala-bhuvana-saṁstûyamâna-Mânavyasagôtrâṇâṁ Hâri-
2 tiputrâṇâṁ Kauśi[k]î-varaprasâda-labdha-râjyânâṁ Mâtṛi[ga*]ṇa-paripâlitânâṁ Sv[â]-

[1] *Viddamayya* occurs as the name of the father's father of the donee of the Yelivarru grant of Amma II., published *ibid.* Vol. XII. p. 91 ff.; but that Viddamayya belonged to the Kâśyapa (not the Gautama) *gôtra*.

[2] From Sir W. Elliot's impressions, supplied to me by Dr. Fleet.

3 mi-Mahâsêna-pâdânudhyâtânâṁ [1]bhavagavan-Nârâyaṇa-prasâda-samâ[sâ]dita-vara-

4 varâhâ(ha)lâṁcha(chha)n-êkshaṇa-kshaṇa-vaśîkṛit-ârâtimaṇḍalânâṁ[2]=aśva[m] ê dh- â v a -

5 bhṛithasnâna-pavitrita-vapushâṁ[3] **Châlukyânâṁ** kulam=alaṁkarishṇôs=**Sa-**

6 **tyâśraya**-vallabhêndrasya bhrâtâ **Kubja-Vishṇuvarddhanô**=shṭâdaśa varsh[â]ṇi **Vêṁg[i]-maṇḍalam**=a[nvapâ]-

7 layat || tad-âtmajô **Jayasiṁhas**=trayastriṁśatam || tad-anuj-**Êndra[râja]**-nandanô **Vishṇu[varddha*]**nô

8 nava || tat-sûnu[r*]=**Mmaṁgi-yuvarâjaḥ** pañchaviṁśatim || tat-putrô **Ja[yasiṁ]has**=trayastri[ṁ]-

Second Plate; First Side.

9 śataṁ[4] || tat-sutaḥ[5] **Kokkili[ḥ*]** shaṇ=mâsân || tasya jyêshṭhô bhrâtâ **Vishṇu[va]r[ddha]nas**=tam=uchchâ-

10 ṭya saptatriṁśatam[6] || tat-putrô **Vijayâditya-bhaṭṭ[â]rakaḥ**[7] ashṭâdaśa || tat-putrô **Vi-**

11 **shṇuvarddhanash**=va(sha)ṭtriṁśatam || tat-sû(su)taḥ **Vijayâditya-Narêndrê(ndra)mṛiga[râ]jas**=sâshṭâcha-[8]

12 tvâriṁśatam |(||) tat-putraḥ **Kali-Vishṇuvarddhanô**=ddhyarddha-varsha[m] || ta[t-s]utaḥ **Guṇa-**

13 **ka-Vijayâditya**-mahârâjaś=chatuśchatvâriṁśata[m] || tad-anuja-yu-

14 varâja-**Vikramâditya**-bhûbhṛid-âtmajaś=**Châlukya-Bhîmas**=triṁśatam || ta[t-pu]trô **Vijayâdi-**

15 **tya[ḥ*]** shaṇ=mâsân || tasy=[â*]gra-sûnur=**Â(a)mma[râ*]jas**=sapta varshâ[ṇ]i || tat-suta-**Vijayâdityaṁ** kṛita-ka[ṇṭh]i-

16 kâ-paṭṭabandh-âbhishêkam ||[9] bâlam=uchchâṭya **Tâḥ-âdhipô** mâsam=êkam || **Châlukya-Bhîma**-tanayô

Second Plate; Second Side.

17 **Vikramâditya**-râja êk[â*]daśa m[â*]sân=bhuvam=ap[â*]layat || [10]**Mêḷâ[ṁ*]bâ-Vijayâditya**-nandanô

18 nandita-prajaḥ [|*] ba[d*]dhvâ kram-âgataṁ paṭṭaṁ rakshaty=â- chandram=urvvarâm |(||) [1*] Utkhât-ôddhatta(ta)ripuṇâ pratirô-

19 pita-bandhunâ | kund-êndu-dhavalaṁ yêna nîtan=daśa diśô yaśaḥ [|| 2*] Lîlâ râjñ[â*]ṁ virâjant[ê*] yasmin=n=â-

20 tanyatra[11] râjasu [|*] padmâkara-gatan=têjaḥ kim=asti kumud-âkar[ê*] || [3*] Sa sarvvalôkâśra-

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[1] Read *bhagavan-*.

[2] Instead of the *akshara rá, ká* was originally engraved.

[3] The cognate inscriptions have *pavitrîkṛita* instead of *pavitrita*.

[4] This is a mistake for *trayôdaśa*.

[5] This is a mistake for *tad-dvaimâtur-ânujaḥ* or *tad-avarajaḥ*.

[6] After this one would have expected the word *varshâṇi*.

[7] Here, and in other places below, the rules of *saṁdhi* have not been observed.

[8] The same reading (°*râjas=sâ*° in which the *sa*, prefixed to *ashṭâ*,° is quite out of place) we have in *Ind. Ant.* Vol. XIII. p. 249, l. 11, and it was perhaps intended in *South-Ind. Inscr.* Vol. I. p. 47, l. 12. Instead of it, we have °*râjaś=ch=â*° (the *cha* of which is superfluous) in *Ind. Ant.* Vol. VII. p. 16, l. 12; Vol. XII. p. 92, l. 14; Vol. XIV. p. 52, l. 41; above, Vol. IV. p. 306, l. 40; and below, p. 140, l. 10. Both the *sa* and the *cha* are omitted in *Ind. Ant.* Vol. XIII. p. 213, l. 15 (in one of the earliest inscriptions which give 48 years as the duration of the king's reign); Vol. XIX. p. 429, l. 37; and Vol. XIV. p. 56, l. 13.

[9] This sign of punctuation is superfluous.

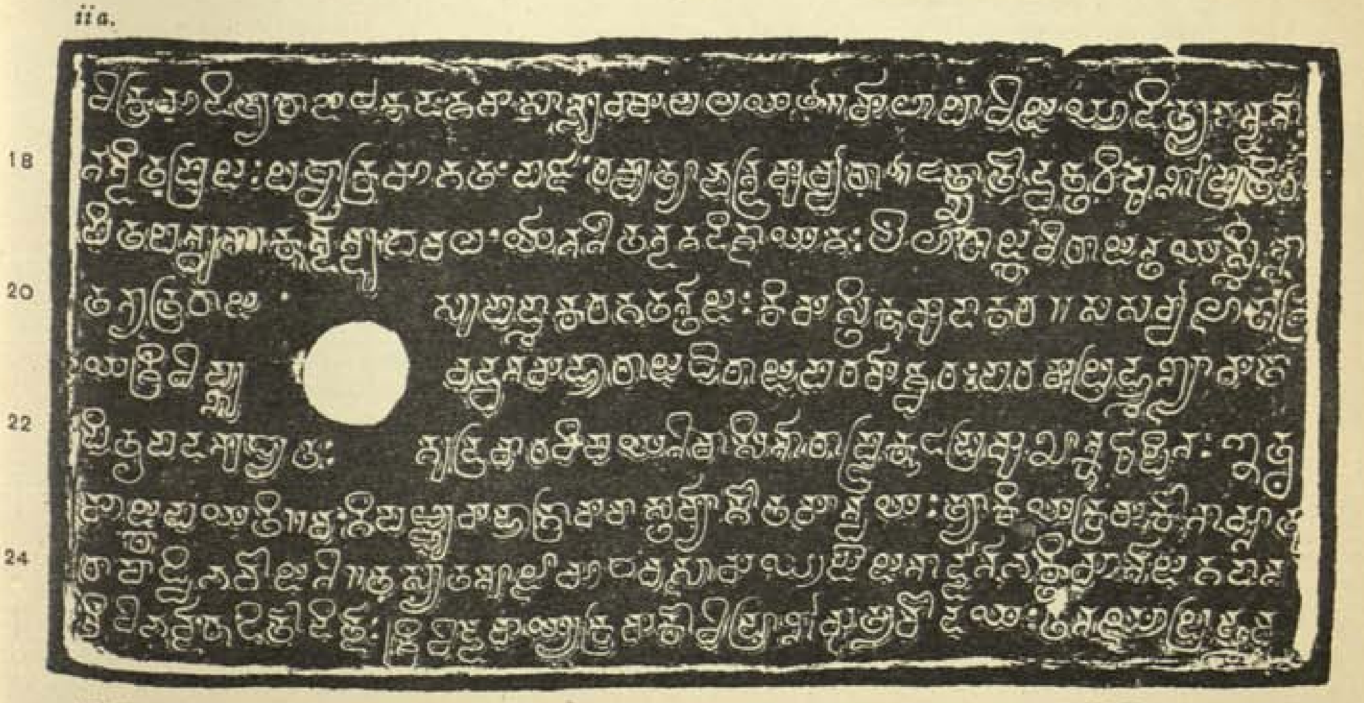
[10] Metre of verses 1-11: Ślôka (Anushṭubh).

[11] Read *n=ânyatra*.

E.—Masulipatam (?) Plates of Chalukya-Bhima II.

i.

ii a.



J. F. FLEET

W. GRIGGS, PHOTO-LITH.

SCALE ·87

FROM SIR WALTER ELLIOT'S INK-IMPRESSIONS.

21 ya-śrî-Vishṇuva[r*]ddhana-mahârâj[â*]dhirâja-paramêśvaraḥ paramabrahmaṇyô m[â*]tâ-

22 pitṛi-p[â*]d[â*]nudhy[â*]taḥ **Gudravâra-vishaya**-nivâsinô râshṭrakûṭa-pramukhân=kuṭu[m*]binaḥ ittha-

23 m=âjñ[â*]payati || **Vaṁgiparṟu-mahâgrâma**-vâstavyô G[au]tam-ânvayaḥ [|*] Tyâkkiya-kramakô nâmnâ Tu-

24 râshâḍ-vibhavô=jani || [4*] Tasya tanûjô Mâdhava-sômayâjî Janârddanê [|*] bhaktimânê[1] jagad-âna-

25 ndi vibhavair=udit-ôditaiḥ [|| 5*] Śrî-Viddamayya-kramakô viprâṇâm=utsav-ôdayaḥ [|*] tanayô brahmava-

Third Plate.

26 [r]chchasvî tasy=âpy=a[ta]nu-p[au]rushaḥ || [6*] Yad-grihâ[th?]iti-pûja[2]. . . . kshâlan-âṁbhasâ |

27 ajiraṁ ka[r]ddamîbhûtaṁ punâty=â-saptamaṁ kulam || [7*] Yat-putra-pô(pau)tr[â] vaṭavô vâra-gô-

28 shṭh[i]shu[3] vâgminaḥ [|*] paṁcha-vârî[m*] samâpayya |[4] saṁpûjyantê mahâjanaiḥ |(||) [8*] Ya[s]ya[5] . . m=anushṭhâ-

29 na[m] punânaṁ Mânavô nayaḥ [|*] abhyâsô hi nir-âyâsô vêdânâ[m] praṇavasya [cha] || [9*] Ta[smai] **Âku-**

30 **lamannaṇḍu**-nâma-grâma-paśchima-diśiḥ(śi) Dâmôdara-krama[k-ô ?] [panna ?] . . . [ksh]êtraṁ[6]

31 tat-pautra êv=âya[m]=iti sa[r]vva-kara-parihârêṇ=ôdaka-pûrvvaṁ kṛitv=a(ô)ttarâ[yaṇa-nim]i[t]tê=

32 smâbhir=ddattam=iti viditam=astu vaḥ || Asy=âvadhayaḥ pûrvvataḥ pedda-kôḍu || dakshi[ṇataḥ] [kô ?]-

33 ḍu || paśchimataḥ **Kraṁkaṭavvâ-sîmâ** || uttaratas=sa êva[7] || Asy=ôpari na kênachid=bâdhâ karttavyâ |(||) Ba-

34 hubhi[r]=vvasudhâ dattâ bahubhiś=ch=ânupâlitâ [|*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam |(||) [10*] Sva-

35 dattâṁ para-dattâṁ vâ yô har[ê]tsa(ta) vasundharâm [|*] shashṭi-varsha-sahasrâṇi vishṭâ(shṭhâ)yâṁ j[â*]yatê kṛimiḥ || [11*]

ABSTRACT OF CONTENTS.

Kubja-Vishṇuvardhana (l. 6)— the brother of **Satyâśraya-vallabhêndra**, who adorned the family of the **Châlukyas** (l. 5) who are of the **Mânavya gôtra** and are **Hâritiputras** (l. 1)— ruled over the **Vêṅg[î]-maṇḍala** for eighteen years ; his son **Jayasiṁha** (l. 7) for thirty-three (years) ; **Vishṇuvardhana** (l. 7), the son of his younger brother **Indra-râja**, for nine (years) ; his son **Maṅgi-yuvarâja** (l. 8) for twenty-five (years) ; his son **Jayasiṁha** (l. 8) for thirty-three[8] (years) ; his son[9] **Kokkili** (l. 9) for six months ; having expelled him, his eldest brother **Vishṇuvardhana** (l. 9) (ruled) for thirty-seven (years) ; his son **Vijayâditya-bhaṭṭâraka** (l. 10)

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[1] Read °*mânâ=jagad-*.

[2] I cannot decide whether the syllable which follows upon *hâ* is *thi* or *dhi* ; after *pûja* three syllables are quite illegible in the impression. Perhaps the first half of the verse should be read *yad grihê=tithi-pûjâyâṁ pâda-prakshâlan-âṁbhasâ.*

[3] Compare *South-Ind. Inscr.* Vol. I. p. 45, l. 28.

[4] This sign of punctuation is superfluous ; it may have been struck out already in the original.

[5] Here one *akshara* is quite illegible, and another is obliterated, the plate being corroded through.

[6] Between *krama* and *kshêtraṁ* about seven *aksharas* are illegible.

[7] Read *s=aiva*.

[8] This should have been 'thirteen.'

[9] This should have been 'his younger brother from a different mother' or simply 'his younger brother.'

for eighteen (years); his son **Vishṇuvardhana** (l. 11) for thirty-six (years); his son **Vijayâditya Narêndramṛigarâja** (l. 11) for forty-eight[1] (years); his son **Kali-Vishṇuvardhana** (l. 12) for one year and a half; his son, the *Mahârâja* **Guṇaka-Vijayâditya** (l. 13), for forty-four (years); **Châlukya-Bhima** (l. 14), the son of his younger brother, the *Yuvarâja* **Vikramâditya,** for thirty (years); his son **Vijayâditya** (l. 14) for six months; his eldest son **Amma-râja** (l. 15) for seven years; having expelled his son **Vijayâditya,** who had been inaugurated with the necklet and by the tying on of the tiara,[2] (and who was still) a child, **Tâh-âdhipa** (l. 16) (ruled) for one month; (and) **Vikramâditya-râja** (l. 17), the son of **Châlukya-Bhima,** ruled the earth for eleven months.[3]

(Vs. 1-3.)[4] (*Now*) the son of **Mêḷâmbâ** and **Vijayâditya** protects the earth, having tied on the hereditary tiara. He has uprooted the haughty adversaries and reinstated his relatives.

He, the asylum of all mankind, **Vishṇuvardhana** (l. 21), the *Mahârâjâdhirâja* and *Paramêśvara*, who is most devoted to religion, having called together the cultivators, headed by the *Râshṭrakûṭas*, who inhabit the **Gudravâra-vishaya,** thus issues a command to them (l. 23):—

"Be it known to you (l. 32)!

(Vs. 4-9.) There was an inhabitant of the great village of **Vaṅgipaṛṛu,** Tyâkkiya, a student of the *kramapâṭha*, of the Gautama lineage.[5] His son was Mâdhava, a Sôma-sacrificer, devoted to Janârdana (Vishṇu). His son, again, is Viddamayya, a student of the *kramapâṭha*, eminent in religious learning and full of manliness; whose hospitality purifies the family to the seventh generation;[6] whose[7] sons and grandsons, youths eloquent at committee-assemblies, are honoured by the chief people who have made them serve on the committee of five; who engages in holy performances, follows Manu's guidance, and is not weary of repeating the Vêdas and the syllable *ôm*.

To him (l. 29), **on the occasion of the sun's progress to the north,** has been given by Us, with exemption from all taxes, the field in the western quarter of the village of

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[1] Compare Dr. Fleet in *Ind. Ant.* Vol. XX. p. 100.

[2] This seems to me to indicate that Vijayâditya had been inaugurated both as *Yuvarâja* and as king, the
former by the necklet and the latter by the tying on of the tiara (*paṭṭabandha*). At any rate, there can be no
doubt that the *kaṇṭhikâ* and the *paṭṭabandha* are two separate insignia. Regarding the necklet (*kaṇṭhikâ*) as a
sign of the wearer having been appointed *Yuvarâja*, compare *South-Ind. Inscr.* Vol. I. p. 47, l. 14, where Vikramâ-
ditya, who in five other inscriptions is called *Yuvarâja*, is described as *vilasat-kaṇṭhikâdâma-kaṇṭha*, 'one on
whose neck there was the glittering necklace;' and see the passages quoted by Dr. Fleet in *Ind. Ant.* Vol. XX. p. 103,
note 27. In Bâṇa's *Kâdambarî*, Nirṇaya-Sâgara Press ed. p. 222, it is said of Chandrâpîḍa, immediately after his
inauguration as *Yuvarâja*, that he was *abhishêka-darśanârtham=âgatêna saptarshi-maṇḍalên=êva hâriṇ=âliṅgita
vakshaḥsthalaḥ*, 'his breast was embraced by the pearl-necklace, which was like the constellation of the seven
Ṛishis, come there to view the inauguration-ceremony.' On the other hand, *ibid.* p. 214, the *paṭṭabandha* (in
the shape of the *ushṇîsha*) is enumerated among the insignia which are bestowed at the inauguration of kings.
Compare also l. 18 of the text of this inscription.— Six of the published inscriptions state merely that Vijayâditya
was expelled while he was still a boy.

[3] On the omission of the reign of Yuddhamalla, see Dr. Hultzsch's remarks in *South-Ind. Inscr.* Vol. I. p. 44.

[4] I do not think it necessary to give a full translation of the verses here and below.

[5] *I.e.* of the Gautama *gôtra*.

[6] Compare, *e.g.*, *Ind. Ant.* Vol. VI. p. 29, l. 10 of the text of the inscription.

[7] Compare *South-Ind. Inscr.* Vol. I. p. 45, l. 28, where the first half of verse 8 of our inscription occurs, also
with the word *vâra-gôshṭhishu*. *Vâra* here and in *pañcha-vârî* probably denotes the member of a committee; the
word occurs, by itself and in *vâra-pramukha*, in an apparently similar sense, in the Siyaḍôṇî inscription, *Ep. Ind.*
Vol. I. p. 173 ff. The meaning of *pañcha-vârî* perhaps is similar to that of the more common *pañcha-kula*; com-
pare with it also the word *pâñchôlî* in line 16 of the Nepâl inscription in *Ind. Ant.* Vol. IX. p. 173. According
to the late Dr. Bhagvanlal Indraji (*ibid.* p. 171, note 26) temples and endowments, at the present day, are
administered in Nepâl by committees called *guṭṭhî* (*gôshṭhî*).

Âkulamannaṇḍu, which[1] . . . . Dâmôdara, a student of the *kramapâṭha* because he is his grandson."

The boundaries are (l. 32): On the east, a large rivulet;[2] on the south, a rivulet; on the west, the boundary-line of **Kraṅkaṭavvâ**; and on the north, the same.

The rest of the inscription warns the people not to obstruct this grant, and quotes two benedictive and imprecatory verses.

F.—MASULIPATAM PLATES OF AMMA II.

[A.D. 945-970.]

These plates also were found, some twenty years ago, in the vernacular record room of the Collector's office at **Masulipatam**, and are now in the Madras Museum. The inscription which they contain has been already published, by Mr. R. Sewell, in the *Indian Antiquary*, Vol. VIII. p. 74 ff.;[3] I re-edit it from two excellent impressions, taken and supplied to me by Dr. Fleet.

These are **three copper-plates**, the first and last of which are inscribed on one side only, and each of which measures about 8¼″ broad by 3½″ high. They have high, very sharp rims, and are strung on a **ring**, about 4¼″ in diameter and ⅜″ thick, which had been cut already before this record came under Dr. Fleet's notice in the year 1884. To the ring is attached a circular **seal**, about 2⅜″ in diameter. It bears, in relief on a countersunk surface, across the centre, the **legend** *śrî-Tri[bh]uvanâṁkuśa*; above the legend, a boar, standing and facing to the proper right, and surmounted by the sun; in front of the boar, a conch-shell with the moon above it; and behind the boar, an elephant-goad; and below the legend, a floral device.—The writing is good, and generally in an excellent state of preservation; but a small piece of the first plate is broken off at the lower proper right corner, causing the loss of two *aksharas*, which can be easily supplied. The **characters** belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. With regard to individual letters,[4] it is sufficient to state that a special sign is used only for the final *n* (in *mâsân*, ll. 8, 13 and 15, °*ddhatân*, l. 16, and *dattavân*, l. 25). The size of the letters is between $\frac{3}{16}$″ and ¼″.—The **language** is Sanskṛit, except that several Telugu words are used in the description of the boundaries, in lines 26-30. Besides one benedictory verse, four verses occur in the genealogical part of the text; the rest is in prose. The **orthography** does not call for any special remarks.

The inscription is one of **the Eastern Châlukya Ammarâja [II.] Vijayâditya**, also called **Râja-mahêndra**. It records[5] that the king granted some fields at the village of **Pâmbarru** in

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[1] The illegible words perhaps stated that the field formerly belonged to Dâmôdara, of whom Viddamayya (although called his *pautra*) probably was a daughter's son.

[2] According to Campbell's *Teloogoo Dictionary* the Telugu word *kôḍu* means 'a rivulet, the branch of a river;' in Kanarese, the same word means 'the peak or top of a hill.'

[3] Compare also Dr. Fleet in *Ind. Ant.* Vol. XX. p. 271, Q.

[4] I am doubtful about the form of the initial *i* which occurs towards the end of line 25. It has not come out clearly in the impressions.

[5] It should be noted that the sentence in lines 22-25, which records the actual grant, although preceded by the usual *ittham=âjñâpayati*, is not worded like an order, but merely states the fact that the king made the grant, and that the donor is spoken of in the third person, as Ammarâja, instead of being denoted, in the ordinary way, by some form of the pronoun of the first person (*ahaṁ dattavân*, or *asmâbhir=dattam*). Moreover the first two words (*atha tasyâḥ*, 'now to the son *of that* Pammavâ') of the sentence suggest the idea that it was taken from some other record in which the donee's mother had already been spoken of, and that the grant was made in consequence of something or other, done by her or her son.

the **Gudrâvâra-vishaya** to the *Yuvarâja* **Ball[â]ladêva-Vêlâbhaṭa**,[1] also called **Boḍḍiya**, the son of (the lady) **Pammavâ** (of) the **Paṭṭavardhinî** (family).[2] No *Âjñapti* is mentioned.

The inscription is not dated. Of the localities, the Gudrâvâra *vishaya* has been spoken of above, p. 123; the villages which are mentioned I am unable to identify.[3]

TEXT.[4]

First Plate.

1 ✿ Svasti [|*] Śrîmatâṁ sakala-bhuvana-saṁstûyamâna-**Mânavyasagôtrâṇâ[ṁ] Hâritîputr[â]**-

2 ṇâṁ Kauśikî-varaprasâda-labdha-râjyâ[nâṁ] Mâtṛigaṇa-paripâlitânâṁ Svâmi-Mahâsêna-pâ-

3 dânudhyâtânâṁ bhagavan-Nârâyaṇa-prasâda-samâsâdita-vara-varâhâ(ha)lâñchhan-êkshaṇa-[ksha]-

4 ṇa-vaśîkṛit-ârâtimaṇḍalânâm=aśvamêdh-âvabhṛita(tha)snâna-pavitrîkṛita-vapushâṁ **Châluky[â]**-

5 nâṁ kulam=alaṁkarishṇôḥ **Satyâśraya-vallabhêndrasya** bhrâtâ **Kubja-Vishṇuvarddhanô**=shṭâdaśa [varshâṇi]

6 **Vêṁgi-dêśam**=apâlayat | tad-âtmajô **Jayasiṁhas**=trayastriṁśataṁ | tad-anuj-**Êndrarâja**-nandan[ô] **Vi**-

7 **shṇuvarddhanô** nava | tat-sûnur=**Mmaṁgi-yuvarâja[ḥ]** paṁchaviṁśatiṁ | tat-putrô **Jayasiṁ[has=tra]**yô-

8 daśa | tad-avarajaḥ **Kokkiliḥ** [sha]ṇ=mâsân | tasya jyêshṭhô bhrâtâ **Vishṇuvarddhanas**=tam=uchchâṭya saptatriṁ[śataṁ |*][5]

Second Plate; First Side.

9 tat-putrô **Vijayâditya-bhaṭṭârakô**=shṭâdaśa | tat-sutô **Vishṇuvarddhanash**=shaṭtriṁśataṁ | tat-sutô

10 **Vijayâditya-Narêndramṛigarâjaś**=ch=âshṭachatvâriṁśataṁ | tat-sutaḥ **Kali-Vishṇuvarddhanô**=dhya-

11 rddha-varshaṁ | [6]tat-putrô **Guṇagâṁka-Vijayâ[di]tyaś**=chatuśchatvâriṁśataṁ | tad-bhrâtu-

12 r=**Vvikramâditya**-bhûpatês=sûnuś=**Châlukya-[Bhî]ma**-bhûpâlas=triṁśataṁ | tat-sutaḥ

13 **Kollabigaṇḍa-Vijayâdityash**=shaṇ=mâsân | tat-sûnur=**Ammarâ[ja*]s**=sapta varshâṇi | [7]Tat-su-

14 taṁ **Vijayâdityaṁ** bâlam=uchchâṭya lîlayâ [|*] **Tâl-âdhipatir**=âkramya mâsam=êkam=apâ-

15 d=bhuvaṁ |(||) [1*] Taṁ jitvâ **Châlukya-Bhîma-tanayô Vikramâditya** êkâdaśa mâsân | tatas=**Tâl-âdhipa**-

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[1] In the original the first name is written *Ballaladêva*, probably by mistake; the name *Vêlâbhaṭa* also occurs in *Ind. Ant.* Vol. XIII. p. 250, l. 36.

[2] The *Paṭṭavardhinî-vaṁśa* is mentioned in *South-Ind. Inscr.* Vol. I. p. 40, l. 45.

[3] Mr. Sewell, in *Ind. Ant.* Vol. VIII. p. 76, states that the modern name of *Pâmbarru* is Pâmarru; that *Vêlpûr* is a village close to Pâmarru, Krishṇâ eastern delta; and that *Gaṇṭhasâla* also is a village in the Krishṇâ eastern delta. I find 'Guntasalah' in the *Indian Atlas*, map 95, long. 81° E., lat. 16° 12 *N.*; about 11 miles north (*not* south) of it, 'Paumur;' and about 4 miles west (*not* north) of Paumur, 'Vailpoor.'

[4] From Dr. Fleet's impressions.

[5] The corner of the plate, with the *aksharas* in these brackets, is broken away.

[6] Between *ta* and *tpu* another *akshara* appears to have been originally engraved.

[7] Metre: Ślôka (Anushṭubh).

F.—Masulipatam Plates of Amma II.

ii b.

J. F. FLEET.

FULL-SIZE

W. GRIGGS, PHOTO-LITH.

16 sûnu[r*]=**Yuddhamalla**[ḥ*] sapta varshâṇi | [1]Nirjjity=Ârjuna-sannibhô janapadât=tan=nirggamayy=ôddhatân dâyâ-

Second Plate; Second Side.

17 dân=inabhânu-lîna-bhagaṇ-âkârân=vidhây=êtarâ[n |*] Vajr=îv=ô[r*]jjita-nâkam=**Amma**-nṛipatêr=bhrâtâ kanîyâu=bhu-

18 vaṁ **Bhîmô** bhîma-parâkramas=samabhunak=saṁvatsarâd(n)=dvâdaśa |(||) [2*] Tasya[2] Mahêśvara-mu(mû)rttêr=Umâ-samân-âkṛitêḥ

19 Kumâr-âbhaḥ [|*] **Lôkamahâdêvyâḥ** khalu yas=samabhavad=**Ammarâj**-âkhyaḥ |(||) [3*] [3]Kavi-gâyaka-kalpataru[r*]=ddvija-muni-

20 dîn-ândha-bandhujana-Surabhiḥ [|*] yâchakajana-chintâmaṇir=avanîśa-maṇir=mmah-ôgra-mahasâ dyumaṇiḥ [|| 4*]

21 Sa samastabhuvan[â*]śraya-śrî-**Vijayâditya**-mahâr[â]jô[4] râjâdhirâja-param[ê*]śvaraḥ paramabha-

22 ṭṭ[â*]rakaḥ[5] **Gudrâvâra**-[6]vishaya-nivâsinô râshṭrakûṭa-pramukhân=kû(ku)ṭuṁbinas=sarvv[â*]n=ittham=âjñâpayati | Atha

23 tasyâḥ **Paṭṭavarddhinyâḥ** **Pammav**-âkhyâyâṁ(yâḥ) sutâya yuvarâja-**Ball**[â*]**ladêva-Vêlâbhaṭâya**

24 **Boḍḍiya**-nâmnê **Pâṁbaṟṟu**-nâma-grâmasya dakshiṇasyân=diśi Nômi-kshêtraṁ Pûtaśa[pa]ri[ya ?]-

Third Plate.

25 kshêtraṁ[7] **Ammarâjô** **R**[â]**ja-mahêndrô** dattavân [||*] Asya kshê[tra*]-dvayasy=[â*]vadhayaḥ[8] [|*] Pûrvvataḥ Inda[ni]-

26 cheṟuvu | dakshiṇataḥ [9]Raṭṭ[ô]ḍi-chênu | paśchimataḥ Su[gu ?]mm[û]-chêna(ni) garusu | uttarataḥ Vêlpu-jênu(ni)

27 turpûna[10] pannasa | Pûrvvataḥ Dâmapiya-pannasa | dakshiṇataḥ pedda-trôva | paśchimataḥ yô-

28 ṟu | uttarata[ḥ] Gaṇṭhaśâla-yappavayyari-[pa]nnâ(na)sa[11] | Gṛiha-kshêtraṁ cha | Pûrvvataḥ Badirâ-

29 lama[jji ?]ya-paṭu | dakshiṇataḥ Tiṇṭhûṟṟ[ô]ṭama-paṭu | paśchimataḥ Jîvaraksha-paṭu |

30 uttarataḥ rachcha |(||) Asy=ôpari na kênachid=bâdhâ karttavyâ [|*] yaḥ karôti saḥ[12] paṁcha-mahâpâtaka-yu-

31 ktô bhavati |(||) Tathâ ch=ôktaṁ Vyâsêna | [13]Bahubhir=vvasudhâ dattâ bahubhiś=ch=ânupâlitâ [|*] yasya [ya]-

32 sya yadâ bhûmis=tasya tasya tadâ pa(pha)laṁ |(||) [5 *]

ABSTRACT OF CONTENTS.

Lines 1-20 give the line of succession, with the lengths of the reigns, from **Kubja-Vishṇuvardhana** to **Ammarâja**, the son of **Bhîma** (*i.e.* Châlukya-Bhîma II.) and

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[1] Metre: Śârdûlavikrîḍita. [2] Metre: Âryâ. [3] Metre: Âryâgîti.

[4] *-mahârâjô râjâdhirâja-* perhaps has only been written by mistake for *-mahârâjâdhirâja-*.

[5] Read °*rakô*.

[6] Originally *Gudrâvârâ-* was engraved, but the sign of the last *â* has been struck out.

[7] One would have expected *cha* after this.

[8] In the description of the boundaries which follows, there are several expressions which I do not understand, and I am unable to state with confidence which of the names in it are names of villages. The word *pannasa* is also found in *Ind. Ant.* Vol. XIII. p. 250, l. 30, and *paṭu* apparently *ibid.* Vol XIV. p. 59, l. 73.

[9] This may possibly have to be read *Raṭṭêḍi-*. [10] Read *târpuna*.

[11] I make the correction in this word, because the word is spelt *pannasa* above, and in *Ind. Ant.* Vol. XIII. 250, l. 30. [12] Read *sa*. [13] Metre: Ślôka (Anushṭubh).

Lôkamahâdêvi, in substantially the same manner[1] as lines 1-30 of the inscription edited and translated in *Ind. Ant.* Vol. VII. p. 15 ff.

He,[2] the asylum of the whole world, **Vijayâditya** (l. 21) the *Mahârâja*, the *Râjâdhirâja*,[3] *Paramêśvara* and *Paramabhaṭṭâraka*, thus issues a command to all the cultivators, headed by the *Râshṭrakûṭas*, who inhabit the **Gudrâvâra-vishaya**:—

Now to the son of that (lady of the) **Paṭṭavardhini** (family), named **Pamnavâ**, *viz.* to the *Yuvarâja* **Ball[â]ladêva-Vêlâbhaṭa**, named **Boḍḍiya**, **Ammarâja Râjamahêndra**[4] gave the *Nômi* field (and) the *Pûtaśa[pa]ri[ya ?]* field in the southern quarter of the village of **Pâmbarṟu**.

The boundaries of these two fields are (l. 25): *[of the first field]*, on the east, the Inda[ni]-cheṟuvu (*tank*); on the south, the field of Raṭṭ[ô]ḍi; on the west, the margin of the field of Su[gu ?]mmû; and on the north, the *pannasa* east of a field of Vêlpu; *[of the second field]*, on the east, the *pannasa* of Dâmapiya; on the south, a big road; on the west, a river; and on the north, the *pannasa* . . . . . . of Gaṇṭhaśâla.

[He] also *[gave]* a house-field *[the boundaries of which are]*: On the east, ... on the south, ... on the west, ... and on the north, the court of audience.

Lines 30-32 warn the people not to obstruct this grant, and quote a benedictive verse, ascribed to Vyâsa.

No. 17.—CHEBROLU INSCRIPTION OF JAYA; AFTER SAKA-SAMVAT 1135.

BY E. HULTZSCH, PH.D.

This inscription is engraved on the four faces of the right one among two pillars in front of the *gôpura* of the Nâgêśvara temple at **Chêbrôlu** in the Bâpaṭla tâluka of the Kistna district. I edit it from an excellent inked estampage, prepared in 1897 by Mr. H. Krishna Sastri, B.A. The inscription is in very good preservation. The letters are so clear and well-formed that it can be read as easily as print. The **alphabet** is Telugu, and the **languages** are Sanskṛit verse (lines 1-110 and 149-158) and Telugu prose (ll. 110-149).

The inscription opens with some invocations (verses 1-4). Then follows the genealogy of the **(Kâkatiya)** king **Gaṇapati**, who traced his descent from **the Sun** (v. 5), his son **Manu** (v. 6), and the family of the **Raghus** (v. 7 f.). The earliest historical ancestor, mentioned by name, is **Durjaya** (v. 8). His son **Bêta** (v. 8) is identical with Betma, *alias* Tribhuvanamalla, of the Êkâmranâtha and Anmakoṇḍa inscriptions.[5] After him ruled **Prôla** and his son **Rudra** (v. 8). **Mahâdêva**, the uterine brother of the last (v. 9), and Mahâdêva's son **Gaṇapati** (v. 10), who

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[1] Minor differences which may be mentioned are: In line 1 we here have the spelling *Hâriti-* (instead of *Hârîti-*), and in line 13 *Kollabigaṇḍa* (instead of *Kollabhigaṇḍa*); in line 12 we have only *Vikramâditya* (instead of *yuvarâja-Vikramâditya*), and in lines 14 and 15 *Tâl-âdhipati* and *Tâl-âdhipa* (instead of *Tâlapa* and *Tâlapa-râja*); moreover in line 6 the length of Jayasiṁha's reign is (correctly) given as thirty-three (instead of thirty) years.—Verses 2-4 of our inscription occur, in addition to others, in the inscription mentioned above; verse 2 is also found in *South-Ind. Inscr.* Vol. I. p. 48, l. 20; and verse 3 *ibid.* l. 22, and in *Ind. Ant.* Vol. XII. p 92, l. 23.

[2] *I.e.* Ammarâja.

[3] The writer perhaps meant to say only 'the *Mahârâjâdhirâja*.'

[4] *I.e.* 'the great Indra (or chief) of kings.'

[5] *Ind. Ant.* Vol. XXI. p. 197.

was surnamed **Chhalamattigaṇḍa**[1] (vv. 18 and 19). This genealogy agrees with that derived from other Kâkatîya inscriptions,[2] but acquaints us with the name of Bêta's father, which was hitherto unknown.

Verses 13-27 refer to **Jâya** (v. 20) or **Jâyana** (v. 13), a chief whose genealogy is given in detail in the Gaṇapêśvaram inscription of Śaka-Saṁvat 1153.[3] He was the chief of the elephant-troop[4] of king **Gaṇapati** (v. 13) and received from his sovereign, in **Śaka-Saṁvat 1135, the city of Shaṇmukha** (v. 20), or **Tâmrapurî** (v. 19), or **Tâmranagarî** (v. 27). The two last names are Sanskṛit equivalents of the Telugu word **Chembrôlu** (l. 120), the modern Chêbrôlu. The same town is designated 'the city of Shaṇmukha' on account of its temple of **Kumârasvâmin** (v. 22 and l. 114), which is now called **Nâgêśvara**. Jâya is stated to have built a wall round Chêbrôlu (v. 27) and to have repaired its temples (vv. 21-26).

The Telugu portion consists of a list of the villages and shares which were the property of the temples at Chêbrôlu, and of the persons who had granted lamps to these temples. This list was evidently compiled from the records of the temples at the order of Jâya, after he had received Chêbrôlu in gift from king Gaṇapati. The majority of the villages and shares apparently belonged to the temple of **Kumârasvâmin** (ll. 110 and 114). The temples of **Chôḍabhimêśvara** and **Vâsudêva** (l. 119 f.) cannot now be identified at Chêbrôlu. The temple of **Ananta-Jina** (l. 121) may have been located on the site of a Śiva temple, in the court-yard of which Mr. Krishna Sastri found three beautifully carved Jaina figures. Two further temples at Chêbrôlu, **Mûlasthâna**[5] and **Kâḍuviṭṭêśvara**, are mentioned in verse 26.

Of the villages which are referred to in the Telugu portion I can identify only three, *viz.* **Kollûru** (l. 114 f.) in the Rêpalle tâluka;[6] **Kolaṅkalûru** (l. 116), now **Kolakalûru**,[6] in the same tâluka; and **Vallûru** (l. 117), 9 miles south-west of Chêbrôlu in the Bâpaṭla tâluka.

As stated before, king Gaṇapati granted Chêbrôlu to Jâya in the month of **Chaitra** of **Śaka-Saṁvat 1135**, the cyclic year **Śrîmukha** (v. 20), *i.e.* **A.D. 1213-14**. This is the earliest authenticated date of **Gaṇapati's** reign. The inscription itself may have been incised some years later; for Jâya must have required several years for accomplishing the buildings which are referred to in the inscription.

TEXT.[7]

East Face.

1 स्वस्ति श्रीः । जयति हरिवराहः प्रेमसं-
2 भ्रांतपृथ्वीस्तनभरपरिरंभारंभ-
3 दृप्तस्य यस्य । पुळकचुळुकितांभ-
4 स्संचयस्तोयराशिः पुनरविरळनि-
5 र्यत्स्वेदपूरैरपूरि ॥ [१*] हेरंबस्य
6 विकल्पदंतमुकुळं गौरीरहस्यो-
7 त्सवप्रत्यासंनविलासदीपकलिका

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[1] This *biruda* is elsewhere spelt *Chalamartigaṇḍa*. It was borne by Rudrâmbâ and Pratâparudra (*Ind. Ant.* Vol. XXI. p. 199), and by the chief Vanapati (above, Vol. IV. p. 315).

[2] See above, Vol. III. p. 95.

[3] Above, Vol. III. No. 15

[4] Compare verse 38 of the Gaṇapêśvaram inscription.

[5] A Chêbrôlu inscription (No. 151 of 1897) of Goṅka of Velanâṇḍu, dated in Śaka-Saṁvat 998, the *Nala-saṁvatsara*, records the gift of three lamps to the temples of Mûlasthâna-Mahâdêva and Kumârasvâmin.

[6] See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 79.

[7] From an inked estampage, prepared by Mr. H. Krishna Sastri, B.A.

8 गंगामृणाळांकुरः । देवस्य त्रिपुर-
9 द्रुहो विजयिना पुष्येषुणा मस्त-
10 के विन्यस्तांकुशविभ्रमा विजयते
11 चूडासुधांशोः कला ॥ [२*] पायाद्वः प-
12 रिवर्त्तमानलहरीप्राग्भारमास्फा-
13 लयन्सायंकालतरंगकेळिषु करास्कं-[1]
14 देन मंदाकिनीं । देवस्यारभटीपरिभ्र-
15 मकलासंरंभसंभाविनः गंभीरंबु-
16 मृदंगवाद्यरचनारंभाय लंबोदरः ॥ [३*]
17 हंसाः पद्मासनारूढा यदंगमसु-
18 पासते । परामृतरसस्यंदि स्रोतस्मारस्व-
19 तं स्तुमः ॥ [४*] प्राचीवधूमुखविशेषकपद्म-
20 रागः प्रख्यायते हि भगवानरविंदबं-
21 धुः [।] यत्र श्रुतिप्रणयधामनि संनिध-
22 त्ते देवो हिरण्मयवपुः पुरुषः पुरा-
23 णः ॥ [५*] मनुरंशुमतोस्य सूनुरासीद्यत
24 एवाभ्युदितास्स्वभावशुद्धाः । निगमादि-
25 व सर्व्वधर्म्मचर्य्यास्तुहिनाद्रेरिव राज-
26 हंसवंशाः ॥ [६*] तस्मादिक्ष्वाकुरासीत्तदुपरि स-
27 गरस्तत्परस्ताव्कुस्थस्तस्मादूर्ध्वं[2] दिलीपस्तमनु
28 दशरथस्तत्सुतो रामचंद्रः । यद्दोर्व्वीवि-
29 लासा विससमतुलितोदग्रकैलासजाग्रद्दोः-
30 क्रीडातुंगलंकासुभटविघटनास्ते दिगं-
31 ते प्रथंते ॥ [७*] एषां वंशे रघूणां क्षितिपति-
32 रभवद्दुर्ज्जयश्शौर्य्यकेळिस्फूर्ज्जद्भूमा त-
33 तोभूत्प्रतिकरटिघटाशातनो वेतराजः ।
34 [च]क्रे विक्रांतबाहुस्तदनु वसुमतीपा-
35 लनं प्रोलभूपस्तत्पुत्रो रुद्रदेवस्तदु-
36 परि च नृपोत्तंसरत्नं बभूव ॥ [८*] ततस्तत्सोदर्य्य[:*]
37 स्वभुजधृतसाम्राज्यमहिमा महादेव-
38 क्षोणीरमण इति गीतस्त्रिभुवने । अभूत्से-

[1] The *anusvâra* stands at the beginning of the next line.

[2] Read °स्ककुत्स्थ°.

39 वानम्रक्षितिपतिशिरोमंडनमणिप्रभा-
40 भिर्य्यत्पादांबुरुहमकरंदव्यतिकरः ॥ [९*]

North Face.

41 अथ गणपतिदेवः प्रादुरासीदमुष्मा-
42 त्सुरतरुरिव सिंधोश्श्लाघ्यविश्राणनश्रीः ।
43 विहरति फणिभर्त्तुः श्वासखेदादपेता सु-
44 रभिमलयजार्द्रे यद्भुजे भूतधात्री ॥ [१०*]
45 यस्य प्रस्थानभेरीमुखरितहिमवद्ग-
46 ह्वरं सैन्यघोषं श्रुत्वा प्रत्यर्थिकांताः प्र-
47 शिथिलकबरीभारबंधास्समंतात् । झं-
48 झावातावधूतध्वनितजलधरव्यूह-
49 संक्षोभरिंखन्निर्घाताघातभीतप्रसृमर-
50 चमरीविभ्रमा विभ्रमंति ॥ [११*] मा त्वं म-
51 हेय मद्रनाथ पुरतः पांचाल मुं-
52 चांतरं मार्ग्गं देहि विदेहभूप पदवी
53 हम्मीर किं वार्य्यते । क्षण क्षीणगतिं ज-
54 हीहि गमने काशींद्र का सांद्रता यस्य
55 द्वारि विजृंभते चिरमिति क्ष्मापालकोलाह-
56 लः ॥ [१२*] वर्द्धते खलु वसुंधरापतेस्तस्य सिंधु-
57 रचमूधुरंधरः । जायनस्सकलनाट्य-
58 वैदिकग्रामणीः कविसभाशिखामणिः ॥ [१३*] य-
59 त्कीर्त्तिंगीतिचतुरास्त्रिदशेंद्रकन्यास्शुद्धांतसौ-
60 धशिखरेषु पुलोमजायाः । तामिस्रपक्ष-
61 रजनीष्वपि चंद्रिकाभिः क्रीडाचकोरमिथु-
62 नानि विलोभयंते ॥ [१४*] यस्यागाद्भुतनिर्जिते-
63 रिव पयस्सर्व्वंस्वमुन्मुच्य तैर्य्यत्र क्वापि प-
64 लायितेपि शरदारंभे महांभोधरैः । य-
65 त्सेनाकरिमस्तगस्तफलकश्रेणीषु लब्धास्प-
66 दा दृष्टिर्य्यंत्प्रतिपक्षपक्ष्मलदृशां नेत्रा-
67 रविंदेषु च ॥ [१५*] एतैः पुरा नः क्षितिपालपु-
68 त्रास्संरक्षितास्संयति दंतदष्टैः । इती-
69 व यद्वैरिविलासहर्म्यैस्तृणप्ररोहाश्शिर-

70 सा ह्रियंते ॥ [१६*] सुतनु वदनकांतिं वासस-
71 : पल्लवेन स्थगय सलिलपूरैर्द्दुर्ग्गमं
72 वर्त्म मा भूत् । इति गिरिमधिगच्छन्यस्य प्र-
73 त्युचितोग्रः कथयति निजकांतां चंद्र-
74 कांतस्थलीषु ॥ [१७*] मंत्री कार्य्यनिरूपणे
75 प्रियसुहृद्विस्त्रंवसंभाषणे[1] काव्यारं-[2]
76 भविधौ कविः सहचरस्संगीतसंपा[द]-
77 ने । कर्त्ता शिल्पकलाकलापविषये संप्रेष-
78 णे किंकरो युद्धे यन्छलमत्तिगंडनृ-
79 पतेरग्रेसरो वर्त्तते ॥ [१८*] अथैकदा दक्षिणदि-
80 [क्*][क्षि]तीशान् विजित्य वीरो विनिवर्त्तमानः । म-
81 [ध्ये]पथं तांम्रपुरीमयासीत्पंच-
82 त्यताकां छलमत्तिगंडः ॥ [१९*] पंचत्रिंशदु-
83 पेतरुद्रशतसंख्याते शकाब्दे मधौ मा-
84 सि श्रीसुखवत्सरे स नृपतिश्शीजायसेना-
85 भूते [।] पूर्व्वं तावकमात्ममातुलभुजा-

West Face.

86 संरक्षितां पाण्मुखीमद्यारभ्य मदाज्ञय[ा]
87 पुरमिमां त्वं पालयस्वेत्यदात् ॥ [२०*] अथ स
88 सकलप्रासादानां [3]प्रणष्टशिलेष्टकाप्रभृति
89 सकलद्रव्यं नव्यं विधाय समंततः । य-
90 श इव सुधालेपं तत्र प्रकाश्य ततः परं क-
91 नककलशव्यूहं स्वस्य प्रतापमिव न्यधात् ॥ [२१*]
92 स खलु सकलांगभाजं कनकमयीमक्ष-
93 त तारकारातेः । प्रतिकृतिमसुररथांगण-
94 विहरणयोग्यं ततुत्तममिव ॥ [२२*] सर्व्वोपचा-
95 रसिध्यर्थमस्य[4] पात्रपरिच्छदं । सौवर्न्नं[5] राज-
96 तं तांम्रं कांस्यं च बहुधा व्यधात् ॥ [२३*] म-
97 हाय लोहप्रतिमां महीयसीं स तस्य
98 देव्यौ च विधाय तादृशौ । प्राकारमुच्चं शनि-

[1] Read °विस्रम्भ.

[2] The *anusvâra* stands at the beginning of the next line.

[3] Read प्रनष्ट.

[4] Read सिद्ध्यर्थं°.

[5] Read सौवर्णं.

North Face.

East Face.

E. HULTZSCH.

SCALE ONE-FOURTH.

Collotype by Römmler & Jonas, Dresden.

West Face.

South Face.

99 मंटपं महच्चिभूमिकं गोपुरमप्यक-
100 ल्पयत् ॥ [२४*] अथैतस्याकार्षीत् प्रतिमकरसंक्रां-[1]
101 तिदिवसं महाखेटक्रीडाश्रम[वि]धुतये मं-[1]
102 टपमसौ । यदालिख्ये लेखैरवसरसमेतैश्च-
103 पुळ्कं विभाव्यंते देवासुर[सम]रसंरं-[1]
104 भरचनाः ॥ [२५*] मूलस्थानस्य लिंगस्य काडुवि-
105 ट्टेश्वरस्य च । नवप्रतिष्ठामकरोद्दस्यु-
106 भिः परिभूतयोः ॥ [२६*] दुर्गं च तांम्रनगरी-
107 मभितो व्यधत्त प्राकारमुंनतमुदं-
108 चितगोपुरं सः । आभाति येन हरसू-
109 नुविनिर्ज्जितेन क्रौंचेन सा शिखरिणा परिवेवि-
110 तेव ॥ [२७*] ई देवर जड्लु । तूर्प्पु मोदलुकोनि प्र-
111 दक्षिणमुगान । नारिकेडपुंबूंडि । मंचे-
112 ड्लु । कोविलंबूंडि । कोमरजंबूंडि । वेंजेड्लु ।
113 उम्मेतलपूंडि । मुडपूंडि । सेरपूंडि । मुल-
114 कलपूंडि वंदु स्वामिदेवरकु सगमु । वोलू-
115 रि अनंतेश्वरदेवरकु सगमु । गुम्मपूंडि । व-
116 डुबूंडि । गूडपूंडि । त्रिस्तुलु [।*] कोलंकलूर
117 नमिलिकंभाल नडिमि पोलमु ख १५ वडूरनु
118 ख १५ क्रंतेट ख २ कडुंगाल ख १ कोऴूर ख १ [।*]
119 चोडभीमेश्वरदेवरकु ताडुंबूंडि । वासुदे-
120 वरकु कट्टंपूंडिनि ख १[२] चेंब्रोलि पोलमुलो-
121 ननु अनंतजिनदेवरकु ख ५ पूजारुलकु ख १२
122 देवर ब्रह्मपुरि ब्राह्मलु १४कू ख १४ शासना-
123 धिकारिकविचक्रवर्त्तुलकु ख २ जोस्युनिकि ख २ वै[द्यु]-
124 निकि ख २ पेग्गडकु ख २ करणानकु ख २ सातुलु
125 सुब्बूऴुरलोनातु एनिमिदेंड्रु वयस्सु[न]-
126 नुंडि गुडिगोलिंचिवारिकोक्रातु ओकोकड्डकु ख २
127 पडिहारिकि ख २ नट्टवोनिकि ख २ आवजकानिकि ख २
128 मद्देलकानिकि ख २ वासिकानिकि ख २ पाडीवारिकि
129 ओकोकड्डकु ख २ धवळशंखुवानिकि ख २ धारवा-
130 निकि ख २ गौऴवानिकि ख २ भेरिवानिकि ख २ ज[ग]डवा-
131 निकि ख २ जयघंटवानिकि ख २ अलंकारिकि ख २

[1] The *anusvâra* stands at the beginning of the next line.

South Face.

132 मालकरिकि ख २ पीलिगरगवानिकि ख २ कुम्म-
133 रिकि ख २ वड्डगिकि ख २ कम्मरिकि ख २ कासेवारि-
134 कि ख [४] मडिवालुनकु ख २ दिव्वेटिनिकि ख २ ष-
135 ळ्ळिवीयकु ख २ ईंतवट्टुवारु तम तम
136 पनुलु नडपि वित्तुलु गुडिचि सुखमुंडु-
137 वारु । अय्यवारु सुन्नूट्टुरुनु तम-
138 डुन्न पोलसुनकु देवरकु श्रीक पालु कोरु वे-
139 ट्टि तारु मूंडु याड्लु गुडुवुवारु ॥
140 अखंडदीपालु [।*] सूरसानि कोड्कु जक्किनायु-
141 नि पेरिनायुनि दिव्वे १ [।*] नडपिवांडु नावे । नूं-
142 कनवोयिनि व्रम्मे १ । व्रम्मनवोयुंडु १ । का-
143 लिवोयुंडु १ । एळ्ळिवोयुंडु १ । सूरेवो-
144 युंडु १ । मल्लेवोयिनि कामे १ । गुंडेवो-
145 युंडु १ । दामनवोयुंडु १ । नागमपोते
146 १ । नल्लेवोयुंडु १ । अव्वेवोयिनि कोम्मे १ । काप-
147 म कोम्मे १ । बडंकिपोते १ । पड्डमपोते १ । नल्लंगो-
148 म्मनवोयुंडु १ । नल्लेवोयिनि व्रम्मे १ । तिरु[वे १] [।*]
149 रेकंमारे १ । भामड्डे १ ॥ ❁ ॥ गामेकां रत्निका-
150 मेकां भूमिरप्येकमंगुलं । हरन्नरकमा-
151 प्नोति यावदाभूतसंप्लवं ॥ [२८*] स्वदत्तां पर-
152 दत्तां वा यत्नाद्रक्ष युधिष्ठिर[1] । मह्हीम्मह्हीभ्रु-
153 तां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥ [२९*] स्वसुतपरि-
154 पालनात्प्रभूणां परसुतपालनमेव धर्म्महे-
155 तु[:] । हरिरपि कमलासनस्य सृष्टिं सततमवन्[2] ज-
156 गतामभूदुपास्यः ॥ [३०*] इदं रचियतां राज्ञां[3]
157 यश्चंद्रिकया सह । चिरं जायचमूपस्य
158 धर्म्मचंद्रः प्रवर्ध्वंते[4] ॥ [३१*] ❁ ॥ श्री श्री श्री ॥ ❁ ॥

ABSTRACT OF CONTENTS.

A.— Sanskrit Portion.

The inscription opens with invocations, addressed to the boar-incarnation of Vishṇu (verse 1); to the crescent of the moon on the head of Śiva (v. 2); to Gaṇapati (v. 3); and to Sarasvatī (v. 4). Verse 5 praises the **Sun.** His son was **Manu** (v. 6). His son was

[1] The syllable ष्ठि is entered below the line.
[2] The *anusvâra* stands at the beginning of the next line.
[3] Read °मवद्य°.
[4] Read प्रवर्धतै.

Ikshvâku, who was followed by **Sagara, Kakutstha, Dilipa, Daśaratha,** and **Râmachandra** (v. 7). In the family of these **Raghus** was born **Durjaya,** and from him **Bêta;** after him ruled **Prôla,** whose son was **Rudra** (v. 8). He was succeeded by his uterine brother **Mahâdêva** (v. 9). His son was **Gaṇapati** (v. 10). The **Madra** king, the **Pâñchâla,** the **Vidêha** king, the **Hammira,** the **Hûṇa,** and the king of **Kâśi** are stated to have been waiting at his door (v. 12).

(V. 13.) " Verily, prosperous is **Jâyana,** the chief of the elephant-troop of that lord of the earth (*viz.* Ganapati), the leader of all actors and Vêdic scholars, (*and*) the crest-jewel of the assembly of poets."

He was the favourite servant of king **Chhalamattigaṇḍa** (*viz.* Gaṇapati) (v. 18).

(V. 19.) " Now once, returning from the conquest of the kings of the Southern region, the heroic **Chhalamattigaṇḍa** came on the way to **Tâmrapurî,** (*a city*) with fluttering banners."

(V. 20.) " In the **Śaka** year **eleven hundred**[1] **and thirty-five,** in the month **Madhu** (*i.e.* Chaitra), in the (*cyclic*) year **Śrîmukha,** that king gave (Tâmrapurî) to the glorious general **Jâya,** saying : ' By my order rule thou from to-day **this city of Shaṇmukha** (Kumârasvâmin), which has been protected before by the arm of the maternal uncle of thy mother.[2] ' "

He (*viz.* Jâya) repaired and whitewashed all the temples (*prâsâda*) in that city and placed golden pinnacles (*kalaśa*) on them (v. 21). He covered with gold the image of **Târakârâti** (Kumârasvâmin) (v. 22) and supplied vessels of gold, silver, copper and brass for the worship of this god (v. 23). He gave another image of the same god and images of his two consorts,[3] which were made of base metal (*lôha*) and were meant to be carried about in procession at festivals (*maha*), and built an enclosure, a *maṇḍapa* of **Śani** (Saturn), and a *gôpura* of three storeys (v. 24).

(V. 25.) " Then he made for this (*god*) a *maṇḍapa* for resting after the sport of the ' great hunt '[4] on the day of every *Makara-Saṁkrânti.* On the painting in this (*maṇḍapa*), the gods, assembled for the occasion, regard with a thrill the representations of fierce battles between the gods and the demons."

(V. 26.) " He set up again the *liṅga* of the **Mûlasthâna** (*temple*) and (the *liṅga* called) **Kâḍuviṭṭêśvara,** which had both been destroyed by robbers."

He surrounded **Tâmranagarî** with a wall surmounted by towers (v. 27).

B.— Telugu Portion.

(Line 110.) " The villages of this god[5] (*are*), from the east towards the south :— **Nârikêḍapumbûṇḍi. Mañcheḍlu. Kôvilambûṇḍi. Komarajambûṇḍi. Veñjeḍlu. Ummetalapûṇḍi. Suddhapûṇḍi. Sêrapûṇḍi. Mulukalapûṇḍi**; of this (*village*), one half (*belongs*) to the god **[Kumâra]svâmin,** (*and*) one half to the god **Anantêśvara at Kollûru. Gummapûṇḍi. Vaḍlambûṇḍi. Gûḍapûṇḍi.**"

(L. 116.) " (*The following are*) the shares :— 15 *kha*[6] of land in the middle of the peacock[7] pillars at **Kolaṅkalûru**; 15 *kha* at **Vallûru**; 2 *kha* at **Kranteṭa** ; 1 *kha* at **Kaḍuṅgâlu**; 1 *kha* at **Kôṟûru.**"

(L. 119.) " To the god **Chôḍabhimêśvara** (*belongs*) **Tâḍlambûṇḍi**; (*and*) to **Vâsudêva** 12 *kha* in **Kaṭṭempûṇḍi.**"

[1] Literally, ' Rudra's hundred ;' compare *Ind. Ant.* Vol. XXI. p. 202, note 48.

[2] Or possibly, ' by the arms of thy mother and of thy maternal uncle.'

[3] *Viz.* Vallî and Dêvasênâ; see the colophon of No. 1064 in my *Second Report on Sanskrit Manuscripts,* p. 102.

[4] See above, Vol. III. p. 73, note 8.

[5] The temple of Kumârasvâmin (now Nâgêśvara) is meant.

[6] This is an abbreviation of *khaṇḍi* (or *puṭṭi*); see Brown's *Telugu-English Dictionary,* s. v. *puṭṭi.*

[7] This bird is sacred to Kumârasvâmin.

(L. 120.) "In the land of **Chembrôlu**, to the god **Ananta-Jina**, 5 *kha*; to the *pûjâris*, 12 *kha*; to the 14 Brâhmaṇas of the *Brahmapurî*[1] of the god, 14 *kha*; to the superintendent of edicts and the emperor of poets, 2 *kha*; to the astrologer, 2 *kha*; to the doctor, 2 *kha*; to the chamberlain, 2 *kha*; to the accountant, 2 *kha*; among the three hundred dancing-girls, to each of all those who serve in the temple from the age of eight years, 2 *kha*; to the door-keeper, 2 *kha*; to the dancing-master, 2 *kha*; to one who beats the big drum, 2 *kha*; to one who beats the small drum, 2 *kha*; to the *vâsekânu*, 2 *kha*; to each of the singers, 2 *kha*; to one who blows the white conch, 2 *kha*; to one who blows the trumpet, 2 *kha*; to one who plays the *gauṛu*, 2 *kha*; to one who beats the kettle-drum, 2 *kha*; to the *jagaḍavâḍu*, 2 *kha*; to one who beats the gong, 2 *kha*; to one who decorates (*the temple*), 2 *kha*; to the garland-maker, 2 *kha*; to the *pîligaragavâḍu*, 2 *kha*; to the potter, 2 *kha*; to the carpenter, 2 *kha*; to the blacksmith, 2 *kha*; to the masons, 4 *kha*; to the washerman, 2 *kha*; to the torch-bearer, 2 *kha*; to Alli-Bôya, 2 *kha*."

(L. 135.) "These persons shall live in peace, doing their respective work and enjoying (*their*) shares. And the three hundred Brâhmaṇas shall assign one part (*of the produce*) of their land to the god and enjoy (*the remaining*) three parts themselves."

Lines 140-149 record the names of 20 persons who had granted lamps. Verses 28-31 contain the usual admonitions to future kings.

POSTSCRIPT.

Another inscription of **Jâya** and of his sovereign **Gaṇapati** (No. 250 of 1897) is engraved on three sides of a pillar which is now built into the roof of the Liṅgôdbhavasvâmin temple at **Tsandavôlu**, the capital of the chiefs of **Velanâṇḍu**.[2] The second face of the pillar is turned towards the roof and is hence invisible. The first face opens with the same passage as the Chêbrôlu inscription published above, and breaks off with the words विहरति फणिभर्त्तुः स्वा- of verse 10. The third face bears five Sanskṛit verses, the first of which is incomplete at the beginning, and a passage in Telugu prose. I subjoin the text[3] of the first sixteen lines of the third face.

1 भापत जायसैन्यना[थं । कल]यसि म-
2 यि शंकरे च भक्तिं स[द्]ग्रमतस्त्वम-
3 मूनि पालयै[ति ॥ कु]लोत्तुंगरा-
4 जेंद्रगोंकचिती[श्रप्रतिष्ठ]ापितं शं-
5 करं स्वानुजाख्यं । [स पंडी]श्वरं जाय-
6 सेनाधिनाथस्तदार[भ्य] तैस्तैरुपायै-
7 [रु]पास्ते ॥ चोरैश्चिरेण चलितैस्स पुरा-
8 णपीठे पीठांतरं स चतुरं विधिव-
9 द्विधाय । प्रासादमध्यमलकांच-
10 नकुंभसंपत्संभावनीयमकरो-
11 दनुकर्म्मशिल्पैः ॥ सर्व्वोपचारस्थित्यर्थं-[4]

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[1] See above, Vol. III. p. 296, note 9, and Vol. IV. p. 128.

[2] See above, Vol. IV. p. 33 f. and *Additions and Corrections*, p. v. The inscription itself refers to two of those chiefs; see below, p. 151, notes 5 and 6.

[3] From an inked estampage, prepared by Mr. H. Krishna Sastri, B.A.

[4] Read स्थित्यर्थं°.

12 मस्य [प]ात्रपरि[च्छ]दं । सौवर्न्नं[1] राजतं[2]
13 ताम्रं कांस्यं [च] बहुधा व्यधात् [॥][3]
14 य[स्य] यस्य यदा [भू]मिस्तस्य तस्य
15 [त*]दा फलं । तस्मा[द्गण]प[ति]श्चापोप्यस्मै
16 [गो]वाटिकामदात् ॥ ई गोवाड पोल-
17 [मेर] [।*][4] . . . .

It appears from the above passage that [king Gaṇapati] put the general **Jâya** (lines 1 and 5 f.) in charge of a temple of Śaṁkara (Śiva), which had been founded by king **Kulôttuṅga-Râjêndra-Goṅka**[5] and had been named **Paṇḍîśvara** (l. 5) after [Paṇḍa],[6] the younger brother of Goṅka I. Jâya provided the god with a fresh pedestal (*pîṭha*), as the old one had been stolen, placed golden pinnacles (*kumbha*) on the temple, and granted vessels for the worship. King **Gaṇapati** himself (l. 15) gave to the temple the village of **Gôvâṭikâ** or, in Telugu, **Gôvâḍa**[7] (l. 16).

No. 18.—SRAVANA-BELGOLA EPITAPH OF MARASIMHA II.

BY J. F. FLEET, PH.D., C.I.E.

This inscription, engraved on the four faces of the base of a pillar, which is known as the **Kûge-Brahmadêva-kambha**, at the entrance to the area occupied by the temples on the **Chandragiri** hill at **Śravaṇa-Beḷgoḷa**, was first brought to notice and edited by Mr. Rice, in his *Inscriptions at Śravaṇa-Beḷgoḷa*, No. 38 (see also, *id.* Introd. p. 18 ff.). I edit my version of it from ink-impressions supplied to me by Dr. Hultzsch.

The **writing** consists of one hundred and fourteen lines: twenty-seven on the south face of the pillar, covering an area about 1′ 11½″ broad by 2′ 8″ high; twenty-eight on the west face, covering an area about 1′ 9″ broad by 2′ 10″ high; twenty-eight on the north face, covering an area about 1′ 10½″ broad by 2′ 10″ high; and thirty-one on the east face, covering an area about 1′ 10½″ broad by 3′ 1″ high. Lines 28 to 49 on the west face, and the whole of the writing on the north face, are very much damaged; so much so that no connected passages, worth reproduction, can be made out. The rest of the record, however, is in a state of good preservation.— The **characters** are Kanarese, of the regular type of the period to which the record refers; and they were boldly formed and well executed throughout. They shew, of course, only the later or cursive forms of the *kh* (in *Mânyakhêṭa*, lines 12, 100) and *b* (*e.g. baḷa*, line 12, *aḷumbam*, line 84).[8] They do not appear to include the separate distinct form of the lingual *ḍ*. They shew the *virâma*, represented by its own proper sign, in *bhuṁjan* and *baḷdt*, line 2, *koḷ*, line 112, and *ir*, line 113; and they do not include any final forms. In lines 1 to 109, the average size of the letters is about ¼″ or ⅓″. In lines 110 to 114, the characters are somewhat smaller and thinner, though of the same type, and possibly written out by the same hand, with the rest of the record: this may be due to the person who wrote out the record, for the engraver, having not enough space to finish it in completely uniform characters; or the

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1 Read सौवर्णं.
2 The *anusvâra* stands at the beginning of the next line.
3 This verse is identical with verse 23 of the Chêbrôlu inscription.
4 Lines 17 to 25 contain a description of the boundaries of Gôvâḍa in the Telugu language.
5 No. 10 of the Table, above, Vol. IV. p. 35.
6 No. 12 of the same Table.
7 In the Rêpalle tâluka, about 7 miles north-east of Tsanda vôlu.
8 For the importance of the use of the earlier and later forms of *kh* and *b*, in connection with undated records about a century or a century and a half earlier, see page 155 below, note 5.

passage may be, as suggested by Mr. Rice, a slightly later addition.— The **language** is Sanskṛit in lines 1 to 83, and Kanarese, of the archaic or stilted type, in lines 84 to the end. There are verses in lines 1 to 4, 28 to 99, and 112 to 114; and I am indebted to Mr. H. Krishna Sastri for several very useful suggestions in dealing with both the text and the translation of some difficult passages in the Kanarese verses. The Sanskṛit *gadya* or ornate prose, in lines 5 to 27, is not very successful, there not being enough of the usual alliteration and rhyming endings; and there is nothing remarkable in such of the Sanskṛit verses as remain in lines 50 to 55: in the Kanarese portion, however, the author, who was evidently an accomplished writer in that language, has done full justice to his topic and to himself, both in sonorous diction and in sense.— The **orthography** does not present anything calling for special notice.

The **inscription** is a panegyric of the **Western Gaṅga prince Mârasiṁha II.** It mentions him by his proper name in line 42, and throughout the rest of the record by various *birudas* and epithets, of which the most frequent and evidently the most highly prized one is **Noḷambakul-Ântaka,** "the Death of the family of the Noḷambas,"— with reference to his successes against the Pallavas of the Noḷambavâḍi thirty-two-thousand province. Lines 110 to 114, at any rate, were written after his death; and they tell us that, a year after his completion of the career of conquest which is the subject of the earlier part of the record, **he abdicated, and died in the practice of religion, at the feet of a Jain teacher named Ajitasêna, at Baṅkâpur** in the Dhârwâr district,—starving himself to death, like so many others whose epitaphs are at Śravaṇa-Beḷgoḷa, by a three-days fast.[1] And it seems plain, in fact, that, like various others of the records at Śravaṇa-Beḷgoḷa, the whole of this inscription is an **epitaph,**— not a contemporaneous record engraved while he was still alive. The record is not dated; but it may be placed in A.D. 975, as an inscription at Mêlâgâni shews that Mârasiṁha II. either died or abdicated in or shortly before June-July, A.D. 974.[2] The contents of it are noticed in detail on page 169 ff. below.

* * * * * *

I have given, elsewhere,[3] a full exposé of the spurious nature of certain copper-plate grants, which purport to present an unbroken genealogical list of the Western Gaṅgas going back to the second century A.D. And I have shewn how utterly unreliable, for purposes of ancient history, are those grants and a Tamiḻ chronicle, called *Koṅgudêśa-Râjâkkaḷ*, which purports to furnish information of the same kind. The results of the inquiry on that occasion were, that the earliest authentic Western Gaṅga names are those of Śripurusha-Muttarasa, who, pending more precise discoveries, was to be placed somewhere in the period A.D. 750 to 850, and of Śivamâra, who was to be placed either immediately before or immediately after Śripurusha-Muttarasa; and that the alleged genealogy was invented in the ninth or tenth century A.D., when all the great families of Southern India were beginning to look up their ancestral belongings and devise more or less fabulous pedigrees. Since the time when I wrote, some new records on stone have been brought to notice, and a critical version has been published of a copper-plate grant which was already known but was not satisfactorily available for use. And these new materials, militating in no way with the conclusions at which I arrived, enable me now to put together **a genealogical and successional list of the Western Gaṅgas of Taḷakâḍ** (see page 153),[4] and to make a first serious attempt to determine the real history and chronology of the family.

[1] For a description of the *sallêkhanâ* or vow of starving to death, see Mr. Rice's *Inscrs. at Śrav.-Beḷ.* Introd. p. 15 ff. He has pointed out (*ibid.* p. 17) that, among the various instances of it mentioned in the records there, there is one of even so late a date as A.D. 1809 (No. 72). The process sometimes lasted for three months (No. 2). But it was accomplished in three days in also the case of Mallishêṇa (above, Vol. III. p. 207, verse 72).

[2] See page 168 below, and note 6.

[3] Above, Vol. III. pp. 159 to 175.

[4] The numbers before some of the names indicate the members of the family who actually ruled, or probably ruled, over the Gaṅgavâḍi province, and the order in which the succession went. When the exact relationship between two consecutive individuals is not established, dots are used instead of lines.

The Western Gaṅgas of Taḷakâḍ.

- (1) Śivamâra I. (About A.D, 765 to 765)
  - (2) Pṛithivî-Koṅguṇi-Śrîpurusha-Muttarasa. (About A.D. 765 to 805)
    - (3) Śivamâra II. (About A.D. 805 to 810)
      - Aparâjita-Pṛithivîpati I. (A contemporary of Amôghavarsha I. in the period A.D. 814-15 to 877-78)
        - Mârasiṁha I.
          - Hastimalla-Pṛithivîpati II. (A contemporary of Parântaka I. in the period A.D. 900 to 940)
    - (4) Nîtimârga-Koṅguṇivarma-Permanaḍi-Raṇavikrama. (About A.D. 810 to 840)
      - (5) Satyavâkya-Koṅguṇivarma-Permanaḍi-Râjamalla. (A.D. 870-71.)
        - ⋮
        - (6) Satyavâkya-Koṅguṇivarma-Permanaḍi-Bûtuga I. (A.D. 870-71 and 891-92.)
          - ⋮
          - (7) Nîtimârga-Koṅguṇivarma-Permanaḍi-Ereyappa. (A.D. 893-94 and 909-10)
            - (8) Râchamalla I.
              - ⋮
              - (9) Satyavâkya-Koṅguṇivarma-Permanaḍi-Bûtuga II. (A.D. 940 and 949-50)
                - By Rêvakа.
                  - Maruladêva; married Bijabbe.
                    - (10) Rachcha-Gaṅga.
                - By Kallabbarasi.
                  - (11) Satyavâkya-Koṅguṇivarma-Permanaḍi-Mârasiṁha II. (A.D. 963-64 to 974)
                    - ⋮
                    - (12) Satyavâkya-Koṅguṇivarma-Pañchaladêva. (A.D. 975)
                      - ⋮
                      - (13) Satyavâkya-Koṅguṇivarma-Permanaḍi-Râchamalla II. (A.D. 978 and 984)

The earliest authentic Western Gaṅga name is that of **Śivamâra I.** His existence is proved by an inscription at Vaḷḷimalai in the North Arcot district,[1] about eighty miles to the east from the Gaṅga town of Kôlâr, which enumerates four generations,—**Śivamâra I.**; his son, **Śripurusha**;[2] Śripurusha's son, **Raṇavikrama**; and Raṇavikrama's son, **Râjamalla**,—and says that Râjamalla, having seen the hill on which the record is, took possession of it, and founded a Jain temple there in token of having done so. The record, indeed, does not tell us that these persons were Gaṅgas. But their names fit in so exactly with the statements in the spurious grants and in certain unquestionable records in the Western Gaṅga territory itself which will be mentioned further on, that no hesitation need be felt about identifying them as **Western Gaṅgas of Taḷakâḍ**.

There are records in Mysore, which may be ascribed to **Śivamâra I.** One is a stone inscription at Dêbûr,[3] which mentions him as simply Śivamâra, without any regal title of any kind, but uses a technical expression which stamps him as holding a rank and authority considerably greater than those of any mere local governor.[4] And others are stone inscriptions at Râmpura and Mûḍahaḷḷi,[5] which mention "the Koṅguṇi king (*arasa*) Śivamâra," and

[1] Above, Vol. IV. p. 140, A.—In the *Postal Directory of the Madras Circle*, the name of the place is given as 'Vellimalai.'

[2] The spurious grants describe Śripurusha (whose proper name, Muttarasa, they do not give) sometimes as the son, and sometimes as the grandson (without mentioning the father's name), of Śivamâra I.; to Śripurusha they allot two sons, Śivamâra II. and Vijayâditya; and they represent Râjamalla as the son of Vijayâditya (see the tables, above, Vol. III. pp. 161, 177): and curiously enough, it is the pretended earlier records, from Hosûr, Nâgamaṅgala, and Maṇṇe (for the last, see page 160 below, note 7), which wrongly represent Śivamâra I. as the grandfather of Śripurusha; while the Sûḍi grant, purporting to be written nearly a century and a half after the Maṇṇe grant, correctly speaks of the two persons as father and son.—This short but valuable record from Vaḷḷimalai disposes finally of one step in the fictitious pedigree, *viz.* the step which some of the spurious grants place between Śivamâra I. and Muttarasa (*see*, also, page 156 below, note 5).

[3] Mr. Rice's *Epigraphia Carnatica*, Vol. III., Nj. 26.—Mr. Rice has preferred to allot this record to the second Śivamâra.—This record mentions a person named Ereya. With this person Mr. Rice identifies the *Mahârâja* Eramma of an inscription at Maddûr (*ibid.* Ml. 68), and the Erea or Eḷea of an inscription at Mûḍahaḷḷi (*ibid.* Nj. 132), and the Ereha-Vemmaḍi of a spurious record at Gaṭṭavâḍi (*ibid.* Nj. 199, with a lithograph) which purports to be dated Śaka-Saṁvat 111. He thus refers the Maddûr and Mûḍahaḷḷi records, as well as that at Dêbûr, to the time of Śivamâra II. And he alters the date of the Gaṭṭavâḍi inscription from Ś.-S. 111 to Ś.-S. 711, so as to bring the record on to A.D. 789-90,—sufficiently near to the period of Śivamâra II. The Gaṭṭavâḍi inscription, however, has the later cursive form of the *b*, in *eclabyeyara*, line 10, and *bâḷim*, line 11: therefore it cannot be placed before A.D. 804 (see page 155 below, note 8); and the general style of the characters suggests a period at least a century later than even that time.

[4] The expression in question is *prithivî-râjyaṁ-geyu*, or *keyu*, "to reign over the earth." It is properly a technical expression of paramount sovereignty (see the second edition of my *Dynasties of the Kanarese Districts* in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II. p. 428, note 4); but the exact way in which it is to be applied, has always to be determined by the context and general surroundings. The Western Gaṅgas of Taḷakâḍ were not paramount sovereigns, except occasionally. They belonged to the class of great feudatory nobles, who were more or less independent in their own hereditary territories, and whose position is always very clearly recognisable, if the records are studied attentively, from the various technical titles and expressions that are so carefully used or abstained from. The Śilâhâras of Karâḍ, and the great feudatory nobles of some other families, used the expression *sukha-saṁkathâ-vinôdadiṁ râjyaṁ-geyu*, or, in Sanskṛit, *sukha-saṁkathâ-vinôdêna râjyaṁ kṛi*. The expression properly used by the Western Gaṅgas, in their own province, was *prithivî-râjyaṁ-geyu*; and it will be found in almost all of their records which exist in their own hereditary territory: to the contrary I can quote, at present, only *râjyam uttar-ôttaraṁ saluttam-ire* (another expression of, strictly, paramount sovereignty) in the Kûlagere inscription of the time of Ereyappa, and the use of the purely subordinate expression *âḷu*, 'to govern,' in the cases of Ereyappa in the Bêgûr inscription, and of Bûtuga II. in the Âtakûr inscription. On the other hand, the proper expression to denote their position and authority outside their own province of Gaṅgavâḍi, was *âḷu*; and we find this duly used in the case of Mârasiṁha II. in the inscriptions at Adaraguñchi, Guṇḍûr, and Hebbâḷ, and even in the case of Pañchaladêva in the inscription at Muḷgund.

[5] *Ep. Carn.* Vol. III., Nj. 50, 127. The Râmpura inscription, again, has been assigned by Mr. Rice to Śivamâra II. But the use of the title *arasa* is a strong indication that the records are to be ascribed to the first Śivamâra. Muttarasa became eventually a *Mahârâjâdhirâja* and *Paramêśvara*; in the amplified form *Dharma-*

use the same technical expression of high position. These three records are not dated in any era. And there is nothing in the contents of them to enable us to establish any synchronisms, and so to assign an exact date to them. But the characters of the Dôbûr inscription are attributable to any time within about fifty years on either side of A.D. 800.[1] The period of the record will be determined more closely further on.[2]

The authentic existence of the second of the four persons mentioned in the Vaḷḷimalai inscription, *viz.* **Śrîpurusha**, had already been established[3] by some undeniably genuine stone records at Taḷakâḍ,[4] Sivâra,[5] and Sivarpaṭṇa,[5] in Mysore. The Taḷakâḍ inscription, which is dated in his first year,[6] and the inscription at Sivâra, give him the full style of "the *Mahârâja* **Pṛithuvi-Koṅguṇi-Muttarasa-Śrîpurusha**;" while, of the Sivarpaṭṇa inscriptions, one styles him "the *Mahârâja* Śrîpurusha," and the other, which is dated in his twentieth-odd year,— perhaps the twenty-ninth,[7]— calls him "the Koṅguṇi *Mahârâja* Śrîpurusha:" evidently, **Muttarasa** was his name, and Śrîpurusha, "husband of Fortune," was a *biruda*. Like the records of Śivamâra I., these records of Muttarasa,— and also those which will be mentioned further on,— are not dated in any era; and they do not contain anything by means of which synchronisms can at present be established. But they are, similarly, to be referred, on palæographic grounds, to the period A.D. 750 to 850, or thereabouts. And one particularly instructive character,— the old square form of the letter *b*,[8]—

Mahârâjâdhirâja (regarding which, see page 163 below, note 2), the use of the first of these two titles was continued by all his descendants from Raṇavikrama onwards; and it does not seem likely that his son Śivamâra II. would revert to the simple designation *arasa*.— Another inscription at Mûḍahaḷḷi (Nj. 126) is probably also of the time of Śivamâra I.; but the name of the prince is illegible.

[1] I write on the authority of an ink-impression, which Mr. Rice kindly sent for my inspection. I have not had the means of examining the Râmpura and Mûḍahaḷḷi records in the same way.

[2] The spurious Haḷḷegere grant (*Ep. Carn.* Vol. III., Md. 113, with a lithograph) cites a date in the month Jyêshṭha (May-June), Saka-Saṁvat 635 expired, falling in A.D. 713, as being in the thirty-fourth year of Śivamâra I., and so would place the commencement of his rule in A.D. 679-80. This latter date is altogether too early. And it is not likely that the record has even hit off a true date for him in A.D. 713.— The Nâgamaṅgala grant would place the commencement of the rule of his successor Śrîpurusha-(Muttarasa) in A.D. 727-28 (see page 166 below, note 2); and this, with the Haḷḷegere grant, would give Śivamâra I. a rule of forty-eight years, immediately before a rule of seventy-eight years by his son!

[3] See above, Vol. III. p. 173 f.

[4] *Ep. Carn.* Vol. III., TN. 1; with a lithograph.

[5] Here I write on the authority of photographs which Mr. Rice kindly sent me,— one from Sivâra, and two from Sivarpaṭṇa.

[6] *Prathama-vijaya-saṁbatsaraṁ Kârttige puṇṇame-andu*; lines 3, 4.

[7] The words *vijaya-sa*[*ṁ*]*vatsara*[*ṁ*], followed by the *aksharas irppa*, are quite clear, in line 2. I conjecture that what follows them stands for *ttombattaneyoḷu*. But the passage (and, in fact, the whole of the remainder of this record) has been so spoilt in painting the stone for photography, that it is a matter of conjecture only. Since writing this note, I have found an indication that Mr. Rice would take the record to be dated in the twenty-eighth year (*Ind. Ant.* Vol. XIII. p. 188). The *aksharas ṭṭeṇṭaneyoḷu*, however, seem insufficient for the space and for the marks shown in the photograph.— This practice of painting inscriptions by hand for photography cannot be too strongly condemned: it presents the records as they appear to the eye of the person who paints them, and not as they really are; it introduces mistakes, or at least doubt, in even the clearest passages,— for instance, the lithograph of the Taḷakâḍ inscription of Muttarasa shews in the word *tombaṁttaru*, line 9, an *anusvâra* in the second syllable which one cannot believe to be in the original, and the word *Kadabûr* or *Kaḍabûr* in one of the Sivarpaṭṇa inscriptions, contrasted with what reads at first sight as *Kadambûr* or *Kaḍambûr* in the other record at the same place (see page 161 below, note 1), is another case in point; it often results, as in the date of this Sivarpaṭṇa inscription, and in fact throughout the record, in the creation of arbitrary and fantastic signs which render whole passages quite unintelligible; and, in short, it prevents altogether the purely mechanical reproduction which is absolutely necessary for the satisfactory and critical study of the records.

[8] It occurs in the Taḷakâḍ inscription (see the lithograph) in the words *saṁbatsaraṁ* (line 4) and *tombattaru* (line 9).— For the importance of the old or square and later or cursive forms of *kh* and *b*, as a help in fixing the dates of records of the period with which we are dealing, see above, Vol. III. pp. 162, 163. Records containing the cursive forms of these two letters, cannot be placed before A.D. 804. The square forms continued in use up to A.D. 866. But the cursive forms,— the introduction of which, into epigraphic records, seems to be connected with the encouragement that was given to the Jains and their literature in the time of the Râshṭrakûṭa king

proves that at any rate they cannot have been engraved much, if at all, after A.D. 850; while the general palæographic standard of the Taḷakâḍ inscription points distinctly to a time somewhat earlier than A.D. 800, as the date of the preparation of that record. It is, thus, not impossible that the person or persons who fabricated the spurious Hosûr and Nâgamaṅgala grants, had available, or hit off, true dates for him, in A.D. 762 and 776-77, or at any rate in the latter year.[1] But it is not possible that, in A.D. 776-77, he had already been ruling for fifty years, as is claimed by the Nâgamaṅgala grant;[2] for, the synchronisms which are established for some of his descendants, in both lines, shew plainly that the long life and rule, which he undoubtedly enjoyed, were made out by continuing into the ninth century A.D. The approximate limits for him will be indicated below.

There are other records of **Śrîpurusha-Muttarasa** in Mysore, at Dêvalâpura, Varuṇa, Pûrigâli, Hemmige, Bannûr, and Hoḷalavâḍi.[3] The first four of them belong to the earlier part of his career: for, the Pûrigâli record styles him "the *Mahârâja* Śrîpurusha," as also, apparently, does the Dêvalâpura stone; the Varuṇa record calls him "the Koṅgaṇi *Mahârâja* Śrîpurusha;" the Hemmige record describes him as "Pṛithivî-Koṅgaṇi-Muttarasa," without any title; and the Bannûr record probably styles him "Pṛithu[vi-Koṅguṇi-Muttarasa-Śrî]purusha," again without any title. All of the records which contain such a reference at all, use the same technical expression of high position and authority which is used in the case of Śivamâra I.[4] And the Hoḷalavâḍi inscription marks an epoch in his career, by also giving him **the paramount titles**; it styles him "the Koṅguṇi *Mahârâjâdhirâja* and *Paramêśvara* Śrîpurusha."

As far, therefore, as individual names go, **the authentic history of the Western Gaṅgas of Taḷakâḍ starts with these two persons, Śivamâra I. and his son Śrîpurusha-Muttarasa.**[5] Records giving names for earlier times may, of course, be obtained hereafter; for,

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Amôghavarsha I. (A.D. 814-15 to 877-78),— were then in use, and are found in a record of A.D. 865. And a record of much about the same date shews both the forms of *b*, mixed (*loc. cit.* p. 163, note 1).— The old or square form of the *b* occurs in also one of the Sivarpaṭṇa records of Muttarasa, in the word *Kadabûr*, line 5; and doubtless also in the same word in line 3 of the other Sivarpaṭṇa record, where, however, the true appearance of the original has been much spoilt by painting the stone for photography. I do not find a *b* of either form in the Sivâra record. And none of the four records appears to include a *kh*.— My attention has been drawn to the fact that a cursive *kh* appears, in the lithograph, at the end of line 12 of the Harihar grant of Vinayâditya of A.D. 694 (*Ind. Ant.* Vol. VII. p. 300). An inspection, however, of the photograph, which is given with the lithograph in *P. S. and O.-C. Inscrs.* No. 17, will shew that this is only due to an injudicious touching up by hand of a damaged square *kh*; this was done at a time when it was thought more important to publish clear and easily legible lithographs, than to produce absolutely mechanical and faithful facsimiles which an unpractised eye might find it difficult to deal with.

[1] Just as a possibly true year may have been available, or was hit off, for Bûtuga II., in the spurious Sûḍi grant (see page 167 below, note 2) which refers itself to his time. But calculations shew that the details of the dates cited in the Hosûr and Sûḍi grants are not correct for the years that are quoted; and this detracts a good deal from any value that might be attributable to them.

[2] This would place the commencement of his rule in A.D. 727-28. And, as the spurious Suradhênupura grant (see page 160 below, note 7), which cites the Sarvajit *saṁvatsara*, Śaka-Saṁvat 729 (expired), = A.D. 807-808, as the third year of Śivamâra II., would thus place the commencement of the rule of Śivamâra II. in A.D. 805-806, this would give Muttarasa a total rule of seventy-eight years.

[3] *Ep. Carn.* Vol. III., My. 25, 55; Ml. 87; TN. 53, 113; Nj. 23.— He is apparently also mentioned as Śrîpurushayya in an inscription at Belavatte (*ibid.* My. 6), and as Muttarasa in another inscription at Bannûr (*ibid.* TN. 115), from which Mr. Rice has inferred (*ibid.* Introd. page 3) that Bannûr was his birth-place. This Bannûr inscription mentions also the name of Ereyappa, and therefore seems to be, not of Muttarasa's own time, but about a century later.

[4] *Prithivî-râjyam-geyu*, or *keyu*; see page 154 above, note 4.

[5] Mr. Rice (*Ep. Carn.* Vol. III. Introd. pp. 3, 7) has placed between them a Mârasiṁha I., whom he identifies with the alleged and unnamed son of the first Śivamâra and father of Śrîpurusha-(Muttarasa) who is mentioned in some of the spurious grants (see page 154 above, note 2); quoting "the Salem grants" as his authority for doing so. But there is no foundation in fact, of any kind, for this. The alleged generation between Śivamâra I. and Śrîpurusha-Muttarasa has now been disposed of by the Vaḷḷimalai record (page 154 above).

that the Western Gaṅgas were a people of importance and power at least a couple of centuries
before the time of Śivamâra I., is shewn by the fact that the Kadamba king Mṛigêśavarman
claims to have defeated them.[1] But it is not at all probable that they will give a connected
genealogy: the plainly imaginary nature of some of the names which the spurious grants place
before that of Śivamâra I., is a strong indication that materials for compiling a genuine earlier
pedigree were not available even then; and the most that we may expect, is, a few detached
notices.[2] All that we know as yet about the Gaṅgas during the centuries immediately following
the time when Mṛigêśavarman was in conflict with them, is, that they were conquered by the
Western Chalukya king Kîrtivarman I. in the period A.D. 567-68 to 597-98,[3] and again by his son
Pulikêśin II. about A.D. 608,[4] and that the Harihar grant of Pulikêśin's grandson Vinayâditya.
dated in A.D. 694, speaks of them as hereditary servants of the Western Chalukya kings.[5]
And it is plain that **they first came prominently to the front on the downfall of the Western**
Chalukya dynasty. Even then, they did not immediately assert the independence which.
undoubtedly, they subsequently enjoyed for a while. That they felt their way gradually to the
latter step, is shewn by the facts that Śivamâra I., while adopting a technical expression indi-
cative of considerable power, used simply the title of *arasa*, "king," and that Muttarasa,
though making an advance on this, did not at first assume any higher designation than that
of *Mahârâja*, and developed into a *Mahârâjâdhirâja* and *Paramêśvara*, as which he figures
in the Hoḷalavâḍi record, only at some later time. Now, the last Western Chalukya king.
Kîrtivarman II., lost the northern and central portions of his dominions to the Râshṭrakûṭas,
under Dantidurga, before A.D. 754. He was still in possession of the southern territory up
to A.D. 757. But shortly after that time he was completely overthrown by Dantidurga's
successor, Kṛishṇa I.,— say, **about A.D. 760.** And the same period saw **the extinction**
of another great dynasty of Southern India,— that of the original Pallavas of
Conjeeveram, who also, through the possessions that they held in the Noḷambavâḍi province,
must have had much to do, though not so directly as the Western Chalukyas, with the Gaṅgas
of Taḷakâḍ. The last great Pallava king known to us,— and, unquestionably, the last repre-
sentative of his line,— was Pallavamalla-Nandivarman, Nandipôtavarman, or Nandipôtarâja,
son of Hiraṇyavarman.[6] He was a contemporary of the Western Chalukya king Vikramâditya
II., at some time in the period A.D. 733-34 to 746-47. And we have records dated in his
twenty-first, twenty-second, and fiftieth years.[7] Now, he succeeded to the Pallava throne after
a distant kinsman, Paramêśvaravarman II.;[8] the latter was preceded by his father,
Narasiṁhavarman II.; and Narasiṁhavarman was preceded by his father, Paramêśvaravarman
I., who was contemporaneous at some time in the period A.D. 655 to 680 with Vikramâditya I.,

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And the person whom Mr. Rice thus misplaces,— through a mistake which is to be attributed to the imperfect
original rendering of the Udayêndiram grant of Hastimalla-Pṛithivîpati II. in Mr. Foulkes' *Manual of the Salem*
District, Vol. II. p. 369 ff.,— is Mârasiṁha I., grandson of the second Śivamâra (see page 162 below).

1 *Ind. Ant.* Vol. VI. p. 25; for "the family of Tuṅgagaṅga," read "the lofty family of the Gaṅgas."

2 This much, at any rate, is certain,— as I have already said (above, Vol. III. p. 175),— that nothing will
ever be obtained to authenticate such dates as those of A.D. 248 and 466 which two of the spurious grants purport
to give for Harivarman and Avinîta-Koṅguṇi, unless it upsets in some way or other the genealogy that is asserted
by the grants; and, on the other hand, if the genealogy asserted by the grants (or anything like a real basis from
which it can have been concocted) is ever authenticated, then the dates will be upset, in favour of much later
ones. The genealogy and the dates cannot possibly stand together.— It is not likely, however, that there is any real
basis of ancient fact for either the asserted genealogy or these two dates; see the Postscript, page 174 below.

3 *Ind. Ant.* Vol. XIX. p. 19. 4 *Id.* Vol. VIII. p. 244. 5 *Id.* Vol. VII. p. 303.

6 See Dr. Hultzsch's *South-Ind. Inscrs.* Vol. II. p. 342 ff.

7 They are, respectively, the Udayêndiram grant (*South-Ind. Inscrs.* Vol. II. p. 361); the Kaśâkûḍi grant
(*ibid.* p. 342); and an inscription at the Pañcapâṇḍavamalai hill (above, Vol. IV. p. 136, A). In respect
of the last of them, we must understand that it is dated in the fiftieth year in which he was still reigning; not in
simply the fiftieth year from the commencement of his reign, cited at a time when he himself was dead,— a
rendering, suggested as possible by the editor of the record, for which there is no substantial authority.

8 And there was, perhaps, also a short intermediate reign, of Mahêndravarman III.

the great-grandfather of Vikramâditya II. In such circumstances, it is not at all probable that Pallavamalla-Nandivarman can have completed the fiftieth year of his reign between A.D. 733 and 747. It is much more likely that his reign did not even commence till A.D. 715 or later. And fifty years from that point would bring him on to just the time to which we may refer Śivamâra I. and Muttarasa. The spurious Maṇṇe grant, indeed,[1] would carry him on to even later times: it says, speaking of Śivamâra II., that "his forehead was adorned by a fillet (*of royalty*) placed there with their own hands, when they performed (*his*) anointment to the sovereignty, by the two ornaments of the Râshṭrakûṭa and Pallava lineages named Gôvindarâja and Nandivarman, who were (*already*) anointed on (*their own*) foreheads."[2] Gôvindarâja seems to be the Râshṭrakûṭa king Gôvinda III., whose reign began about A.D. 783-84 and ended in A.D. 814-15: Śivamâra II. was undoubtedly contemporaneous with him towards the end of his reign; and we shall find reasons, further on, for believing that he did assist or recognise the succession of Śivamâra II. to the leadership of the Gaṅgas. Nandivarman must be Pallavamalla-Nandivarman, son of Hiraṇyavarman.[3] He cannot have had anything to do with Śivamâra II. at so late a time as the date of his succession on the death of Muttarasa. And it seems that, mixed up with a real act of Gôvinda III. towards the second Śivamâra, the Maṇṇe grant has preserved an anachronistic reminiscence of a real act of Pallavamalla-Nandivarman towards the first Śivamâra; *viz.* that, on the downfall of the Western Chalukyas, he formally recognised Śivamâra I. and crowned him as the chief, more or less feudatory, of a powerful tribe on the borders of his own outlying province of Noḷambavâḍi. The date of A.D. 760, mentioned above as the closely approximate time of the complete extinction of the Western Chalukya power, is within the period to which Śivamâra I. is to be referred, and within the time to which the reign of Pallavamalla-Nandivarman may be carried on. And we shall probably be very near the truth, if we take **A.D. 755 as the initial date of the succession of Śivamâra I. to the leadership of the Western Gaṅgas,** and A.D. 760 as the time when he was recognised by Pallavamalla-Nandivarman. We may then place **the accession of Muttarasa** about five years later, **in A.D. 765;** and, as there are indications, as already mentioned, that he had a long rule, and as we have a record which is actually dated in perhaps his twenty-ninth year, we may assume that he ruled for about forty years, **up to A.D. 805.** As the record which seems to be dated in his twenty-ninth year still gives him, like the earlier ones, the title of *Mahârâja*, it would appear that it was in the last ten years of his time that he threw off all semblage of vassalage and assumed the paramount titles; till then, he must have been more or less feudatory, at first to Pallavamalla-Nandivarman, and then to a kinsman of his own, Vijaya-Narasiṁhavarman, who, as we shall see just below, succeeded to the Pallava throne after Pallavamalla-Nandivarman.[4]

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[1] For this record, see page 160 below, note 7.

[2] The original, which I am able to quote from photographs which Mr. Rice kindly sent me, runs—(plate iv. *a*, line 10 ff.)— *R[â*]shṭraku(kû)ṭa-Pallav-ânvaya-tilakâbhyâṁ mûrddh-âbhishikta-Gôvindarâja-Nandivarmm-âbhidhêyâbhyâṁ samanushṭi(shṭhi)ta-râjy-âbhishêkâbhyâṁ svi(ni)ja-kara-ghaṭita-paṭṭa-vibhûshita-lalâṭapaṭṭô* * * * * * * * *śrî-Śivamâradêva*[ḥ*].—I have taken *lalâṭapaṭṭa*, 'the flat surface of the forehead,' as simply an alliterative expansion of *lalâṭa*. Otherwise, we might divide the compound, *lalâṭa-paṭṭô*, and translate "the (*hereditary Gaṅga*) fillet (*of royalty*) on his forehead was adorned by (*other*) fillets placed there with their own hands," *etc.*; this, however, does not seem so satisfactory a rendering.

[3] It might, perhaps, be said that he is the later Nandivarman, also called Vijaya-Nandi-Vikramavarman, son of Dantivarman (see page 159 below). But this does not seem at all probable. And, if it were so, an anachronism in the other direction would be involved; for, Nandivarman, the son of Dantivarman, cannot be placed as early as A.D. 797, which is the pretended date of the Maṇṇe grant; he cannot be placed before A.D. 804, which is the date that we have for Dantivarman.

[4] The Humcha inscription of A.D. 1077-78—(see Mr. Rice's Annual Report for the year ending 31st March 1891; this record contains a great deal of mythical matter, relating to the Sântara family as well as to the Western Gaṅgas, and is, of course, of no more value than the spurious copper-plate grants in respect of the early history which it pretends to give)—asserts that Śrîpurusha-(Muttarasa) was the first of the Western

We shall revert presently to the descendants of Śripurusha-Muttarasa. Meanwhile, we may conveniently notice here **another branch of the Western Gaṅga family, which succeeded to the Pallava dominions.**

Two *virgals* or monumental tablets at Âmbûr in the North Arcot district,[1]—which commemorate the death in battle of two heroes, followers of a certain Pirudi-Gaṅgaraiyar, on an occasion when the army of the Nuḷamba, *i.e.* the Pallava prince of Noḷambavâḍi, attacked the village for a cattle-raid,—cite the twenty-sixth year of a king named **Vijaya-Nṛipatuṅga-Vikramavarman.** There are other inscriptions of the same king in the Tanjore and Trichinopoly districts.[2] And on palæographic grounds, as well as for reasons connected with the history of that part of the country, it is necessary, Dr. Hultzsch tells us, to place the reign of this Vijaya-Nṛipatuṅga-Vikramavarman before that of the Chôḷa king Parântaka I. (about A.D. 900 to 940). There are also two copper-plate grants of the same king,[3] one of which, obtained at Bâhûr near Pondicherry, and dated in his eighth year, names his immediate ancestors and gives the pedigree that he claimed. That pedigree is, first, the Purâṇic genealogy of the Pallavas, from the god Brahman to the eponymous Pallava, the alleged founder of the family. From his family, the grant says, there were born Vimala, "Koṅkaṇika," and "other kings." When they had passed away, a certain **Dantivarman** became king. His son was **Nandivarman,** whose wife was Śaṅkhâ, of the Râshṭrakûṭa family. And their son was **Nṛipatuṅgadêva, or Vijaya-Nṛipatuṅgavarman** as he is called in the Tamiḻ portion of the grant,—*i.e.* the **Vijaya-Nṛipatuṅga-Vikramavarman** of the stone records at Âmbûr and elsewhere. Now, the seal of the other grant of Vijaya-Nṛipatuṅga-Vikramavarman bears the bull-crest of the Pallavas,—in due accordance with the descent that is put forward for him. But we may safely adopt Dr. Hultzsch's suggestions, that the name of "Koṅkaṇika" is a reminiscence of the "Koṅkaṇi" who is represented as the original ancestor of the Western Gaṅgas in the Udayêndiram grant of Hastimalla-Pṛithivîpati II.,[4] and who is, of course, the mythical Koṅguṇivarman whom the spurious grants from Mysore claim as the founder of the Western Gaṅga family; and that consequently, in spite of the Pallava pedigree, a connection with the Western Gaṅgas was claimed by Vijaya-Nṛipatuṅga-Vikramavarman. And we may also safely follow Dr. Hultzsch in his identification of Dantivarman with the Dantiga, king of Kâñchî, whom the Râshṭrakûṭa king Gôvinda III. subdued and levied tribute from in A.D. 804,[5] and in his inference that the Râshṭrakûṭa princess Śaṅkhâ, wife of Nandivarman, was a daughter of Gôvinda's son and successor Nṛipatuṅga-Amôghavarsha I. (A.D. 814-15 to 877-78), after whom her son must have been partly named.

There are also, we are told by Dr. Hultzsch,[6] various stone records, not yet published, which may be attributed with some probability to **Dantivarman and Nandivarman:** there is a record of Dantivarman in the Vaikuṇṭha-Perumâḷ temple at Conjeeveram;[7] and there are inscriptions at the Viriñchipuram temple in the North Arcot district, and at Śaduppêri, near Vêlûr in the same district,[8] dated in the ninth, forty-seventh, and fifty-second years of a **Vijaya-Nandi-Vikramavarman** who may be identified with Nandivarman, son of

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Gaṅgas to assume the designation of Permanaḍi, and that he took it from a Pallava king of Kâñchî, on
defeating him. We have already seen that it was Muttarasa who first assumed the paramount titles. And so,
though his records have not yet disclosed the use of the designation Permanaḍi by him, the Humcha record
very possibly preserves, in the above assertion, a real historical item, mixed up in the usual mythical matter
in which it follows more or less the spurious grants. The said king of Kâñchî, defeated by him, would
be his kinsman Vijaya-Narasiṁhavarman,—defeated when he threw off the yoke of vassalage.

[1] Above, Vol. IV. p. 180.
[2] *Ibid.* p. 181.
[3] *Ibid.* p. 180.
[4] For this record, see page 162 below.
[5] *Ind. Ant.* Vol. XI. p. 127.
[6] Above, Vol. IV. p. 181.
[7] See *South-Ind. Inscrs.* Vol. II. p. 344, note 3. It styles him *Mahârâja.*
[8] *Id.* Vol. I. p. 133, Nos. 124, 125; p. 130, No. 108.

Dantivarman. And at Ukkal in the North Arcot district there are inscriptions[1] giving the name of a **Kampavarman**, or more fully **Vijaya-Kampa-Vikramavarman**, who may have belonged to the same family with Vijaya-Nṛipatuṅga-Vikramavarman and his ancestors.

But, of more importance for present purposes, is the fact that, at Kil-Muṭṭugûr in the North Arcot district, there is an inscription,[2] dated in the eighteenth year of a king **Vijaya-Narasiṁhavarman,** which shows, in the sculptures below it, the Western Gaṅga emblems of the elephant and the goose or swan,— the emblems being connected with Vijaya-Narasiṁhavarman himself by the fact that he was, evidently, the maker of the grant that is registered in the record. The name of this person is, characteristically, a Pallava name: but the emblems mark him as a Western Gaṅga; and he has been appropriately described by Dr. Hultzsch as "a Pallava by name, but Western Gaṅga by descent." Now, the alphabet of this record at Kil-Muṭṭugûr is more archaic than that of the Âmbûr inscriptions; and Vijaya-Narasiṁhavarman must, therefore, be placed at any rate before Vijaya-Nṛipatuṅga-Vikramavarman. That he was connected with Vijaya-Nṛipatuṅga-Vikramavarman, and also with Vijaya-Kampa-Vikramavarman, is plainly indicated by the use of the prefix *kô*, "king," in all three cases, and of the word *vijaya*, in the Tamil form *viśaiya*, as part of the proper names: and it appears that one of the grants of Vijaya-Nṛipatuṅga-Vikramavarman actually places a Narasiṁha in the genealogy, before Dantivarman.[3] Whether Kampavarman came before Narasiṁhavarman, or after him, is not yet known. But the retention of the Western Gaṅga emblems by Narasiṁhavarman refers him to a period when the members of this branch of the Gaṅga family had not fully turned themselves into Pallavas. And it seems probable that he was the one who secured the succession to the Pallava dominions. If so, as he must have done it on the death of Pallavamalla-Nandivarman, son of Hiraṇyavarman, we may place his initial date somewhere **about A.D. 760 to 770.**[4] He was eventually followed by Dantivarman, Nandivarman or Vijaya-Nandi-Vikramavarman, and Vijaya-Nṛipatuṅga-Vikramavarman. And one or other of them, or perhaps Vijaya-Kampa-Vikramavarman, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas,— thus converting himself into a Pallava, just as the Eastern Chalukyas became Chôḷas in the time of Kulôttuṅga-Chôḷadêva I.[5] The exact connection of Vijaya-Narasiṁhavarman with Śivamâra I. remains to be discovered.

We revert now to **the descendants of Śripurusha-Muttarasa.** The spurious Sûḍi grant gives the name of Śivamâra II., as his eldest son;[6] and the spurious grants from Suradhênupura and Maṇṇe purport to be records of this person himself.[7] Now, one of the

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[1] See above Vol. IV. p. 182, note 4.— Two of these inscriptions are at Ukkal, in the Arcot tâluka; and one of them is dated in his tenth year, and the other in his fifteenth year: these two records mention him as Kampavarman. An inscription at Dûśi, near Mâmaṇḍûr in the same tâluka, gives his name in the fuller form of Vijaya-Kampa-Vikramavarman. I am able to quote these details through Dr. Hultzsch's kindness in sending me advanced proofs of some pages of his *South-Ind. Inscrs.* Vol. III.

[2] *Ibid.* p. 177; see also p. 182.

[3] See Mr. Sewell's *Lists of Antiquities, Madras*, Vol. II. p. 30; this is the grant in the office of the Collector of North Arcot,— not the Bâhûr granted quoted in the text above.

[4] See page 158 above.

[5] See *Ind. Ant.* Vol. XX. p. 277.

[6] This grant (for which, see page 167 below, note 2) would give him the second name of Saigoṭṭa; so, also, the Humcha inscription of A.D. 1077-78 (see page 158 above, note 4). He is evidently the Saigoṭṭa-Śivamâra, an alleged feudatory of a king Amôghavarsha, for whom a record of about the eleventh century A.D., at Kalbhâvi in the Beḷgaum District (*Ind. Ant.* Vol. XVIII. p. 309), purports to furnish a date in A.D. 308, 314, or 339 (the details of the date are so incorrect that the exact year which is intended cannot be determined).

[7] These two grants are mentioned by Mr. Rice in his *Ep. Carn.* Vol. III. Introd. p. 3. The Suradhênupura grant is not yet available in detail. But I am able to quote the Maṇṇe grant from photographs which Mr. Rice was kind enough to send me.— It appears that the Suradhênupura grant cites the Sarvajit *saṁvatsara*, Śaka-Saṁvat 729 (expired), = A.D. 807-808, as the third year of Śivamâra II., and thus would place the commencement of his rule in A.D. 805-806.— The Maṇṇe grant, however, taking the genealogy as far as

Sivarpaṭṇa inscriptions makes mention of a Śivamâra who was governing the village of Kadabûr or Kaḍabûr,[1]— which may be identified either with the modern 'Kadaburu' in the Guṇḍlupêṭ tâluka of the Mysore district, or with Kaḍaba in the Gubbi tâluka of the Tumkûr district,— in the time of Śripurusha-Muttarasa, and in, perhaps, his twenty-ninth year.[2] There is nothing in this record to establish any relationship between this Śivamâra and Muttarasa. But we may take it as tolerably certain that he was a son of Śripurusha-Muttarasa, as stated in the spurious grants, and that we have here another authentic name, that of **Śivamâra II.** We have already noticed the fact that the spurious Maṇṇe grant speaks of a fillet of sovereignty being placed on his head by the Râshṭrakûṭa king Gôvinda III. (from about A.D. 783-84 to A.D. 814-15). Spurious as the record is, there is nothing impossible in the truth of the statement; especially if it is taken in connection with certain statements in the records of Gôvinda III. himself, which tell us that he released from long captivity, and sent back to his own country, one of the Gaṅgas, who had been imprisoned by his father Dhruva.[3] The Râshṭrakûṭa records, indeed, do not disclose the name of the Gaṅga who was thus treated. But the clue to his identity is furnished by the spurious Maṇṇe grant, which asserts that Śivamâra II. made himself famous by being victorious against the armies of the Râshṭrakûṭas, the Châlukyas,[4] and the Haihayas (*i.e.* the Kalachuris), when they were encamped at a village named Mudukundûr, and that he defeated the countless cavalry of Dhruva which had overrun the whole earth.[5] Śivamâra II. may very well have been entrusted with the command in some war between his father and Dhruva. And we may suppose that, during the campaign, he was eventually defeated, captured, and imprisoned by Dhruva, and that, on Muttarasa's death, he was liberated by Gôvinda III., in order to succeed to the leadership of the Gaṅgas, on which occasion the Râshṭrakûṭa king would very likely crown him,— as the spurious Maṇṇe grant asserts,— with some feudatory crown. This event may be placed somewhere about **A.D. 805.** The same passages in the Râshṭrakûṭa records tell us that, after no long time, Gôvinda III. found it necessary to re-conquer the Gaṅga, who through excess of pride stood in opposition to him, and to put him in fetters

Śivamâra II., son of Śripurusha, then tells us that Śivamâra's son was **Mârasiṁha**; it then proceeds to record a grant that was made to a Jain temple at Mânyapura with the permission of this **Mârasiṁha**, who, having attained the position of *Yuvarâja*, was administering the whole of the Ganga *maṇḍala*; and then, after specifying the boundaries of the grant, it gives the date, in the month Âshâḍha (June-July), Ś.-S. 719 (expired), falling in A.D. 797. It would thus establish for Śivamâra II. a date, when he either was ruling or else had ruled and passed away, eight years before the commencement of his rule according to the Suradhênupura grant.— A Mârasiṁha, son of Śivamâra II., is not mentioned in any other record that has as yet come to notice. And the person who is introduced in the Maṇṇe grant seems to be the Mârasiṁha I. of the Udayêndiram grant,— in reality the grandson of Śivamâra II.

[1] In this record, the third *akshara* of this name appears at first sight to be a badly formed *mbû*; but this must be attributed to the original being spoilt in painting the stone for photography. A place which is undoubtedly the same, is mentioned in also the other Sivarpaṭṇa inscription; there, the third *akshara* is nothing but *bû*, and, unless we assume that the painting of the stone has produced the obliteration of an *anusvâra* over the second *akshara*, the name is distinctly either Kadabûr, with the dental *d*, or Kaḍabûr, with the lingual *ḍ*.

[2] See page 155 above, note 7. [3] *Ind. Ant.* Vol. VI. pp. 69, 70; Vol. XI. pp. 160, 161.

[4] To avoid attributing to the Maṇṇe grant any more anachronisms than are inevitable, we may take this as referring to the Eastern Chalukyas. Narêndramṛigarâja-Vijayâditya II., of that dynasty, is described (see *Ind. Ant.* Vol. XX. p. 101) as waging war for twelve years, by day and by night, and fighting a hundred and eight battles, with the armies of the Gaṅgas and the Râshṭrakûṭas: the passage, however, does not mention the name of any individual Gaṅga; and the period of Vijayâditya II., A.D. 799 to 843, covered a great deal more than the time of Śivamâra II.

[5] The original runs—(plate iv. *a.*, line 3 ff.)— *Mudukundûr-nadma-grâm-ôpavishṭa-Râshṭraku(kû)ṭa-Châḷukya-Haihaya-pramukha-prapt(vî)ra-sankha-vallabha-sainya-vijaya-vikhyâpita-prabhâvaḥ* [||*] *Api chaḥ* (read *cha*) | *Dhôr-âśvîyaṁ samantât=prabalam=upagata-vyâpta-dik-chakravâḷam nirjity=ânêka-saṁkhyaṁ etc.*— Dhôra is the Prâkṛit form of the name of Dhruva; it is used in also the passages referred to in note 3 above.

again. This would probably be about five years later,— say in **A.D. 810.** And it was doubtless this second imprisonment of Śivamâra II. that let in his younger brother Raṇavikrama to the Western Gaṅga succession.[1]

A copper-plate grant from Udayêndiram in the North Arcot district[2] carries this line of descent three generations further: it mentions, in the lineage of "Koṅkaṇi, the first of the whole Gaṅga race,"—in which lineage, it says, following the spurious grants, there had been born Vishṇugôpa, Hari (*i.e.* Harivarman), Mâdhava, Durvinîta, Bhûvikrama, and "other kings,"—**Śivamâra II.**;[3] his son **Pṛithivîpati I.**, otherwise called Aparâjita;[4] **Mârasiṁha I.**, "the light of the Gaṅga family," son of Pṛithivîpati I.; and Mârasiṁha's son, **Pṛithivîpati II.**, otherwise called Hastimalla, "a flamingo in the tank of the Gaṅga family." In the way of historical information, it tells us that Pṛithivîpati I. saved Iriga and Nâgadanta, sons of king Diṇḍi,— one of them from Amôghavarsha, *i.e.* the Râshṭrakûṭa king Amôghavarsha I. (A.D. 814-15 to 877-78), and the other from the jaws of death; that he fought a battle at a place named Vaimbalguḻi; and that he defeated the Pâṇḍya prince Varaguṇa in the great battle of Śrîpuṟambiya;[5] and that Pṛithivîpati II. received from Madiraikoṇḍa-Parakêsarivarma-Parântaka, *i.e.* the Chôḻa king Parântaka I. (about A.D. 900 to 940), "the dignity of lord of the Bâṇas,"—*i.e.* that Parântaka I. conferred on him the leadership of the Bâṇa kingdom,[6] which is defined elsewhere as "the land to the west of the Andhra country."[7] And it registers the fact that, at the request of Pṛithivîpati II., Parântaka I., in the fifteenth year of his reign,—*i.e.* in or about A.D. 915,—converted the village of Kaḍaikkôṭṭûr, together with Udayaśandiramaṅgalam (Udayêndiram itself), into a *brahmadêya*, or grant to Brâhmaṇs, which was then called Vîranârâyaṇachchêri after one of his own appellations. The record says that, from the time when the Bâṇa kingdom was conferred on Pṛithivîpati II., it was thought that he was born of the race of Bali, *i.e.* of the Bâṇa race; and the Tamiḻ portion of it actually calls him Śembiyaṉ-Mâvali-Vâṇarâya, meaning apparently, "(*he who was appointed*) Mahâbali-Bâṇarâja (*by*) the Chôḻa king." And it further discloses the fact that, while retaining the Western Gaṅga title of "lord of Nandi (*i.e.* Nandagiri)," he took the title of "lord of the city of Paṟivipurî,"[8] and assumed the banner of a black-buck and the crest of a bull. It is thus evident that, like his connections who became Pallavas, Pṛithivîpati II. turned himself regularly into a Bâṇa.

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[1] Somewhere about the end of the time of Śivamâra II. there was,— if the Kaḍaba grant (above, Vol. IV. p. 332) might be relied on,—a certain Châkirâja, who is described in that record as "king of the whole of the Gaṅga province," in A.D. 813. But I have not found any trace of such a name in the Gaṅga records.

[2] *South-Ind. Inscrs.* Vol. II. p. 375. It was first brought to notice by the Rev. T. Foulkes, in the *Manual of the Salem* District, Vol. II. p. 369 ff. But it has only recently been made properly available, by Dr. Hultzsch's critical edition of it; and some remarks by me (above, Vol. III. pp. 165, 167), based on Mr. Foulkes' version of it, require alteration.

[3] The synchronisms which the record establishes for Pṛithivîpati I. and his grandson,— and still more, the actual date of A.D. 915, or closely thereabouts, for the grandson,— oblige us to identify this person with the second Śivamâra, not with his grandfather of the same name.

[4] Dr. Hultzsch has suggested (above, Vol. IV. p. 182) that Pṛithivîpati I. may be the Pirudi-Gaṅgaraiyar who is mentioned in the Âmbûr records of the twenty-sixth year of Vijaya-Nṛipatuṅga-Vikramavarman (page 159 above).

[5] The modern Tiruppiṟambiyam (the 'Thiruparambiam' of the *Madras Postal Directory*) in the Kumbhakôṇam tâluka of the Tanjore district (see *South-Ind. Inscrs.* Vol. II. p. 381).

[6] An inscription of Parântaka I. at Sholinghur in the North Arcot district, six years earlier in date (above, Vol. IV. p. 221), also mentions the conferring of the Bâṇa kingdom on Pṛithivîpati II., and the popular belief, from that time, that he belonged to the Bâṇa race; it further gives him the name of Vîra-Chôḻa, and speaks of his defeating some unnamed enemy in the battle of Vallâḻa.

[7] Above, Vol. III. p. 78, verse 7.

[8] In the Sholinghur inscription (see the last note but one) this name appears in a slightly different form; Pṛithivîpati II. is there called "the king of the people of Paṟivai."

In the other line of descent from Śripurusha-Muttarasa, the Vaḷḷimalai inscription has given us the names of his son **Raṇavikrama,** and Raṇavikrama's son **Râjamalla.**[1] The latter is evidently the *Dharma-Mahârâjâdhirâja*[2] **Satyavâkya-Koṅguṇivarma-Permanaḍi-Râjamalla,** "lord of Kovaḷâla, the best of towns," and "lord of the mountain Nandagiri," who is mentioned as the ruling prince in an inscription at Husukûru, in Mysore,[3] dated Śaka-Saṁvat 792 (expired), = **A.D. 870-71.** This must be taken as his final date. An earlier record, at Doḍḍahuṇḍi in Mysore,[4] mentions him as simply Satyavâkya-Permanaḍi, and his father **Raṇavikrama** as the *Dharma-Mahârâjâdhirâja* **Nitimârga-Koṅguṇivarma-Permanaḍi,** "lord of Kovaḷâla, the best of towns,"[5] and "lord of the mountain Nandagiri:" this record was written on the death of the father; it tells us that Nitimârga died, and that there survived, to (*render service to*) his son Satyavâkya, a domestic official named Agarayya, who is apparently described in the text, and represented in the sculptures above it, as tending Nitimârga in his dying moments.[6]

The Husukûru inscription of A.D. 870-71, quoted above, mentions also a certain **Bûtarasa,** who then, in the time of Râjamalla, was governing the Koṅgaḷnâḍ and Pûnâḍ districts, as *Yuvarâja*. With this person, whom we may conveniently enter in the table as **Bûtuga I.,**[7] and who, as the *Yuvarâja* or chosen successor, was in all probability the actual successor,

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[1] The spurious Sûḍi grant (see page 167 below, note 2) gives Râjamalla's name, and two of his secondary appellations, correctly,— Satyavâkya-Koṅguṇivarma-Râjamalla. But it calls his father Vijayâditya; as, also, do some other records of the same class.— It is not unlikely that the name of Vijayâditya was borrowed, by a particularly gross mistake, from the Eastern Chalukya dynasty, two members of which had hostile relations with the Gaṅgas: for one of them, Narêndramṛigarâja-Vijayâditya II., see page 161 above, note 4; the other is his grandson, Guṇaka-Vijayâditya III., who, we are told, being prompted by the Râshṭrakûṭa king, conquered the Gaṅgas, at some time in the period A.D. 844 to 888 (see *Ind. Ant.* Vol. XX. p. 102, and above, Vol. IV. p. 226); in this passage again, there is unfortunately no mention of the name of any individual Gaṅga.

[2] This title means literally "a *Mahârâjâdhirâja* by or in respect of religion," or by free translation "a pious or righteous *Mahârâjâdhirâja*." It occurs, in earlier times, unquestionably as a title of paramount sovereignty, in the case of the Pallava king Śiva-Skandavarman. In the Western Gaṅga records, however, it is an amplification which attracts attention, of the plain title *Mahârâjâdhirâja* which, coupled with *Paramêśvara*, is given in the Hoḷalavâḍi inscription (see page 156 above) to Muttarasa, who, in one period of his career, was undoubtedly a paramount king. And the recurrence, in the subsequent Western Gaṅga records, of the same amplified form without any other paramount title, suggests that it was used by the Western Gaṅgas more as a hereditary and honorific designation than with the intention of implying any claim to paramount sovereignty. Like the great feudatory nobles of other families, the Western Gaṅgas were doubtless semi-independent in their hereditary province; but in all other respects they seem distinctly to have acknowledged the supremacy of the Râshṭrakûṭa kings.

[3] *Ep. Carn.* Vol. III., Nj. 75.

[4] *Ibid.* TN. 91; with a lithograph. The original stone is now in the Bangalore Museum.— That this record was written not much, if at all, after A.D. 850, is shewn by its containing the old square form of the *kh*, in *eḍkhya*, by mistake for *eḍkya*, line 6.

[5] Mr. Rice's transcription of the text gives *puravarêśvara*: but his lithograph shews *puraparaśvara*; while a genuine photograph from the stone itself, sent to me by Dr. Hultzsch, shews clearly *puraparêśvara*, which may stand either for *puravar-êśvara*, or for *pura-paramêśvara*.— These two hereditary titles are used in the records on almost every occasion. But it will not be necessary to repeat them in every instance in the following pages.

[6] He seems to be represented as drawing out from Nitimârga's left side a dagger with which the death-blow had been given.

[7] The name Bûtarasa is only another form of Bûtuga; other forms are, in Kanarese Bûtayya, and in Sanskrit Bhûtârya, (see page 166 below); and we may at any time obtain genuine records mentioning Bûtarasa as Bûtuga or Bûtayya. He is, in fact, spoken of as Bûtuga in the Humcha record, and in the spurious Sûḍi grant, which latter record would further give him the *biruda* of Guṇaduttaraṁga, "the lintel of virtue."— The Sûḍi grant says that he married Abbalabbâ, daughter of (the Râshṭrakûṭa king) Amôghavarsha (I.) (A.D. 814-15 to 877-78). This statement, however, remains to be verified; and it may possibly be based on nothing but the fact that his descendant Bûtuga II. married a daughter of Amôghavarsha-Vaddiga (see page 166 below).— The name Bûtuga is rather a peculiar one, if, as according to Kittel's Kannaḍa-English Dictionary, it means only 'a shameless man; (a boaster).' It is derived from *bûtu*, which means, according to the same authority, 'foul, shameless, obscene language; obscenity,' but to which Reeve and Sanderson's Kanarese Dictionary would give the meanings of 'exaggeration fear, apprehension.

of Râjamalla,[1]—we may venture to identify the *Dharma-Mahârâjâdhirâja* **Satyavâkya-Koṅguṇivarma-Permanaḍi** of an inscription at Biḷiûr, in Coorg,[2] which cites a date in the month Phâlguna (Feb.-March), Śaka-Saṁvat 809 (expired), falling in **A.D. 888**, as being in his eighteenth year, and thus fixes the commencement of his rule in **A.D. 870 or 871.** And, as we know that not long after this date there was a ruler of the Gaṅgavâḍi province named Eṟeyappa, whose son Râchamalla was killed by Bûtuga in or before A.D. 940, to Bûtuga I. we may also ascribe an inscription at Iggali, in Mysore,[3] which, again, mentions the ruling prince as the *Dharma-Mahârâjâdhirâja* **Satyavâkya-Koṅguṇivarma-Permanaḍi**, and mentions Eṟeyappa also, and further speaks of a certain Râcheya-Gaṅga, who, it tells us, died fighting against the Noḷamba, *i.e.* the Pallava prince of the Noḷambavâḍi province, in the twenty-second year, *i.e.* in **A.D. 891-92.**[4]

Bûtuga I. must have been succeeded by **Eṟeyappa.** We have a record of this prince, mentioning him by the name of Eṟeyappa, in the Bâgûr inscription,[5] which describes him as a spotless moon in the sky that was the family of the Gaṅgas, and says that, having deprived all his enemies of power, he was governing the Gaṅgavâḍi ninety-six-thousand as an united whole,[6] and which further mentions a war between the army of the Nâgattara and a certain Vira-Mahêndra[7] who was probably one of the Pallavas of Noḷambavâḍi, and an attack upon a person named Ayyapadêva.[8] And, from the way in which the date fits in, we may ascribe to

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[1] The spurious Sûḍi grant (see page 167 below, note 2) would make him a grandson of Râjamalla, giving the intermediate names of Nîtimârga-Koṅguṇivarma-Eṟegaṅga, son of Râjamalla, and of a second Satyavâkya-Koṅguṇivarma-Râjamalla, son of Eṟegaṅga and elder brother of Bûtuga-(Bûtarasa). As *Yuvarâja*, he may, of course, have been the grandson, quite as well as the son, brother, or nephew, of Râjamalla. But I cannot find anything to authenticate any of the alleged intervening names.

[2] *Ind. Ant.* Vol. VI. p. 102, No. II., with a lithograph; *Coorg Inscriptions*, p. 5.— As is to be expected from its date, this record shews the later cursive form of the *b*, in *Biḷiûr*, line 8, *beddore*, line 9, *elpadimbarum*, line 10, and several other words, and the later cursive *kh*, in *likhittam*, line 13. In *sarvba*, for *sarvva*, line 7, and in some similar combinations, and in *Beḷiûru*, line 14, it has a form of *b* which might suitably be called the "open" *b*.

[3] *Ep. Carn.* Vol. III., Nj. 139.

[4] I am dealing with only the really important and useful records,— mostly those which can be used to determine the succession or may be referred to specific individuals, through their giving personal names or dates, or which otherwise present points of leading interest. In *Ep. Carn.* Vol. III., a record at Kyâtanhaḷḷi (Sr. 147, with a lithograph) mentions Satyavâkya-Koṅguṇivarma-Permanaḍi and Eṟeyappa, and another at Mûḍahaḷḷi (Nj. 130) mentions Permâḍi, Mahâdêvi, and Eṟeyappa; inscriptions of a Satyavâkya at Râmpura (Sr. 148, with a lithograph), at Kappusôge (Nj. 68), at Gaṭṭavâḍi (Nj. 97), and at Nagarle (Nj. 155), may be records of Satyavâkya-Bûtuga I. (or of some other Satyavâkya), and so also may another inscription at Kotûr, in Coorg (*Ind. Ant.* Vol. VI. p. 103, No. III; *Coorg Inscriptions*, p. 6); and an inscription at Paṭṭasômahaḷḷi (Sr. 134) may be referred either to Bûtuga I. or to Eṟeyappa. But these records teach us nothing, and cannot be placed with any certainty until we obtain other records, assignable without any doubt, mentioning the priests, *etc.*, whose names occur in them.

[5] *Ep. Ind.* Vol. I. p. 346; for a lithograph, see the frontispiece of Mr. Rice's *Mysore Inscriptions*.

[6] The expression in the original is *êka-chchhattra-chchhâyeyoḷ*, "under the shadow of a single umbrella." Its purport is explained by such passages as that which tells us that Gaṅgarâja, the minister of the Hoysaḷa prince Vishṇuvardhana, having driven out all the feudatories of the Chôḷa king from the Gaṅgavâḍi province, "brought under one umbrella all that (*territory*) which had become (*split up into various separate*) districts,"— *nâḍ-âdud-ellaman=êka-chchhatram-mâḍi* (*Ep. Carn.* Vol. III., Ml. 31, line 34; and compare a similar passage in *Inscrs. at Śrav.-Beḷ.* No. 90).

[7] Mr. Rice (*Ep. Carn.* Vol. III. Introd. pp. 4, 5) seems to identify this person with the Mahêndrâdhirâja of an inscription at Baragûr, who was the son of Pallavâdhirâja and of Jâyabbe, younger sister of a Gaṅga who had the appellation of Nîtimârga, *i.e.*, apparently, of Eṟeyappa himself.— From a transcription which Mr. Rice has kindly sent me, it appears that the Baragûr inscription describes the younger sister of Nîtimârga as also a daughter of Râjamalla. This Nîtimârga, therefore, was a son of Râjamalla.

[8] I have said (*Ep. Ind.* Vol. I. p. 350) that it is possible,— but by no means a certainty,— that this person may be the Western Chalukya Ayyaṇa I., of the time between the period of the Western Chalukyas of Bâdâmi and the period of the Western Châlukyas of Kalyâṇi. Mr. Rice, however (see *Ep. Carn.* Vol. III. Introd. p. 4,

him an inscription at Kûlagere, in Mysore,[1] which mentions the ruling prince as the *Dharma-Mahârâjâdhirâja* **Nîtimârga-Koṅguṇivarma-Permanaḍi**, and is dated Śaka-Saṁvat 831 (expired), = **A.D. 909-910.** The Iggali inscription has given a date for him in A.D. 891-92. That, however, is a date for him in the time of his predecessor. And, from an inscription at Honnâyakanhaḷḷi,[2] it would appear that his rule began in Ś.-S. 815 (expired), = **A.D. 893-94.**[3] It would seem that he did not secure the succession without some opposition. We have, just after the date mentioned above for the commencement of his rule, an inscription at Tâyalûr, in Mysore,[4] *i.e.* within the Western Gaṅga territory, which is dated Ś.-S. 817 (expired), = A.D. 895-96, and mentions, as then reigning or ruling, a certain Noḷambâdhirâja,—that is to say, the Pallava prince of the Noḷambavâḍi province. The explanation of this is evidently furnished by the statement in the Bêgûr inscription that, when that record was drawn up, Ereyappa was governing, after having deprived all his enemies of their power; plainly, his accession to the leadership of the Western Gaṅgas was opposed, and chiefly by the Pallavas of Noḷambavâḍi, who succeeded in occupying for a time part at least of his hereditary possessions.

From the Âtakûr inscription,[5] we know that Ereyappa had a son named **Râchamalla I.**,[6] and that it was by fighting and killing Râchamalla that another member of the family, Bûtuga II., obtained the succession. As will be seen further on, this occurred **in or before A.D. 940.** We have no records attributable to Râchamalla I. But the length of time from the initial

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note 3), appears to have obtained evidence that Ayyapadêva was a Pallava.—The evidence seems to be the Hirê-Bidanûr inscription (mentioned by Mr. Rice as the Goribidnur inscription in *Mys. Inscrs.* Introd. p. 45), which, according to a transcription that Mr. Rice has kindly sent me, distinctly mentions Ayyapadêva as *Pallava-dvaya* and as having also the name of Noḷambâdhirâja.

[1] *Ep. Carn.* Vol. III., Ml. 30.—As I have already intimated (page 152 above), my identifications, upon which this part of the succession is arranged, must be taken as tentative for the present: the miscellaneous subordinate items of information, contained in the records at present available, do not help at all; and we want more facsimiles in the case of records which are not dated. But my identifications are at any rate more satisfactory than those proposed by Mr. Rice. Thus (*ibid.* Introd. p. 4, and see also his Classified List which follows page 36), he would identify the Nîtimârga of the Kûlagere inscription, and Ereyappa, with, respectively, the Nîtimârga and his son Satyavâkya (whom I identify with Raṇavikrama, the son, and Râjamalla, the grandson, of Muttarasa) of the Doḍḍahuṇḍi inscription (page 163 above); whereas, the date of the Kûlagere inscription, and the period in which we must of necessity place Ereyappa, are altogether inconsistent with the use of the old form of the *kh* in the Doḍḍahuṇḍi inscription. And he would further identify with the Nîtimârga of the Kûlagere inscription the Satyavâkya (whom I identify with Bûtuga I.) of the Iggali inscription (page 164 above); whereas, it seems clear to me that a Nîtimârga is not to be identified with any Satyavâkya.

[2] Mentioned by Mr. Rice in *Ep. Carn.* Vol. III. Introd. p. 4. I assume that Mr. Rice means that this record actually contains the appellation of Nîtimârga, and that he does not simply allot it to a Nîtimârga (namely, to the Nîtimârga to whom he would allot also the Doḍḍahuṇḍi and Kûlagere records) on some merely inferential grounds.

[3] Here, again, I am dealing with only the really important records. Other records of Ereyappa, in *Ep. Carn.* Vol. III., are TN. 115, at Bannûr, and Nj. 78, at Husukûru. For others which mention him with his predecessor, and for one which may belong to either of them, see page 164 above, note 4. And we may perhaps allot to him records of a Nîtimârga at Kaṇṇegâla (TN. 140), and at Gaṭṭavâḍi (Nj. 98).

[4] *Ep. Carn.* Vol. III., Md. 13.—Mr. Rice (*ibid.* Introd. p. 4) speaks of it as "apparently an independent grant by Noḷambâdhirâja," but also suggests that Noḷambâdhirâja was "perhaps subordinate to Nîtimârga," *i.e.* to Ereyappa. I think, however, that the true explanation is that which I suggest. He also (*loc. cit.*) proposes to treat as "an intrusive Pallava inscription" another record at Tâyalûr (Md. 14, with a lithograph), which is dated in the month Śrâvaṇa (July-Aug.), Śaka-Saṁvat 829 (expired), falling in A.D. 907: here, however, there is nothing to refer the record to any particular family; it only registers a grant made by villagers, and it does not mention the ruler at all.

[5] See page 166 f., below.

[6] The Humcha inscription (see page 158 above, note 4) appears to give his name in the form of Râjamalla; as, also, probably does the spurious Sûḍi grant (page 167 below, note 2). The Sûḍi grant would give him the appellation of Nîtimârga, and the *biruda* of Kachcheya-Gaṅga, "the quarrelsome or fighting Gaṅga;" but the Humcha inscription appears to shew Râjamalla and Kachcheya-Gaṅga as separate persons.

date of Eṟeyappa, A.D. 893-94, to the latest date that we have for Bûtuga II., A.D. 949-50, renders it probable that he did actually succeed to the leadership of the Gaṅgas, though perhaps for no long period; and the Râshṭrakûṭa record which mentions his overthrow and fixes the latest date for it, seems, in fact, to describe him as actually in possession.

The next in succession was **Bûtuga II.**,[1] whose name appears in Kanarese in also the form of Bûtayya and in Sanskṛit as Bhûtârya, and who had the full appellation of the *Dharma-Mahârâjâdhirâja* **Satyavâkya-Koṅguṇivarma-Permanaḍi-Bûtuga**,[2] and the *birudas* of Gaṅga-Gâṅgêya, "a very Kârttikêya, Karṇa, or Bhîshma, among the Gaṅgas," Gaṅga-Nârâyaṇa, "a very god Vishṇu among the Gaṅgas," Nanniya-Gaṅga, "the truthful Gaṅga," and Jayaduttaraṁga, "the lintel of victory."[3] It has already been noted that the Âtakûr inscription tells us that he obtained the succession by fighting and killing Râchamalla I., son of Eṟeyappa; and, that this occurred in or before A.D. 940, is shewn by a Râshṭrakûṭa grant from Dêôlî, dated in that year, which mentions the fact of the overthrowing of Râchamalla (therein called Rachhyâmalla), and implies that Bûtuga (therein spoken of as Bhûtârya) received material assistance from the Râshṭrakûṭa king Kṛishṇa III.[4] The Hebbâḷ inscription of A.D. 975, from the Dhârwâr district,[5] tells us that, during the reign of the Râshṭrakûṭa king Kṛishṇa II., Bûtuga II. married Rêvaka, who was a daughter of Vaddiga (grandson of Kṛishṇa II.) and an elder sister of Kṛishṇa III., and that he received, as her dowry, the districts known as the Puligeṟe or Purigeṟe three-hundred, which was the country that lay round, and was named after the ancient name of, Lakshmêshwar, in the Miraj State, about the centre of the Dhârwâr district,— the Beḷvola three-hundred, which lay in the same neighbourhood and included, as various records show, Gadag, Aṇṇigere, Kurtakôṭi, and Nargund, in Dhârwâr, Hûli in the Beḷgaum district, and Kukkanûr in the Nizâm's Dominions,— the Kisukâḍ seventy, which was a small district of which the chief town was Paṭṭadakal, the ancient Kisuvoḷal and Paṭṭada-Kisuvoḷal, in the Bâdâmi tâluka, Bijâpur district,— and the Bâge, Bâgenâḍ, or Bâgaḍage seventy, which was another small district lying round Bâgalkôṭ, the ancient Bâgaḍage and Bâgaḍige, the chief town of the Bâgalkôṭ tâluka in the same district. This marriage must be placed somewhere towards the end of the reign of Kṛishṇa II.; say, about A.D. 910.[6] The same record mentions also another wife of Bûtuga II., named Kallabbarasi, and his mother Bhujjabbarasi, the elder sister of Baṭṭayya, Siṁhavarmarasa, and Chechchapayya. Of the time of Bûtuga II. himself, we have an inscription at Âtakûr, in Mysore,[7] dated in the Saumya *saṁvatsara*, Śaka-Saṁvat 872

[1] The Humcha inscription and the spurious Sûḍi grant represent him as a younger brother of Râjamalla, *i.e.* Râchamalla I. This statement, however, has not yet been verified.

[2] The spurious Sûḍi grant would give the first component of this appellation in the form of Satyanîtivâkya; this, however, is an anomalous form, which is not at all likely to be authentic.

[3] These *birudas* are given in the Âtakûr inscription. In the last of them, *jayad* is, by euphonic combination, for *jayada*, the Kanarese genitive singular of *jaya*.

[4] The original says, according to Dr. Bhandarkar's translation, that Kṛishṇa III. "planted as it were in a garden in the field of the Gaṅgas the holy tree of Bhûtârya, having uprooted the poisonous tree of Rachhyâmalla" (*Jour. Bo. Br. R. As. Soc.* Vol. XVIII. p. 251); so, also, the Karâḍ grant of A. D. 959,—"he planted in Gaṅgapâṭi, as in a garden, the pure tree Bhûtârya, having uprooted the poisonous tree Rachhyâmalla" (above, Vol. IV. p. 289).

[5] Above, Vol. IV. p. 350.

[6] Kṛishṇa II. succeeded to the throne in or very soon after A.D. 878; and the latest date that we have for him is A.D. 911-12. According, therefore, to the actual wording of the Hebbâḷ inscription, the marriage may have taken place at any time between A.D. 878 and 912. But we must place it as late as possible in that period; because Kṛishṇa II. was a great-grandfather at the time of the marriage, and Maruḷadêva, the son of Bûtuga II. and Rêvaka, was not born,— so the record tells us,— until the reign of Vaddiga, *i.e.* between A.D. 933 and 940.

[7] *Ep. Ind.* Vol. II. p. 168; since then, it has been edited by Mr. Rice also (*Ep. Carn.* Vol. III., Md. 41, with a lithograph), to whose rendering I owe the name of the hound Kâḷi in line 10.— Mr. Rice (*ibid.* Introd. p. 6, and see the Classified List of the Inscriptions) would connect with Bûtuga certain inscriptions at Varuṇa in Mysore (My 35 to 37 and 40 to 45), which appear to mention Châlukya princes named Narasiṁha and Gugga or Goggi,

(current), = **A.D. 949-50**, which records the facts that Kṛishṇa III. fought and killed the Chôḷa king Râjâditya at Takkôla,—the modern Takkôlam, on the south-east of Arconum Junction in the North Arcot district, Madras Presidency,[1]—and that Bûtuga II., being pleased with the prowess in battle of his follower Maṇalarata, of the lineage of Sagara, who had the *biruda* of Bûtugana-aṅkakâṛa, "the warrior or champion of Bûtuga," and the hereditary title of "lord of Valabhî, the best of towns," bestowed on him, as a mark of favour, a hound named Kâḷi; that the hound was set at a big boar on a hill in the village of Beḷatûr in the Keḷale district; that the hound and the boar killed each other; and that, in commemoration, the stone which bears the record, and which has on it a sculpture shewing the fight of the hound and the boar, was set up at Âtakûr, and a small grant of land was made. It is an addition at the top of this record which tells us that Bûtuga II. had, previously, obtained the Gaṅgavâḍi province by fighting and killing Râchamalla I., the son of Ereyappa; and it adds that it was Bûtuga II. who actually slew the Chôḷa king Râjâditya, and that Kṛishṇa III. then gave to Bûtuga II., *i.e.* confirmed him in the possession of, the four districts mentioned above as forming the dowry of Rêvaka, and also gave him the Banavâsi twelve-thousand province.[2]

The Hebbâḷ inscription tells us that the son of Bûtuga II. and Rêvaka was **Maruḷadêva**; but it does not say that he ruled, and perhaps implies that he did not. To Maruḷadêva and Bijabbe, it says, there was born a son, whom it perhaps names as **Rachcha-Gaṅga**; and he, it says, did rule: we have, however, as yet, no records attributable to him.

Next in succession, it tells us, there came another son of Bûtuga II., by another wife named Kallabbarasi, *viz.* **Mârasiṁha II.**, who had, as we learn from it and other records, the full

a god named Bûtêśvara, which seems to commemorate either Bûtuga II. or his predecessor Bûtarasa-Bûtuga I., and a battle between two persons called Bûdiga and Polukêsi, the latter of whom, he suggests, may have been the Western Châlukya king Iṛivabeḍaṅga-Satyâśraya,—whose period, however (A.D. 997 and 1008), is half a century too late for Bûtuga II. Till we have lithographs, it is impossible to make any satisfactory use of these inscriptions.

[1] I owe this identification to Dr. Hultzsch, who tells me that at Takkôlam there is, among other records, an inscription of Kṛishṇa III. himself.—Takkôlam is a postal town, in the Wâlâjâpêṭ tâluka, and, as such, is duly mentioned in the *Indian Postal Guide*, which I had overlooked.

[2] A copper-plate grant from Sûḍi, in the Dhârwâr district (above, Vol. III. p. 158, with a partial lithograph), purports to be another record of Bûtuga II., and to be dated in the month Kârttika (Oct.-Nov.), falling in A.D. 938 or 939, of the Vikârin *saṁvatsara*, coupled with Śaka-Saṁvat 860 expired, perhaps correctly (according to the northern luni-solar system of the sixty-year cycle), or perhaps by mistake for 861 expired (according to the southern luni-solar system). It presents a perfectly possible date for Bûtuga II.; and it quotes his *birudas* correctly. On the other hand, it includes the fictitious genealogy, before Śivamâra I., which is given in the unquestionably spurious records; in mentioning a real historical fact, *viz.* the marriage of Bûtuga II. with a daughter of Amôghavarsha-Vaddiga, it leaves us to infer that her name was Divaḷâmbâ, whereas the name given in the Hebbâḷ inscription is Rêvaka; the characters in which it is engraved present a decidedly later general appearance than those of the Âtakûr inscription, and of any records, that I am acquainted with, belonging to within fifty years or so after the asserted date; and the details of the date do not work out correctly for either of the two years to which it is possible to refer them. These points present reasons for viewing the record with great suspicion. And there is the following additional reason for stamping it conclusively as a spurious record: namely, it mentions the victory over the Chôḷa king Râjâditya as a fact already accomplished in A.D. 938 or 939; whereas, not only is this event not mentioned in the Dêôlî grant of A.D. 940, which enumerates the achievements of Kṛishṇa III. pretty fully, and would certainly not have omitted such an event as that, if it had occurred, but also the Âtakûr inscription distinctly places the event in A.D. 949-50.—I have said (above, Vol. III. p. 176) that the characters of the Sûḍi grant seem to be distinctly more modern than those of the Korumelli grant of Râjarâja I. (*Ind. Ant.* Vol. XIV. p. 48, and lithograph), which was issued in or after A.D. 1022. The Korumelli grant is from the eastern part of Southern India. Among the western records, the characters of the Sûḍi grant resemble most closely those of the grant of the Silâhâra prince Mârasiṁha, of A.D. 1058 (*Cave-Temple Inscriptions*, No. 10 of the brochures of the Archæological Survey of Western India, p. 102, and lithograph).—The Sûḍi grant purports to supply various other items of history in connection with Bûtuga II. (amongst them, that after the defeat of Râjâditya, he besieged Tañjâpurî, *i.e.* Tanjore, which was possibly a fact; see above, Vol. III. p. 283), and a few in connection with some of his predecessors. I do not quote them; because it is undesirable to encumber my pages, further than cannot well be avoided, with alleged names and events for which we have no reliable authority.

style of the *Dharma-Mahârâjâdhirâja* **Satyavâkya-Koṅguṇivarma-Permanaḍi-Mârasiṁha,** with the *birudas*[1] of Gaṅga-Kandarpa, "the Gaṅga god of love," Gaṅga-Vidyâdhara, "the Gaṅga *Vidyâdhara* or demigod,"[2] Gaṅgachûḍamaṇi, "the crest-jewel of the Gaṅgas," Gaṅgamaṇḍalika, "the Gaṅga chieftain," Gaṅgavajra, "the Gaṅga diamond or thunderbolt," Gaṅgarasiṁha, "the lion of the Gaṅgas," Gaṅgaroḷgaṇḍa, "the hero among the Gaṅgas," Guttiya-Gaṅga, "the Gaṅga of Gutti," with reference, apparently, to the town of Gutti in the Bellary District,[3] Noḷamb-Ântaka, "the Death of the Noḷambas," and Noḷambakuḷ-Ântaka, "the Death of the family of Noḷambas," *i.e.* of the Pallavas of the Noḷambavâḍi province, Chaladuttaraṁga, "the lintel of firmness of character," Dharmâvatâra, "the incarnation of religion," Jagadêkavîra, "the sole hero of the world," and Maṇḍalika-Triṇêtra, "a very god Śiva among chieftains." He is evidently the Satyavâkya-Permanaḍi, in connection with whom an inscription at Kârya,[4] in Mysore, cites a date in the month Mâgha (Jan-Feb.), falling in A.D. 968, of e Prabhava *saṁvatsara*, Śaka-Saṁvat 890 (current), as being in his fifth year,— thus ʟ. nis initial point in **A.D. 963 or 964.** And an inscription at Mêlâgâni,[5] in Mysore, which mentions him as Permaḍi-Mârasiṁha, tells us that news that he had passed away[6]

[1] Some of them occur in the Hebbâḷ inscription, and all of them in the Śravaṇa-Beḷgoḷa epitaph.— He was, perhaps, also known as Râjachûḍâmaṇi, "the crest-jewel of kings;" in which case, he was the father-in-law of the Râshṭrakûṭa prince Indra IV. (see page 170 below, note 4): but this is not certain.

[2] The word *vidyâdhara* denotes a "particular kind of good or evil genius attending upon the gods" (Monier-Williams' Sanskṛit Dictionary).

[3] But, taking *gutti* as a corruption of *gupti*, we might render this *biruda* by "the secret or reticent Gaṅga," on the analogy of Nanniya-Gaṅga, "the truthful Gaṅga," which occurs in the case of his father (see page 166 above).

[4] *Ep. Carn.* Vol. III., Nj. 192.— The day is called Peṟtale-divasa, "the day of Śiva" (*peṟe-tale, peṟe-dale,*= 'he on whose head is the crescent'): the same day of Śrâvaṇa is mentioned in an inscription of A.D. 907 at Tâyalûr (*ibid.* Md. 14; noticed on page 165 above, note 4); and the same day of Mârgaśîrsha, in an inscription at Râmpura (*ibid.* Sr. 148; noticed on page 164 above, note 4). One would think, at first sight, that the expression denotes the day of the fourteenth *tithi* of the dark fortnight, on which there is the Śivarâtri-festival in honour of Śiva, in every month, all through the year; in which case, we might compare with it the expression *Śiva-tithi*, "the *tithi* of Śiva" (in No. 292 of Prof. Kielhorn's Śaka dates; *Ind. Ant.* Vol. XXIV. p. 202), applied in verse to Mâgha kṛishṇa 14, which in another record (No. 325 in the same list) has the fuller name of *Śivarâtri-mahâtithi*, also in verse. But it really denotes the eighth *tithi*, as rendered by Mr. Rice in his translations: thus, a verse in the *Chaturvarga-Chintâmaṇi*, Vol. III. Part II. p. 865, line 9, for which I am indebted to Prof. Kielhorn, says—*saptamî Saptasaptês=tu Ashṭamîrtêstatâ=shṭamî*, "the seventh is Sûrya's *tithi*, and the eighth that of Śiva;" and it appears to be applied to the eighth *tithi* of both the bright and the dark fortnights. In a similar way, the spurious Sûḍi grant (see page 167 above, note 2) names the eighth *tithi* of the bright fortnight of Kârttika "the *tithi* of Nandîśvara," *i.e.* of Śiva as the lord of the bull Nandi; and the Nandîśvara day of the bright fortnight of Phâlguna, without any specification of the *tithi*, is mentioned in the Peggu-ûr inscription of A.D. 978 (see page 173 below). — In this last record, the name is followed by a word which has not been satisfactorily settled yet. Mr. Kittel read *Nandîśvaraṁ talpa-devasam=dge*, and translated "when the Nandîśvara (day) was the chair-day" (*Ind. Ant.* Vol. VI. p. 102); and Mr. Rice has suggested the reading of *Nandîśvaraṁ tallaj-devasam=dge* (in which, however, we ought to have *devasam*), with the translation "at the rising of the happy house (or sign) of Taurus" or "on the day that Nandîśvara was stopped" (*id.* Vol. XIV. p. 76, and *Coorg Inscriptions*, p. 7). But neither rendering is satisfactory; the latter, in particular. Nothing final can be said until we have a purely mechanical facsimile of the record. But the published lithographs seem to make it certain that the reading is not *tallaj-devasam* (according to Mr. Rice), and probable that it is *tale-devasam*, rather than *talpa-devasam* (according to Mr. Kittel). And we have the same expression, *tale-devasam=dge*, in a Chôḷa inscription of A.D. 1032 at Suttûru (*Ep. Carn.* Vol. III., Nj. 164; treated by Prof. Kielhorn, from another transcript, above, Vol. IV. p. 69), in a passage which mentions the full-moon of Kârttika as the *tale-devasa*, and then specifies the second *tithi* (of the dark fortnight) as the date of the record. It has been proposed to translate *tale-devasa* in this passage by "first day;" in support of which we might quote *tale-bâgalu*, 'front door, principal entrance (of a house),' and *tale-viḍu*, 'a chief place;' but it is not apparent why the full-moon day, which is the last day of the bright fortnight, should be called "the first day" with reference to the second *tithi* of the dark fortnight, and still less so why the Nandîśvara day, the eighth *tithi*, should itself be called "the first day."

[5] See *Inscrs. at Śrav.-Beḷ.* Introd. p. 18, note 7.

[6] The word in the original is *atita*, literally 'gone by.' It may mean that he was dead; or it may refer to his abdicating and going into religious retirement at Baṅkâpur.

had reached the Pallava princes Pallavâditya, Noḷambâdhirâja, and Chorayya-Noḷamba, who were then at Sâyra-Miniyûr,[1] in the month Âshâḍha (June-July), falling in A.D. 974, of the Bhâva *saṁvatsara*, Ś.-S. 896 (expired). An inscription at Nagarle, in Mysore,[2] dated Ś.-S. 892 (expired), = A.D. 970-71, mentions him as Permâḍi. An inscription at Adaraguñchi, in the Dhârwâr district,[3] with a date in the month Âśvayuja, falling in October, A.D. 971, of the Prajâpati *saṁvatsara*, Ś.-S. 893 (expired), mentions him as then governing the Gaṅgavâḍi ninety-six-thousand, the Purigeṟe three-hundred, and the Beḷvola three-hundred; in the reign of the Râshṭrakûṭa king Khoṭṭiga. An inscription at Guṇḍûr, in the same district,[4] with a date in the month Âshâḍha, falling in June, A.D. 973, of the Śrîmukha *saṁvatsara*, Ś.-S. 896 (current), mentions him as still governing the Puligeṟe three-hundred and the Beḷvola three-hundred, in the reign of Khoṭṭiga's successor, Kakka II. The inscription of A.D. 975 at Hebbâḷ, in the same district,[5] speaks of him as having had in his hands, in the course of his career, the government of a very large area, including not only the Gaṅgavâḍi province, the Puligeṟe three-hundred, and the Beḷvola three-hundred, but also the Noḷambavâḍi thirty-two-thousand, the Banavâsi twelve-thousand, the Sântaḷige thousand, and everything included as far as "the great river."[6] And his epitaph at Śravaṇa-Beḷgoḷa, now edited, gives a full list of his

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[1] This may perhaps be the 'Minur' of the *Madras Postal Directory*, in the Guḍiyâtam tâluka, North Arcot district.

[2] *Ep. Carn.* Vol. III., Nj. 158.

[3] *Ind. Ant.* Vol. XII. p. 255.— It may be noted that this and the record next quoted distinctly refer to Khoṭṭiga and Kakka II. as the reigning kings, and do not allot the usual title *Dharma-Mahârâjâdhirâja* to Mârasiṁha II.

[4] *Ibid.* p. 271.

[5] Above, Vol. IV. p. 350.

[6] The word used in the original is *perdoṟe*, which is a compound from *per*, 'great,' and *toṟe*, 'a stream or river:' in other places, it appears in the forms of *peddoṟe* and *beddoṟe*; and we may at any time meet with the later form *heddoṟe*. Kittel's Dictionary gives *perdoṟe* and *heddoṟe* in the sense of 'a large stream or river,' but without suggesting any identification. And Mr. Rice has said that the term generally denotes the Kṛishṇâ (*Coorg Inscrs.* p. 5, note), and has applied it in that sense in an inscription at Basarâḷ in Mysore (*Ep. Carn.* Vol. III. Md. 122, and Introd. p. 19). But there are passages in which it certainly does not denote the Kṛishṇâ. The Biḷiûr inscription of A.D. 888 (see page 164 above, under Bûtuga I.) speaks of that village as *peddoṟe-gareya Biḷiûr* (line 8), which may no doubt be literally translated, as was done by Mr. Rice, by "Biḷiûr of, *i.e.* on, the bank of the *peddoṟe*," but means more probably "Biḷiûr of (*the district that was known by the name of*) the banks of the *peddoṟe*,"— especially if we pay attention to the expression *beddoṟe-gareya eḷpadimbaruṁ eṉṭ-okkaluṁ* in lines 9, 10 of the record. And the Peggu-ûr inscription of A.D. 978 (see page 173 below, under Râchamalla II.) mentions a certain Rakkasa, described as *beddoṟe-gareyan=āḷutt-ire* (line 8), which may no doubt be literally translated by 'while governing the bank of the *beddoṟe*," but seems much more probably to mean "while governing (*the district that was known by the name of*) the banks of the *beddoṟe*." These two records are in Coorg, and belong to that part of the country only. There can be no reference in them to the Kṛishṇâ, which, even at the nearest point, is almost three hundred miles away. And Mr. Rice has suggested (*Coorg Inscrs.* p. 5, note) that in these two records the words *peddoṟe* and *beddoṟe* probably denote the Lakshmaṇtîrtha. In this, he followed Mr. Kittel, who said (*Ind. Ant.* Vol. VI. p. 100) that the term may perhaps here denote the Lakshmaṇtîrtha, especially because that river is also called *doḍḍa-hoḷe*, a term in which *doḍḍa*, again, means 'great,' and *hoḷe* is synonymous with *toṟe*. Now, *perdoṟe* would be exactly represented in Sanskṛit by *mahânadî*, which is explained in Monier-Williams' Sanskṛit Dictionary as meaning 'any great river which has a long course.' The Lakshmaṇtîrtha is a perennial river, which supplies several important irrigation canals. But its whole course is not more than sixty miles; after which it flows into the Kâvêri. There is no apparent reason why it should be classed among the great rivers. And it seems much more likely to me that,— as was, in fact, suggested as an alternative possibility by Mr. Kittel (*loc. cit.*),— in the Biḷiûr and Peggu-ûr inscriptions, the words *peddoṟe* and *beddoṟe* denote the Kâvêri, which, with its course of about four hundred and seventy-five miles, may fairly be classed among the great rivers of India: the Kâvêri, also, rises in Coorg; and it runs right through the very centre of the province, whereas the Lakshmaṇtîrtha only runs for some twenty to twenty-five miles through the south-east corner of it; and the province might be called "the banks of the Kâvêri" much more appropriately than "the banks of the Lakshmaṇtîrtha."— It may be noted here that, in Thacker's Reduced Survey Map of India, 1891, and in Constable's Hand Atlas of India, 1893, plate 34, the name Lakshmaṇtîrtha has been applied, not to the Lakshmaṇtîrtha itself (which is, in fact, not fully shewn), but to that part of the Kâvêri which lies in Coorg.— The Basarâḷ inscription, mentioned above, defines the limits, apparently in A.D. 1237, of the territory of the Hoysaḷa king Vîra-Sômêśvara: and it specifies, on the east, Kâñchi,— on the west, Vêḷâvura, *i.e.* Bêlûr in the

achievements:[1] it mentions several times his successes against the Pallavas of the Noḷambavâḍi country (lines 19, 22, 86, 88), which bordered on his own hereditary territory; it further tells us that he became known as "the king of the Gurjaras," through conquering the northern region for the Râshṭrakûṭa king Kṛishṇa III. (ll. 7, 8),— that he overthrew a powerful opponent of Kṛishṇa III. named Alla (ll. 9, 84),[2]— that he broke the power of the Kirâtas or mountain-tribes in the neighbourhood of the Vindhya mountains (ll. 10, 11),— that he protected the encampment of the emperor (*i.e.*, probably, of Khoṭṭiga, or else of Kakka II.), at the town of Mânyakhêṭa (l. 12),[3]— that he crowned Indrarâja, *i.e.* Indra IV. (grandson of Kṛishṇa III.),[4]— that he prevailed against an opponent named Vajjaḷa (ll. 14, 85),[5]— that he despoiled the ruler of the Banavâsi country (l. 15),— that he made the Mâṭûras do obeisance

Hassan district, Mysore,— on the north, the *perdore*,— and, on the south, a place the name of which Mr. Rice tells us, is defaced but looks like Chalaśeravi, and which, he seems to suggest, may possibly be 'Chalaśeri' near Ponâni in the Malabar district. Here, the term *perdore* cannot denote the Kâvêri; because Bêlûr is to the north of that river. Nor can it denote the whole course of the Kṛishṇâ; because at that time the Dêvagiri-Yâdava king Siṅghaṇa was in possession of the territory lying south of the Kṛishṇâ and west of the Tuṅgabhadrâ, as far at any rate as Banawâsi. In this record, therefore, *perdore* probably means the Kṛishṇâ on from the point at which the Tuṅgabhadrâ joins it. In the Hebbâḷ inscription of A.D. 975, mentioned in the text above, *perdore* may mean either the Kṛishṇâ towards the north, or the Kâvêri towards the south. In the Mulgund inscription of the same year (see page 172 below, under Pañchaladêva), it must mean the Kṛishṇâ, because of the mention of the southern ocean as the boundary on the south, and because the record itself is to the north of the Kâvêri.

[1] There is also a mention of him in a record at Doḍḍabâgilu (*Ep. Carn.* Vol. III., TN. 93); but the record is rather fragmentary, and the published text cannot be quoted to any useful purpose.— Mr. Rice would find a reference to him, under the name of Mârasiṁhavarman, in an inscription at Haḷe-Bôgâdi (*ibid.* My. 15), which mentions also an Akâlavarsha, *i.e.*, doubtless, one or other of the Râshṭrakûṭa kings named Kṛishṇa. But here the termination *varman* seems to indicate someone else.

[2] This person has not yet been identified.— As Dr. Hultzsch has reminded me, the name occurs in two inscriptions at Gwalior, in the case of Alla, a guardian of the fortress there, who was a son of Vâillabhaṭṭa of the Varjâra family (*Ep. Ind.* Vol. I. p. 154 ff.); his date, however, was A.D. 875-76, a century before the time of Mârasiṁha.

[3] Mânyakhêṭa (Mâlkhêḍ in the Nizâm's Dominions) was the Râshṭrakûṭa capital.— Sîyaka-Harsha, one of the Paramâra kings of Mâlwa, claims to have taken the wealth of Khoṭṭiga in battle, and apparently, in A.D. 972-73, to have sacked even Mânyakhêṭa itself (*Ep. Ind.* Vol. I. pp. 225, 226). The present passage may mean that, on that occasion, Mârasiṁha repulsed the invader at the very gates of Mânyakhêṭa; or it may refer to some event in the warfare between Kakka II. and Taila II.

[4] This was evidently done in an attempt to continue the Râshṭrakûṭa sovereignty after the overthrow of Kakka II. by the Western Châlukya Taila II. in A.D. 973 or 974. The attempt is to be attributed to the close connection that existed between the two families: as we have already seen, Bûtuga II. was a brother-in-law of Kṛishṇa III., and owed his possession of the Gaṅgavâḍi province to that king (page 168 above); and Indra IV. was the son of a son of Kṛishṇa III. by a daughter of Gaṅga-Gâṅgêya, *i.e.* Bûtuga II. (*Inscrs. at Śrav.-Beḷ.* No. 57: Mr. Rice, *id.* Introd. p. 21, at first identified the Gaṅga-Gâṅgêya of this record with Râchamalla II., a successor of Mârasiṁha; but his grounds for doing so were completely erroneous, and he has now adopted the correct identification in *Ep. Carn.* Vol. III. Introd. pp. 5, 6). We are also told (again in *Inscrs. at Śrav.-Beḷ.* No. 57) that Indra IV. was the son-in-law of a person called Râjachûḍâmaṇi, "the crest-jewel of kings," whom Mr. Rice (*id.* Introd. pp. 20, 21) was disposed to identify with a certain Piḷḷa who is mentioned in another record at Śravaṇa-Beḷgoḷa (No. 58); but it does not seem that the *biruda* Râjachûḍâmaṇi, in that record, is intended to belong to Piḷḷa, and it appears not at all unlikely that it really denotes Mârasiṁha II. The attempt to carry on the Râshṭrakûṭa sovereignty was not successful, though Indra IV. lived on for some nine years, eventually dying in A.D. 982 (see *Inscrs. at Śrav.-Beḷ.* No. 57, and *Ind. Ant.* Vol. XX. p. 35, where some corrections have to be made in the relationships stated by me).— Mr. Rice (*Inscrs. at Śrav.-Beḷ.* Introd. p. 19) would identify the Indrarâja of this passage in the epitaph of Mârasiṁha II. with the Râshṭrakûṭa king Khoṭṭiga; on the grounds that, on the analogy of the *biruda* of Nityavarsha-Indra III., the name Indra indicates a Nityavarsha, and Nityavarsha was the *biruda* of Khoṭṭiga also. But I cannot follow him in this circular reasoning: "Khoṭṭiga" is itself the Prâkrit form of a proper name, analogous to "Gojjiga" for "Gôvinda"; and, whatever may be the Sanskrit word which it represents, that word is at least not "Indra."

[5] This person might be identified with Vajjaḍa II., of one of the Koṅkaṇ branches of the Silâhâra family, whose initial date was somewhere about A.D. 975. But another record at Śravaṇa-Beḷgoḷa, No. 109 (noticed farther on), appears to describe him as the younger brother of Pâtâḷamalla, which name does not occur in the Silâhâra records.

to him,— that he reduced the hill-fort of Uchchaṅgi, which even the Kâḍuvaṭṭi,[1] great as was his prowess, had previously failed to reduce (ll. 20, 93),— that he destroyed a Śabara prince named Naraga (ll. 21, 54, 96),— that he made the Chêras, the Chôḷas, and the Pâṇḍyas, as well as the Pallavas, bow down before him (ll. 21, 22),— and that he destroyed a Châlukya prince named Râjâditya, who had declared war against him (ll. 50, 51):[2] in recapitulating some of his conquests, lines 100 to 102 add, among the places at which he was victorious, the banks of the river Tâpî (the Taptî), the town or village of Gonûr,[3] and Pâvaseya-kôṭe or the fortress of Pâvase:[4] it says that he preserved the doctrine of Jina (l. 22), and founded Jain temples and *mânastambhas*[5] at various unnamed places; and finally, as already noted, it tells us (ll. 110 to 112) that eventually he abdicated, and ended his days in the practice of religion at Baṅkâpur (in the Dhârwâr district), at the feet of a Jain teacher named Ajitasêna.[6] From other sources, we learn that Mârasiṁha's successes against Vajjaḷa and at Gonûr and Uchchaṅgi were actually achieved for him by a minister named Châmuṇḍarâya or Châvuṇḍarâja, who wrote the *Châmuṇḍarâya-Purâṇa*[7] and was a minister of also Râchamalla II. who came next but one in the succession after Mârasiṁha II. Thus, another record at Śravaṇa-Beḷgoḷa[8] tells us that "the array of his (Châmuṇḍarâya's) enemies was broken, like a herd of deer, on him, resembling a tusked elephant running to and fro (*among them*), when he stood in front of the victorious elephant, his lord, the glorious king Jagadêkavîra-(Mârasiṁha II.), when the latter, at the command of king Indra,[9] lifted up his arm to conquer Vajjaḷadêva, whose strength was as terrible as that of the ocean disturbed (*and bursting its boundaries in the universal disorder*) at the end of the age, (*and*) who was the younger brother of Pâtâlamalla;" and the *Châmuṇḍarâya-Purâṇa* tells us[10] that Châmuṇḍarâya was born in the Brahma-Kshatra race,— that he was a pupil of Ajitasêna,— that his lord was

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[1] From a transcription which Mr. Rice has kindly sent me, I find that the Mêlâgâni inscription of A.D. 974 (see *Inscrs. at Śrav.-Beḷ.* Introd. p. 18, note 7) goes on to mention a person who was called "the affliction (*saṁgashṭa,=saṁkashṭa,=saṁkaṭa*) of all people; the ornament of the Pompala family; born in the Kâḍuvaṭṭi race; supreme lord of Kâñchîpura; he who is like a thunderbolt in the van of battle;" . . . . (just after this, unfortunately, the record comes to an end, without disclosing his name). This shows us that *kâḍuvaṭṭi*, in line 92-93 of the epitaph, is not a verbal form, but is the nominative which is required in apposition with *tuṁga-parâkramaṁ* and the following verbs. And we can now recognise the same name, for an earlier period, in the Gulgâṅpode Bâṇa inscription No. II., which mentions "the whole of the forces of the Kâḍuvaṭṭi" (*Ind. Ant.* Vol. X. p. 39, text line 6).

[2] This person has not been identified yet.— The same name occurs among the Chalukyas, about a century and a half earlier, in the case of Râjâditya, father of the *Mahâsâmanta* Buddhavarasa, of the Śalukika (=Chalukika, Chalukya) race, who is mentioned in the Tôrkhêḍe grant (above, Vol. III. pp. 57, 58).

[3] Mr. Rice tells me that Gonûr is the village of that name,— the 'Goonoor' of the Indian Atlas, sheet No. 59,— three miles on the north-east of Chitaldroog. It may be noted, however, that the *Madras Postal Directory* mentions also a 'Gonur' in the Salem district, and a 'Gonuru' in the Bangalore district.

[4] There is a village named Hâwasi (= Pâvase) in the Karajgi tâluka of the Dhârwâr district. It is doubtful, however, whether this can be the place intended.

[5] The word *mânastambha*, which means literally 'a column of honour,' is explained by Mr. Rice (*Inscrs. at Śrav.-Beḷ.* Introd. p. 19, note 2) as denoting technically "the elegant tall pillars, with a small pinnacled *maṇṭapa* at the top, erected in front of the Jain temples;" and he refers us to a discussion regarding them in Fergusson's *Indian and Eastern Architecture*, p. 276.

[6] This person is mentioned again as the teacher of Mârasiṁha's minister Châmuṇḍarâya (see further on).

[7] This work appears to have been finished in the Îśvara *saṁvatsara*, Śaka-Saṁvat 900 (current),= A. D. 977-78 (*Inscrs. at Śrav.-Beḷ.* Introd. p. 22).— A record at Âlgôḍ (*Ep. Carn.* Vol. III., TN. 69) mentions the names of Gôvindamayya, his sons Mâbalayya and Îśvarayya, who were followers of Noḷambakul-Ântaka, *i.e.* Mârasiṁha II., and Mâbalayya's son Châvuṇḍa. Can this person be the minister Châmuṇḍarâya?

[8] *Inscrs. at Śrav.-Beḷ.* No. 109.— In Mr. Rice's text, I alter *Vajeaḷa* into *Vajjaḷa*, and *ahat-daḷkaṁ* into *ahit-daḷkaṁ*. I assume that the rest of the text is correct.

[9] *I.e.* Indra IV., the grandson of Kṛishṇa III.; see page 170 above, and note 4.

[10] See *Inscrs. at Śrav.-Beḷ.* Introd. p. 34.— The *Purâṇa* mentions various other *birudas* and achievements of Châmuṇḍarâya; they may be quoted when the text can be verified.

Jagadêkavîra, otherwise called Noḷambakul-Ântaka, *i.e.* Mârasiṁha II.,—and that he acquired the *biruda* of Samaradhuraṁdhara, "the yoke-bearer or leader in war," from his defeat of Vajjaḷadêva in "the Kheḍaga war,"[1] and the *biruda* of Vîramârtaṇḍa, "a sun among heroes," from the valour which he displayed in the plain of Gonûr in battle against the Noḷambas, and the *biruda* of Raṇaraṅgasiṁha, "a lion in the battle-field," from his fight at the fort of Uchchaṅgi. The details given in the epitaph and the *Purâṇa* indicate, in addition to external fighting, some local insurrections, which must probably be attributed to opportunity afforded by the absence of Mârasiṁha on the campaign in Gujarât for Kṛishṇa III. And not the least remarkable among them is the statement that he had occasion to despoil the ruler of the Banavâsi country; for, that province had been given to his father by Kṛishṇa III., and presumably had passed by inheritance into his own hands. The explanation of this, however, and of the immediately following mention of the reduction of the Mâṭûras, seems to be furnished by a record at Dêogiri in the Karajgi tâluka, Dhârwâr district, of the tenth century A.D. and referable to A.D. 958,[2] which mentions a *Mahâsâmantâdhipati* Śântivarman of the Mâṭûra family, with the hereditary title of "supreme lord of the town of Trikundapura," and having the Nandanavana-umbrella, the crest of a horse, and the mirror-banner, who was governing the Banavâsi twelve-thousand. From A.D. 878, or earlier, to 945, the administration of the Banavâsi province was in the hands of the Chellakêtana family.[3] In A.D. 949-50 Kṛishṇa III. gave the province to Bûtuga II., who doubtless allowed the Chellakêtanas to continue to govern it for him. Bûtuga must have died a few years before A.D. 963-64, when Mârasiṁha II. succeeded Rachcha-Gaṅga. And it would seem that when he died, or else during the time of Rachcha-Gaṅga, the Mâṭûras seized the province from the Chellakêtanas, and that they retained it until Mârasiṁha could make it convenient to reduce them.

Mârasiṁha II. must have been immediately succeeded by the *Dharma-Mahârâjâdhirâja* **Satyavâkya-Koṅguṇivarma-Pañchaladêva,** whom a fragment at Muḷgund, in the Dhârwâr district,[4] with a date in the Yuvan *saṁvatsara*, Śaka-Saṁvat 897 (expired), falling in August, A.D. 975,[5] describes as governing "without any disorder" the whole territory from the eastern, the western, and the southern oceans as far as "the great river."[6] Pañchaladêva seems, then, to have taken advantage of the confusion that must have attended the overthrow of the Râshṭrakûṭa king Kakka II. by the Western Châlukya Taila II., to set himself up as an independent king; but he was shortly afterwards killed in battle by Taila II. Earlier facts connected with him are to be found in the Adaraguñchi inscription,[7] which tells us that in A.D. 971, when Mârasiṁha II. was governing the Gaṅgavâḍi ninety-six-thousand, the Purigere three-hundred, and the Beḷvola three-hundred, under the Râshṭrakûṭa king Khoṭṭiga, he himself was governing a small circle of villages which was known as the Sebbi thirty and

[1] Dr. Hultzsch has suggested to me that "Kheḍaga" may stand for Khêṭaka, *i.e.* Mânyakhêṭa.

[2] The inscription is on a stone in Survey No. 85. I quote it from an ink-impression.— It is dated, with full details, in the Kâlayukti *saṁvatsara*, coupled with Śaka-Saṁvat 522 by mistake for 520 or 523. But the characters place it in the tenth century; and I believe that the real date of it is Monday, 15th November, A.D. 958, in the Kâlayukti *saṁvatsara*, Ś.-S. 880 expired. It does not register a grant of land; and it is, therefore, difficult to say, at present, why a false date should have been cited in a record which, in all other respects, seems to be thoroughly genuine.

[3] See *Dyn. Kan. Distrs.* pp. 403, 411, 420.

[4] At the temple of Râmadêva; I quote from an ink-impression.

[5] The details of the date are Bṛihaspativâra, *i.e.* Thursday, coupled with Bhâdrapada kṛishṇa 2 and the Kanyâ-saṁkrânti. And the corresponding English date is Thursday, 26th August, A.D. 975: on this day, the Kanyâ-saṁkrânti occurred at 16 h. 5 m. after mean sunrise (for Ujjain), and the given *tithi* ended about 26 minutes earlier, but might doubtless be made the current *tithi* of the *saṁkrânti* by more exact calculations.

[6] The term used in the original is *perdore*, which must here denote the Kṛishṇâ; see page 169 above, note 6.

[7] See page 169 above, and note 3.

probably took its appellation from the ancient name of Chabbi or Chebbi in the Hubḷi tâluka, Dhârwâr district, and in the Guṇḍûr inscription,[1] which mentions him as governing a ninety-six district in A.D. 973; this ninety-six district has not been identified; but possibly the expression is an abbreviation for the Gaṅgavâḍi ninety-six-thousand, which Mârasiṁha II.,— who is mentioned in the same record in connection with the government of only the Purigeṟe three-hundred and the Beḷvola three-hundred, under Khoṭṭiga's successor Kakka II.,— may have entrusted to Panchaladêva, in the course of ridding himself of the cares of office before passing into religious retirement at Baṅkâpur. The Muḷgund inscription describes Pañchaladêva as *Châlukya-pañchânana*, "a lion to the Châlukyas," and also as "subsisting (*like a bee*) on the waterlilies that were the feet of Chaladuttaraṁga, Jagadêkavîra, the glorious Noḷambakul-Ântakadêva:" these epithets both stand in the string of titles that precedes the mention of Pañchaladêva's name; and the second of them, while capable of being interpreted to mean that Mârasiṁha II. was still alive, in retirement at Baṅkâpur, in August, A.D. 975, may perhaps refer to only the previous relations between the two persons.

Shortly after Pañchaladêva, there was **Râchamalla II.**, who had the full style of the *Dharma-Mahârâjâdhirâja* **Satyavâkya-Koṅguṇivarma-Permanaḍi-Râchamalla.** An inscription at Peggu-ûr, in Coorg,[2] which mentions him by all his appellations, furnishes a date for him in the month Phâlguna (Feb.-March), falling in **A.D. 978**, of the Îśvara *saṁvatsara*, Śaka-Saṁvat 899 (expired), and speaks of a certain Rakkasa, with the *biruda* of Aṇṇanabaṇṭa, "the warrior of his elder brother," who was governing the district called "the banks of the great river;"[3] and an inscription at Doḍḍa-Homma, in Mysore,[4] which, however, does not mention him by his proper name, perhaps furnishes for him (or else for Pañchaladêva) a date in the preceding year.[5] He was probably the last of the great Western Gaṅga princes; and his final date seems to be A.D. 984.[6] Châmuṇḍarâya, who has already been mentioned in connection with Mârasiṁha II., was a minister of Râchamalla II. also; and, while holding office under this master, he caused to be made the colossal Jain image of Gommaṭa or Gommaṭêśvara at Śravaṇa-Beḷgoḷa,[7] and attained so great a reputation for devotion to the faith to which he belonged, that he was remembered long after his death, and was quoted as one of three special promoters of

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[1] See page 169 above, and note 4. In lines 8, 9, of the text, the reading should be *Paṁchala*, not *Paṁjala*.

[2] *Ind. Ant.* Vol. VI. p. 102, No. I., with a lithograph, and Vol. XIV. p. 76; see also *Coorg Inscriptions*, p. 7, also with a lithograph.— The day is called the day of Nandiśvara, followed by an expression, probably *tale-devasam=dge*, which has not been satisfactorily settled yet (see page 168 above, note 4).

[3] The expression used in the original is *beddore-gare*; as regards the meaning of *beddore* and its application here to probably the Kâvêri, see page 169 above, note 6.

[4] *Ep. Carn.* Vol. III., Nj. 183; according to the published reading, the prince to whom this record belongs had the *biruda* of Jasaduttaraṁga, "the lintel of fame."— The full details of the date are, the Îśvara *saṁvatsara*, Śaka-Saṁvat 899 (expired); the full-moon of Âshâḍha; Aṅgâravâra, *i.e.* Tuesday; an eclipse of the moon. And the corresponding English date is Tuesday, 3rd July, A.D. 977; on this day, the given *tithi* ended at about 13 hrs. 30 min. after mean sunrise (for Bombay), and there was an eclipse of the moon.

[5] Mr. Rice has allotted to him a record at Kottatti (*Ep. Carn.* Vol. III., Md. 107) which would give his name in the form of Râjamalla, with the *birudas* of Jagaduttaraṁga, "the lintel of the world" (which seems rather dubious), and Haraj-Ântaka. But the date is so unsatisfactory, that it is impossible to place this record properly. The published text represents the date as the Pramâdin *saṁvatsara*, coupled with Śaka-Saṁvat 899. Pramâdin, however, was either Ś.-S. 876 current, = A.D. 953-54, or Ś.-S. 936 (current), = A.D. 1013-14; while Ś.-S. 899 current, = A.D. 976-77, was the Dhâtu *saṁvatsara*, and Ś.-S. 899 expired, = A.D. 977-78, was the Îśvara *saṁvatsara*. Even if Pramâdin has been read by mistake for Pramâthin, there still remains a mistake, either in the original or in the reading of it, of Ś.-S. 899 for 901 (expired) or 902 (current), = A.D. 979-80.

[6] Mr. Rice tells us (*Inscrs. at Srav.-Beḷ.* Introd. p. 22) that he has inscriptions, not yet published, which prove that the reign of Râchamalla II. ended in Śaka-Saṁvat 906 (expired), = A.D. 984-85.

[7] This is recorded in *Inscrs. at Śrav.-Beḷ.* Nos. 75, 76, and more fully in No. 85, verses 6, 7.— The image still exists. For a full account of it and of the legends connected with it, see the Introduction of Mr. Rice's book, p. 22 to 33; the frontispiece of the book gives a photograph of the image.

the Jain religion,— the other two being Gaṅgarâja and Hulla, ministers of the Hoysala princes Vishṇuvardhana and Narasiṁha I. in the twelfth century A.D.[1]

POSTSCRIPT

While the first proofs of the above article were passing through the Press, I began to make a fuller examination, than has as yet been attempted, of **the dates of the spurious records of Western India,** for all of which there should be some explanation forthcoming, if we can only find the clue to the solution of them.

I have referred to two of these dates in note 2 on page 157 above. One of them is from **the spurious Tanjore grant** (*Ind. Ant.* Vol. VIII. p. 212), which purports to give a date in A.D. 248 for an imaginary Western Gaṅga whose name is given in this record as Arivarman, by a mistake— (due to the carelessness of the writer in writing, in line 10, *śrîmadarivarmma* instead of *śrîmaddharivarmma, i.e.* in omitting a subscript *dh*)—for the Harivarman of the other spurious records of the same series. The details of the date are the Prabhava *saṁvatsara*, coupled with Śaka-Saṁvat 169 expired, the new-moon *tithi* of Phâlguna, Friday, the Rêvatî *nakshatra*, the Vṛiddhi *yôga*, and the Vṛishabha *lagna*. And, in the period to which the concoction of this record is to be referred on palæographic grounds, I find that in the Prabhava *saṁvatsara*, Ś.-S. 1009 expired, the new-moon *tithi* of Phâlguna ended on **Friday, 25th February, A.D. 1088.** The moon, indeed, was not then in Rêvatî, and did not come to Rêvatî till about 4 hrs. 28 min. after mean sunrise on the Saturday : but the moon often is in Rêvatî on the new-moon day of Phâlguna, and may possibly have been actually so shewn for that day in Ś.-S. 1009 expired by an erroneous almanac or by a calculation worked out wrongly for the person who fabricated the record ; or the forger may have added that detail on chance, simply to give a greater air of plausibility to the record, as he certainly did in respect of the Vṛiddhi *yôga*, which cannot ever occur on the new-moon day of Phâlguna.[2] The result of the **25th February, A.D. 1088,** fully meets the palæographic requirements of the case, and, I believe, fixes the actual time at which this record was concocted : *viz.,* the forger was working on, or had in view, Friday, the new-moon day of Phâlguna of the Prabhava *saṁvatsara*, Ś.-S. 1009 expired ; and he produced the necessary appearance of antiquity by striking off from the Śaka year,— in order to suit, more or less, a fictitious pedigree and chronology that had already become established and well-known,[3] and at the same time to obtain a *saṁvatsara* which would be correct according to the southern luni-solar system,— exactly fourteen of the sixty-year cycles, and thus obtained the year Ś.-S. 169 expired which he actually quoted in the record.

The second of the two dates to which I have referred in note 2 on page 157 above, is from **the spurious Merkara grant** (*Ind. Ant.* Vol. I. p. 363, and *Coorg Inscrs.* p. 1), which has been supposed to give a date in A.D. 466 for an imaginary Western Gaṅga named Avinîta-Koṅguṇi. This date has to be explained in a different way. The details of the date are the year 388, not specified either as current or as expired, the fifth *tithi* of the bright fortnight of Mâgha, Monday, and the Svâti *nakshatra*. The *saṁvatsara* is not specified ; and so we have not the particular help that we have in the case of the Tanjore grant. Also, the era is not specified. As regards this detail, it has always been assumed that the Śaka era was intended, with the

[1] The verse, which mentions Châmuṇḍarâya as "Râya, the minister of king Râchamalla," is to be found about half-way through *Inscrs. at Śrav.-Bel.* No. 137.

[2] At sunrise on the Friday in question, the *yôga* was Śubha ; and the Vṛiddhi *yôga* had occurred about eleven days earlier.— The remaining detail, the Vṛishabha *lagna*, means only the rising of the sign Taurus. I cannot calculate it with the Tables available to me ; but it would naturally occur at some time or other during the twenty-four hours of the Friday.

[3] The Tanjore grant was certainly not the earliest of the spurious records in order of fabrication.

exception that Prof. Kielhorn has marked the point as dubious in examining this date as a Śaka date (*Ind. Ant.* Vol. XXIV p. 11, No. 169, and p. 181, No. 7); and no doubt the person who fabricated the record did intend the year to pass muster as Śaka-Saṁvat 388. But, even with the correction made below, the date is not a correct one for Ś.-S. 388, either current or expired; and it is not by means of the Śaka era at all, that we solve the puzzle of this date. The solution is furnished by **an era which is still in use in Bombay and Madras under the name of the Fasli or harvest reckoning with the epoch of A.D. 590-91,** which is the true original epoch, and in other parts of India with the artificial epochs of A.D. 592-93 and 593-94. It has, indeed, always been supposed that these harvest reckonings were created in the sixteenth and seventeenth centuries A.D. by the emperors Akbar and Shâh Jehân. But, if so, a most extraordinary coincidence happened, in the creation by Shâh Jehân of a reckoning with the exact epoch of an era which had existed a thousand years before his time; and I think it can be made clear that what Akbar did was simply to adapt an original Hindû era to official purposes in certain parts of the country, with an alteration of two or three years in the proper reckoning of it, and that what Shâh Jehân did was to accept for official purposes in other parts of the country the true original reckoning which had survived there.[1] The era with **the epoch of A.D. 590-91** appears first in **the Goa grant of Satyâśraya-Dhruvarâja-Indravarman** (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 348), which is dated in the twentieth year of his government, coupled with Ś.-S. 532 (expired) = A.D. 610-11. It appears next in **the records of the Eastern Gâṅga kings of Kaliṅganagara,** who were his descendants; for instance, in the Chicacole grant of Indravarman II., dated in the year 128 (*Ind. Ant.* Vol. XIII. p. 119), the donation was made on the occasion of an eclipse of the moon in the month Mârgaśira, which eclipse is that of the 12th November, A.D. 718. Traces of it are distinctly to be found in several of the spurious dates of Western India. And I believe that the fictitious Western Gaṅga chronology and pedigree derive their origin from genuine dates in this era, which were ignorantly or intentionally applied as Śaka dates and were then coupled with imaginary names. As regards the date now under consideration, that of **the Merkara grant,—** the specification of the Svâti *nakshatra*, if it means anything at all, requires us to understand that the writer of the record wrote "the bright fortnight" by mistake for "the dark fortnight;" for, the moon can never be in Svâti on Mâgha śukla 5, but may be on Mâgha kṛishṇa 5. In the year 388 of the era of A.D. 590-91, Mâgha kṛishṇa 5 began on **Monday 20th January, A.D. 979**; but the moon did not come to Svâti till late on the Tuesday or soon after sunrise on the Wednesday. In the next year, however, 389, Mâgha kṛishṇa 5 ended on **Monday, 9th February, A.D. 980**; and on that day the moon was in Svâti at sunrise and for more than ten hours after sunrise. The result meets fully the palæographic requirements of the case. If we take the date of the 20th January, A.D. 979, we must assume that the mention of the Svâti *nakshatra* was introduced in circumstances similar to those suggested above for the mention of the Rêvatî *nakshatra* and the Vṛiddhi *yôga* in the Tanjore date. But I believe that the result of the **9th February, A.D. 980,** is the proper one and fixes the actual time at which this record was concocted: *viz.*, the forger was working on, or had in view, Monday, Mâgha kṛishṇa 5, of a year which was described in the almanac that was consulted as the Śaka year 901 (expired), and may have been also described there as, or else was known to him to be, the year 389 of an era to which possibly no name was attached; he produced the necessary appearance of antiquity by adopting the figures of the more recent era, with the intention that they should be supposed to be figures of the earlier era, the Śaka; he purposely omitted to quote the *saṁvatsara*, because he saw that, the difference (901— 389 = 512) being not divisible exactly by sixty, the *saṁvatsara* for Ś.-S. 901 expired would not be correct for Ś.-S. 389; and, in copying out the date, he made the mistake of writing *śuddha*

[1] I shall go into the matter fully in separate articles on the Records of the Eastern Gâṅga Kings of Kaliṅganagara and on the Spurious Dates of Western India.

(actually *sudhdha*, as he put it) instead of *krishṇa*, and for some reason or other cited the year as 388 instead of 389.[1]

TEXT.[2]

South Face.

1 Ôm[3] [Sva]sti [||*] M —[4] — — ◡ ◡ — ◡ — ◡ um=udadhiṁ kṛitv= âvadhiṁ mêdinî —
2 — chakra ◡ — ◡ — ◡ ◡ dharô bhuṁjan bhuj-âsêr=b[b*]aḷât | —
3 nya-śrî-jaga — ◡ — ◡ ◡ patir=**Ggaṁg-ânvaya**-kshmâbhujâṁ | bhûshâ-
4 ratnam=abhû[d=arâti]-vanitâ-vaktr-êndu-mêgh-ôdayaḥ [||*] Ôm Ôm
5 Ôm Gadyaṁ | Tasya sakaḷa-jagatî-taḷ-ôttuṁga-**Gaṁga-kuḷa**-kumuda-
6 kaumudî-mahât[êjâ]yamânasya | **Satyavâkya-Koṁguṇiva-**
7 **rmma**-dharmmamahârâjâdhirâjasya | **Kṛishṇarâj**-ôttara-dig-vijaya-
8 vidita-**Gû(gu)rjjar-âdhirâjasya** | **Vanagajamalla**-pratimalla-baḷava-
9 d-**Alla**-darppa-daḷana-prakaṭîkṛita-vikramasya | **Gaṇḍamârttaṇḍa**-p[r]atâ-
10 pa-parirakshita-siṁhâsan-âdi-sakaḷa-râjyachihnasya | **Viṁdhy**-âṭa-
11 [vî]-nikaṭa-vartti . . . . . . ṇḍaka-**Kirâta**-prakara-bhaṁga k a r a s y a |
12 [bhu]ja-baḷa-pari[pâḷita]-**Mânyakhêṭa**-pravêśita[5]-cha k r a v a r t t i - k a ṭ a-
13 [kasya |] vikram-[ânushṭhita]-śrîmad-**Indrarâja**-paṭṭabandh-ôtsavasya |
14 . . . . samutsâhita-samara-sajja-**Vajjaḷa**-
15 . . . . . . gha . . . . nasya | bhay-ôpanata-**Vanavâsi-dêś-âdhi-**
16 **[pa]** . . . . maṇikuṇḍaḷa-madadvip-âdi-samasta-vastu-gra-
17 [ha]ṇa-samupalabdha-saṁkîrttanasya | praṇata-**Mâṭûra-vaṁśaja[sya** |][6]
18 [râ]jasuta-sa(śa)ta-bhuja-baḷ-âvaḷêpa-gaja-ghaṭ-âṭôpa-g a r v v a - d u r v v ṛ i-
19 tta-sakaḷa-**Noḷamb-âdhirâja**-samara-vidhvaṁsakasya | samunmû-
20 ḷita-râjya-kaṇṭakasya | saṁchûrṇṇit-**Ôchchaṁgi**-giridurggasya | saṁhṛi-
21 ta-**Narag**-âbhidhâna-**Śabara**-pradhânasya | pratâp-âvanata-**Chê-**
22 **ra-Chôḷa-Pâṇḍya-Pallavasya** | pratipâḷita-Jina-śâsanasya | . .
23 . . . . . . [ma]hâ-dhvajasya | baḷavad-ari-nṛipa-draviṇ-âpaharaṇa-

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[1] It is probable that the year was 389 *current*; and he may have turned it into 388 in order to cite the expired year. Be that as it may, instances of the quotation of a wrong year can be adduced from unquestionably genuine dates. And, among the spurious dates, an interesting and instructive instance is furnished by the Kurtakôṭi grant (*Ind. Ant.* Vol. VII. p. 217), which purports to be of the time of the Western Chalukya king Vikramâditya I. and to be dated Śaka Saṁvat 530 (or 532) expired: the details of this date are correct— (except that the solar eclipse, quoted as a total one and described conventionally as such, was an annular eclipse; to the extent, however, of eight and a half digits, and therefore a well-marked one)— for Sunday, 11th May, A.D. 1119, in Ś.-S. 1041 expired, and in the year 529 (current) of the era of A.D. 590-91: here, the forger produced the necessary semblance of antiquity by distinctly quoting the year of the later era as a Śaka year; and here, again, he intentionally omitted to quote the *saṁvatsara*, because he knew that the *saṁvatsara* for Ś. S. 1041 expired would not be correct for Ś.-S. 529 or 530 (or 532) expired.

[2] From the ink-impressions.

[3] Represented by a plain symbol, here and throughout, except in the case of the centre one of the three at the end of line 27, where an ornate symbol is used.

[4] Metre, Śârdûlavikrîḍita.

[5] Mr. Rice's text has *pravâśita*, which, of course, at once suggested *pravâsita*, "expelled (from Mânyakhêṭa)." The real reading is quite clear.

[6] Mr. Rice's translation represents the Noḷamba as swollen with pride from receiving obeisance from the son of . . . . . . of the Mâṭûra family; and this implies some proper name, illegible, after *vaṁśaja*. But there is no room for any name: at the beginning of line 18, there is only one illegible *akshara*, which is evidently to be restored as *râ*; and at the end of line 17, after the *ja*, the back of the impression distinctly shews remnants of *sya*.

24 . . . . . . k[ṛi]ta-mahâdânasya | paripâḷita-sêtû(tu)bandha-bhai-
25 . . . . dhu-sambandha-vasumdharâ-taḷasya | śri-**Noḷamba-ku-**
26 **[ḷ-Ânta]kadêvasya** | śauryya-śâsanam dharmma-śâsanam cha samchara-
27 tu dig-maṇḍal-ântaram=â-kalp-ântaram=â-chandra-târam |(||) Ôm Ôm Ôm

West Face.

28 to 49 — Lines 28 to 47 contain five Sanskṛit verses, in the Śârdûlavikrîḍita metre. The original has suffered so much damage that only a few detached words can be made out, —no connected passages capable of translation. And it is sufficient to note that we have — *śri-Gamga-chûḍâmaṇiḥ*, line 31; *Pallava*, line 33; *Gamga-bhûpati* and *Noḷamb-Ântakaḥ*, line 35; *Noḷamb-Ântakaḥ*, line 39; *Pallava*, line 41; and *śri-Mârasimha*, line 42.[1] Lines 48 and 49 contain the first two *pâdas* of another verse, in the same metre, which, again, are almost quite illegible; and the verse ends as follows: —

50 ity=âdhi(vi)shkṛita-vira-samgara-giraḥ **Châḷukya-chûḍâmaṇê**
51 **Râjâditya-harêr**=ddav-âgnir=ajani śri-**Gamga-chûḍâma[ṇiḥ** ||]
52 Daity[2]-êndrair=Mmadhu-Kaiṭabha-prabhṛitibhir=dhvastair=Mmuradv[êshiṇâ]
53 kim mây-âribhir=ittham=utthitam=iti kshm=âtamka-śamkâ-kṛi[śâ]
54 — — ḷair=**Nnarag-âsurasya** vasudh-ânand-âśru-miśraiś=śi(?) —
55 — — tv(?)air=akarôt=sarâgam=avani-chakram **Noḷamb-Ântaka[ḥ** ||]

North Face.

56 to 83 — These twenty-eight lines appear to contain six or seven more Sanskṛit verses, of which we can recognise that one is in the Sragdharâ metre, and one in the Śârdûlavikrîḍita metre. The original has here suffered still more damage; and nothing worth quoting can be made out, except *śri-Gamga-chûḍâmaṇir*, line 74.

East Face.

84 Bageyal[3]=aḷumbam=appa balad=**Allana[n=ô]**ḍisi[4] gelda [śaur]yyama[m]
85 pogaḷveno dhâtriyoḷ=negaḷda **Vajjaḷanam** bidey-aṭṭid=êlgeyam
86 pogaḷveno **Pallav-âdhipa[ra]** — ⏑ ⏑ mam tave konda viramam po-
87 gaḷveno pêḷim=ê vogaḷven=end=aṟiyem **Chalad-uttaramganam** ||
88 Ôḷiye[5] kôdu **Pallavara** pan-daley=ellaman=eyde daṭṭi kâ-
89 pâḷikar=ûṟi sâṟi para-maṇḍaḷikarkkaḷan=amma nivu[m]=iy=ô-
90 ḷige nimma pan-dalegaḷam baral-iyade kaṇḍu bâḷvu[d][6]=âḷ-ôḷiy[o]-
91 ḷ=embina[m*] negaḷdud=oṭṭaji **Maṇḍaḷika-Triṇêtranâ** || Tamga-pa-
92 râkramam palavu-kâlam=agurvvise sutti-vutti biṭṭ=umgaḍa **Kâ-**
93 **ḍuvaṭṭi** koḷal-âṟa[da] munnam=enippa pempin=**Uchchamgiya** kô-

[1] The *mâsyavêdyatô* in Mr. Rice's text suggests, at first sight, a mistake for another reference to Mânyakhêṭa. The original, however, really has (line 30) *n=ânya ên=dhitô*, "no other enemy, indeed."

[2] Metre, Champakamâlâ.

[3] Metre, Śârdûlavikrîḍita.

[4] Mr. Rice's text gives *balla Dallanam keḍisi*, which does not even suit the metre. In line 8-9, he read *baḷavadalla*, correctly; but, instead of recognising that it was to be divided into *baḷavad-Alla*, he treated it as if it stood for *baḷavaddalla*, and thus obtained the name of Dalla, instead of Alla.

[5] Metre, Utpalamâlikâ; and in the next verse.

[6] We have here *bâḷeudu*, an optional form of the 2nd pers. plur. imperat. of *bâḻ*, 'to live, to be alive,' *etc.*; so, also, *nilvudu*, in line 114.

94 ṭeyaṁ jagam=asuṁ-goḷe koṇḍa [ne]gaḷte mûṟu-lôkaṁgaḷoḷaṁ
95 pogaḷteg=eḍey=âḍudu **Guttiya-Gaṁga-bhûpanâ** ‖ Kâ(ka)ndaṁ ‖
96 Kâḷano[1] Râvaṇanô Śiśupâḷano tân=enisi negaḷda **Naragana** ta[le]
97 tann=âḷ=âḍa kayge vandudu hêḷ-âsâdhyadoḷa **Gaṁga-chûḍâmaṇiyâ** ‖
98 Nuḍidane kâvudane eḷde-giḍad=ir[u] Javan=iṭṭa-rakke ninag=îvudan=êṁ nu-
99 ḍidane el[l*]adu kayyadu nuḍidudu tappugume **Gaṁga-chûḍâmaṇiyâ** ‖
100 Ôm Intu **Viṁdhy-âṭavî-nikaṭa-Tâpî-taṭavuṁ** | **Mânyakhêṭa**-puravara-
101 vuṁ | **Gonûru**- | m=**Uchchaṁgiyuṁ** | **Banavâsi**-dêśavuṁ | **Pâva-**
102 **seya**[2] kôṭeyuṁ modal-âge palav-eḍeyoḷam=ari-
103 yaraṁ piriyaruvaṁ kâdi geldu palav-eḍegaḷoḷaṁ mahâ-dhva-
104 jaman=ettisi mahâ-dânaṁ-geydu negaḷda **Gaṁga**-vidyâdharaṁ | **Gaṁga-**
105 roḷ-gaṇḍaṁ | **Gaṁgara**-siṁgaṁ | **Gaṁga**-chûḍâmaṇi | **Gaṁga-Kan**darppaṁ | **Gaṁga-**
106 vajraṁ | chalad-uttaraṁgaṁ | **Guttiya-Gaṁgaṁ** | dharmm-âvatâraṁ | jaga-
107 d-êka-viraṁ | nuḍid-ante-gaṇḍaṁ | ahita-mârttaṇḍaṁ | kadana-karkkaśaṁ |
108 maṇḍaḷika-Triṇêtraṁ [|*] śrîman-**Noḷaṁba-kuḷ-Ântakadêvaṁ** palav-e-
109 ḍegaḷoḷaṁ basadigaḷuṁ mâna-staṁbhaṁgaḷuvaṁ mâḍisidaṁ |(‖) **Maṁ**gaḷaṁ |(‖)
110 Ôm **Dharmmaṁgaḷaṁ** namasyaṁ-naḍayisi baḷiyam=ondu varshaṁ râjyamaṁ pattu-viṭṭu **Baṁ[kâ]-**
111 **puradoḷ**=Ajitasêna-bhaṭṭârakara śrî-pâda-sannidhiyoḷ=ârâdhanâ-vidhiyiṁ mûṟu-d[iva]-
112 saṁ nôn[t]u samâdhiyaṁ sâdhisidaṁ ‖ Vṛitta ‖ Ele[3] **Chôḷa**-kshitipâḷa santav=eḷdeyaṁ nîṁ nîvi-koḷ |[4] ni-
113 nna —ge(?go)le mâṇḍ=att-iru **Pâṇḍya Pallava** bhayaṁ-goṇḍ=ôḍad-ir |[5] ninna maṇḍaladiṁ
114 piṁgade nilvud=iga⏑ ⏑ — — — ⏑ — **Gaṁga-maṇḍalikaṁ** dêva-nivâsad=atta vijayaṁ-geydaṁ **Noḷaṁb-Ântakaṁ** [‖*]

TRANSLATION.

[After the exclamations Ôm !, Hail !, the record opens with a verse, a good deal of which is illegible and cannot be restored, but which is directed to the praises of a person not mentioned in it by name apparently, but identical of course with the Mârasiṁha of the rest of the record, who is here described as enjoying, through the power of the sword of his arm, the whole earth, up to the ocean,— as being a very jewel to adorn the kings of **the Gaṅga lineage**,— and as darkening, like a bank of clouds, the moon that was the faces of the women of his foes. It then proceeds] :—

(Line 4) — Ôm! Ôm! Ôm! Ornate prose :— Let the record of the prowess and the record of the piety of him, the glorious **Noḷambakuḷ-Ântakadêva**,— who played the part of

[1] Metre, Kanda; and in the next verse.

[2] Mr. Rice's text has *Pârisoya*. But the second *akshara* is distinctly *sa*, not *ri*.

[3] Metre, Mattêbhavikrîḍita.

[4, 5] These marks of punctuation are very exceptional in the middle of a verse. There ought, for uniformity, to be a similar mark after the word *Pâṇḍya*; there, however, it is omitted.

East Face.

South Face.

West Face.

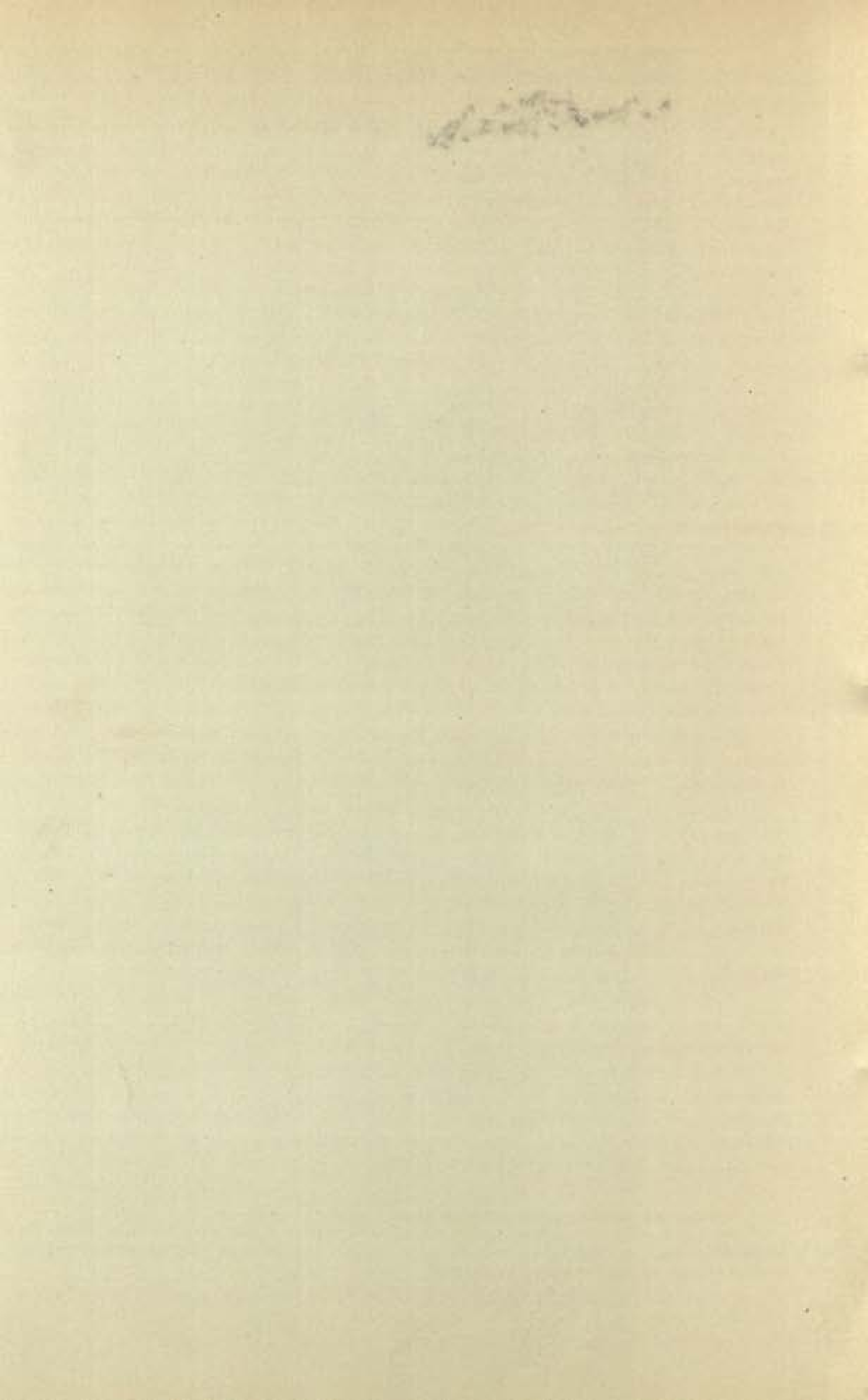


J. F. FLEET.

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SCALE ·20

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.



the great lustre of moonlight for the water-lily that is **the Ganga family,** standing up very high on the surface of the whole earth; (*who had the appellation of*) **Satyavâkya-Konguṇivarman,** the pious *Mahârâjâdhirâja*; who became known as "the king of **the Gurjaras,**" by conquering the northern region for **Kṛishṇarâja (III.)**; who displayed prowess in destroying the pride of the mighty **Alla** who set himself in opposition to **Vanagajamalla-(Kṛishṇa III)**; who by (*his*) might preserved the throne and all the other insignia of royalty for **Gaṇḍamârtaṇḍa-(Kṛishṇa III.)**; who dispersed the bands of the . . . . **Kirâtas** who dwell on the skirts of the forests of **the Vindhya mountains**; who by the strength of (*his*) arm [protected] the encampment of the emperor, when it was located at **(the city of) Mânyakhêṭa**; who by (*his*) prowess [accomplished] the festival of the binding on of the fillet (*of sovereignty*) of the glorious **Indrarâja (IV.)**; who by . . . . prevailed against . . . . of **Vajjaḷa** who was (*ever*) prepared for war; who came to be greatly extolled for capturing the . . . . and the jewelled earrings and the rutting elephants and all the other possessions of **the lord of the Vanavâsi country** who bowed down in fear; who made those who belonged to **the Mâṭûra lineage** do obeisance (*to him*); who destroyed in war all **the kings of the Noḷambas** who misconducted themselves through self-conceit in consequence of the arrogance of the strength of arm of hundreds of princes and the pride of troops of elephants; who eradicated the thorn-like troubles of (*his*) kingdom; who ground to powder the hill-fort of **Uchchaṅgi**; who destroyed the leader of **the Śabaras** named **Naraga**; who by (*his*) prowess made **the Chêras, the Chôḷas, the Pâṇḍyas, and the Pallavas** to bow down (*before him*); who preserved the doctrine of Jina; who . . . . the great banner . . . .; who [acquired the means for making] great gifts by appropriating the wealth of powerful hostile kings; (*and*) who protected the surface of the (*whole*) earth by building bridges and . . . . ,— travel abroad throughout all countries to the end of time, as long as the moon and stars shall endure! Ôm! Ôm! Ôm!

[Lines 28 to 47 mention the person who is the subject of eulogy as **the crest-jewel of the Gaṅgas, the Gaṅga king, Noḷamb-Ântaka,** and **Mârasiṁha,** and speak of victories over **the Pallavas.** And then the record continues]—

(L. 50) — He, the glorious **crest-jewel of the Gaṅgas,** became a very forest-fire for (*the destruction of*) the lion **Râjâditya,** the crest-jewel of **the Châḷukyas,** who in these words[1] had made a brave declaration of war. When the world was wasting away with a feverish apprehension that Madhu and Kaiṭabha and other leaders of the demons, slain by (the god Vishṇu) the foe of (the demon) Mura, had thus risen again, (*old*) foes in (*fresh*) illusory disguises, he, **Noḷamb-Ântaka,** made the (*whole*) circuit of the earth happy with the . . . . [lamentations] of the demon-like **Naraga,** which intermingled with the tears of joy of the earth.

[Lines 56 to 83 contain a further description of the prowess and conquests of the same person, who is mentioned again as **the crest-jewel of the Gaṅgas** in line 74. But no connected passages can be made out here. The record then continues] :—

(L. 84)— Shall I praise the valiance which put to flight and conquered **Alla,** who was possessed of strength that was too great to be realised?; shall I praise the magnificence which brought shame to **Vajjaḷa,** who was famous in the world?; shall I praise the bravery which utterly slew the . . . . of **the Pallava kings?**: say, how shall I praise him, **the lintel of firmness of character?**; I know not how! Glorious was the array[2] of him

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[1] Referring to an illegible passage in lines 48, 49.

[2] Mr. Rice has in his text given *oḷḷaje*, which means 'a heap, mass, company, abundance, a row,' but in his translation has given 'tribute,' for which the proper Kanarese word is *oḷḷaja*. The actual reading is *oḷḷaji* which is probably to be taken as a variant of *oḷḷaje*.

who was **a very Triṇêtra (Śiva) among chieftains,** at that time when the skull-wearers,[1] having cut off (*and arranged*) in a string all the newly decapitated heads of **the Pallavas,** (*and*) having greatly tottered (*under the burden of them*), (*and*) having placed (*them*) on the ground, made proclamation to the other chieftains and said — " Aho ! Let not your own newly decapitated heads come into this string; but, having seen (*what has happened to the Pallavas*), preserve yourselves (*by timely submission*) in the ranks of (*living*) men !" The achievement of him, **the king Gaṅga of Gutti,** became the theme of praise in all the three worlds,— the achievement of taking, amidst a slaughter of the (*whole*) earth, the great fortress of **Uchchaṅgi,** which previously had been found impregnable by (*even*) . . . . . . **the Kâḍuvaṭṭi,**[2] possessed of eminent prowess, who, inspiring terror for some time, surrounded and besieged (*it*), but had to quit (*it*). Kanda :— With the very greatest ease, the head of **Naraga,** who had acquired such fame that he was considered to be a very Kâḷa or Râvaṇa or Śiśupâḷa, (*but*) who became (*his*) bondsman, fell into the hand of him, **the crest-jewel of the Gaṅgas.** He has spoken, (*and*) he will protect; let not your courage fail;[3] the protection of Yama (*shall be with you*) : he will give you that which he has promised : shall any of the deeds or words of him, **the crest-jewel of the Gaṅgas,** ever fail ?

(L. 100)— Ôm ! Having thus fought (*and*) conquered (*the aforesaid*) enemies, and numerous other people, on the banks of **the Tâpi** in the neighbourhood of the forests of **the Vindhya mountains,** at **Mânyakhêṭa the best of towns,** at **Gonûr,** at **Uchchaṅgi,** in **the Banavâsi country,** at **the fortress of Pâvase,** and in various other localities, (*and*) having set up great banners[4] at various places, (*and*) having bestowed great gifts, he, the glorious **Nôḷambakuḷ-Ântakadêva,** who had (*thus*) become famous,— (*who had the titles of*) the *Vidyâdhara* of **the Gaṅgas,** the hero among **the Gaṅgas,** the lion of **the Gaṅgas,** the crest-jewel of **the Gaṅgas, the Gaṅga** Kandarpa (god of love), **the Gaṅga** diamond (or thunderbolt), the lintel of firmness of character, **the Gaṅga of Gutti,** the incarnation of religion, the sole hero of the world, the keeper of promises, the sun (*for the destruction*) of enemies, the rough in battle, the very Triṇêtra (Śiva) among chieftains,— caused to be made, at various places, Jain temples and *mânastambhas*.[5] (*May there be*) auspiciousness !

(L. 110)— Ôm ! Having carried out acts of religion in a most worthy fashion, one year later he laid aside the sovereignty, and, at **the town of Baṅkâpura,** in the performance of worship in the proximity of the holy feet of the venerable Ajitasêna, he observed the vow (*of fasting*) for three days, and attained rest.

(L. 112)— Metre :— Aho ! **Chôḷa** king, quiet down by gentle rubbing (*thy palpitating*) heart !; O **Pâṇḍya,** cease thy . . . . . . , and give up weeping !; O **Pallava,** run not away in fear; O . . . . . . retreat not from thy territory, (*but*) remain . . . . . . ! the **Gaṅga chieftain, Noḷamb-Ântaka,** has gone in triumph to the abode of the gods !

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[1] A *kâpâlika* is a worshipper of Śiva, characterised by carrying skulls of men as ornaments and by eating and drinking from them. The mention of *kâpâlikas* is introduced here in connection with the comparison of Mârasiṁha with Śiva as "a very Triṇêtra among chieftains."

[2] For "the Kâḍuvaṭṭi," see page 171 above, note 1. In line 92, I analyse *biṭṭa uṁgaḍa*. The latter word may possibly be a proper name ; or it may be something similar to *gaḍa*, ' indeed, certainly ;' or it may perhaps stand for *uggaḍu*, = *uggaṭa*, = *utkaṭa*, 'excess ; affliction, trouble.'

[3] In *eḷde*, we have another variant of *erde*, = *ede*, ' the chest, (the heart), courage ;' it occurs again in line 112. For *erde-giḍu*, 'courage to fail,' see Kittel's Dictionary, under *erde*.

[4] *Dhvaja*, ' banner,' probably stands here for *dhvaja-stambha*, 'flag-staff,' *i.e.* a stone column representing a banner.

[5] See page 171 above, note 5.

No. 19.— ASSAM PLATES OF VALLABHADEVA;
SAKA-SAMVAT 1107.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates belong now to the Asiatic Society of Bengal, to which they were presented[1] by Mr. W. Winckler, Assistant Executive Engineer of **Tezpur,** the chief town of the Darrang district of Assam, Constable's *Hand-Atlas of India*, Plate 30 Bb. The text of the inscription has already been published by Dr. Hultzsch, in the *Zeitschrift D. Morg. Ges.* Vol. XL. p. 42 ff. I re-edit the inscription[2] from excellent impressions which were taken by Dr. Fleet in February 1886, and given to me by him some years ago.

These are **five copper-plates,** the first and last of which are inscribed on one side only, and each of which measures from $7\frac{1}{16}''$ to 8" broad by from $5\frac{1}{4}''$ to $5\frac{1}{2}''$ high. Plates i to iv[3] are numbered with numeral figures, which are engraved on the proper right margin of the second side of each plate. In the middle of the upper part each plate has a hole, for a **ring,** which had been cut already when the impressions were taken. The ring is $1\frac{9}{16}''$ in diameter and $\frac{1}{4}''$ thick; on it there slides another, thin pear-shaped ring, the ends of which are joined and were evidently run into the socket of a seal; but the seal is not now forthcoming. Some sides of the plates are quite smooth, others have rims, partly raised and partly fashioned; but, on every side, the writing is in a perfect state of preservation. The engraving is good throughout; the letters are shallow and, though the plates are thin, do not shew through on the backs. The average size of the letters is about $\frac{3}{16}''$.—The **characters** belong to a variety of the northern alphabet which was used, about the 12th century A.D., so far as I can judge at present, in the most eastern parts of Northern India. They closely resemble those of the Deopara inscription of Vijayasêna, published with a photolithograph in *Ep. Ind.* Vol. I. p. 305 ff., and apparently also those of the three Sêna copper-plate inscriptions, published with indifferent photolithographs (or lithographs) in the *Journal Beng. As. Soc.* Vol. VII. p. 43 ff., Vol. XLIV. P. I. p. 11 ff., and Vol. LXV. P. I. p. 6 ff. That this alphabet belongs to Eastern India, is shewn at once by signs like those for *ê*[4] (*e.g.* in *êtat*, l. 47), *kha* (in *kha-dalê khalu*, l. 2), *ṅka* and *ṅga* (in *Niḥśaṅkasiṁhasya*, l. 23, and *maṅgalasya*, l. 3), *ṭa* (in *taṭi-prakaṭâ*, l. 2), *ta* (in *bhagavatê*, l. 1), *etc.*, as well as by the numeral figures[5] on the margins of the plates; and signs like those for *ja*, (in *jagatâṁ*, l. 3), *pha* (in *sapholitaḥ*, l. 15), *la* (in *kha-dalê*, l. 2), and especially those for *jha* (in *jhâṭa*, l. 41), and for the initial *i* (in *iti*, ll. 49 and 54), together with other peculiarities which the characters of this inscription have in common with those of the Deopara inscription, clearly distinguish the alphabet here used from another variety[6] of eastern writing. As a trustworthy photolithograph

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[1] I take this information from Dr. Hultzsch's account of the inscription.

[2] When I suggested to Dr. Hultzsch the great desirability of having the plates photolithographed, he most readily gave his permission to do so, and himself requested me to re-edit this record. The photolithograph has been prepared under Dr. Fleet's supervision.

[3] I do not know whether there is a numeral figure on the second side of the fifth plate; there is none on the first side of it.

[4] See above, Vol. IV. p. 255.

[5] The figures for '1' and '3' are the same as those used in the Gayâ Buddhist inscription, *Ind. Ant.* Vol. X. p. 342, Plate; that for '2' occurs, in the same form, in the last line of the Tarpandighi plate of Lakshmaṇasêna, *Jour. Beng. As. Soc.* Vol. XLIV. P. I. p. 12 (where it has been mistaken for '3'); and that for '4' in line 53 of the Kamauli plates of Vaidyadêva, to be mentioned below. The same plates, in line 53, and the Gôvindpur inscription of Gaṅgâdhara (to be mentioned below), in line 35, have a different form of '1.'

[6] I allude to the alphabet used, *e.g.*, in the Kamauli plates of Vaidyadêva of Prâgjyôtisha, published with a photolithograph in *Ep. Ind.* Vol. II. p. 347 ff. One special feature of that alphabet, which is essentially the same as that of the Gôvindpur inscription of the poet Gaṅgâdhara, published *ibid.* p. 330 ff., is, that many letters, at the top, have a kind of triangle. And another peculiarity is, that the letter *r*, before another consonant, is denoted by a short line which is sideways attached, on the proper right, to the middle of the *akshara* of which *r* forms part. In the Gôvindpur inscription *r* is so written in *all* conjuncts; in the Kamauli plates, this

is published herewith, I need not attempt a minute description of all individual characters; but one or two more general points may be drawn attention to. In deciphering the text, as was stated already by Dr. Hultzsch, a difficulty is occasionally caused by the great similarity of two or even three different letters. Thus, it is not always easy to distinguish between *p* and *y*, between *n* and *l* (compare *nalinî-dalasya*, l. 6), between *ch* and *r* (compare *kâri chandra-*, l. 9), *ch* and *v* (compare *vachôbhir=*, l. 32), *v* and *dh* (compare *vadhû-vaidhavya-*, l. 11), or between the subscript *u* and *r* (compare *induḥ*, l. 4, and °*ragêndrau*, l. 7); and where letters like these happen to occur in proper names such as we find in lines 36 and 43-49, it is impossible to vouch for the absolute correctness of the transcribed text. Another matter which may be mentioned is, that for some letters we have two or more different forms. This is particularly the case with the subscript *u*, but also, *e.g.*, with *l* and *dh*; (for the forms of *u* compare *Vâsudêvâya*, l. 1, *dyumaṇinâ*, l. 4, °*pâdadyugê*, l. 8, *induḥ*, l. 4, and *punâtu*, l. 5; for those of *l*, *khalu*, l. 2, *Lamvôdaraḥ*, l. 3, and *kêli-kula*, l. 25; and for those of *dh*, *dhṛita*, l. 6, and *khaḍg-âyudha*, l. 34). I may also state that the letter *r*, where it immediately precedes another consonant, is written by the ordinary superscript sign, except in the conjuncts *rgg*, *rṇṇ*, and *rth*, the forms[1] of which may be seen from *svargga*, l. 38, *Udayakarṇṇaḥ*, l. 17, and °*tyartham*, l. 15. In the word *varṇṇâvalî* in line 2, the superscript *r* has been wrongly engraved on the top of an *akshara* which would be *rṇṇâ*, already without it.[2] The sign of *avagraha* is not used in the inscription; nor are there any special signs for final consonants. The sign of *anusvâra* is always written above the line and is nowhere employed in the interior of a simple word, instead of the nasal of one of the five classes; and the sign of *visarga*, differing from the sign which is used in the Deopara inscriptions, is much like an English 8, except that often, at the bottom, it has a short tail.[3]— The language

sign for *r* is generally used when the sign of the consonant with which *r* is combined has a triangular top, as is the case in conjuncts like *rkk*, *rchchh*, *rjj*, *rtt*, *rdd*, *rddh*, *rll*, *rvv*, etc. Neither of these two peculiarities is found in the Deopara inscription or in the inscription here edited. It is true that in these inscriptions the signs of certain *aksharas*, such as *ku*, *tu*, *tra*, *tri*, *trai*, etc., more or less frequently, have an angular top, but we nowhere see the triangle; and *r* never is denoted in them by the side-line, described above. [In lines 1—46 of Vaidyadêva's inscription, according to Mr. Venis's edition, the letter *r*, as the first part of a conjunct, is omitted by the engraver 36 times,—twice (according to the impressions only once) before *y*, once before *m*, and no less than 33 times where the *r* would ordinarily be denoted by the side-line. According to my experience, this side-line generally is very thin and shallow in the original inscriptions, so that often it does not shew at all clearly in the impressions; and, in the case of Vaidyadêva's plates an examination of four impressions, of which I owe one to Mr. Venis himself and three to Dr. Führer, enables me to state with confidence that the engraver is not guilty of so many omissions as would seem to occur at first sight.]— As regards the letter *jh*, it will suffice to compare the sign for *jh* (which is almost exactly like the *jh* of the modern Bengali) in *jhâṭa* in line 41 of the present inscription, and that for *jjh* in the *akshara jjhi* (not *jhi*) of *ujjhitâ* in line 21 of the Deopara inscription, with the quite different signs for the same letters in the words *jhaṭiti* and *ujjhita* in lines 28 and 7 of Vaidyadêva's plates. The initial *i*, in the Gôvindpur inscription, is denoted by two circles, placed side by side, with a kind of circumflex above them; and in Vaidyadêva's plates we have two signs for *i*, one with two circles below (as in *iti*, l. 3), and the other with the two circles at the top (as in *iva*, l. 45, and *imâṁ*, l. 66), both quite different from the *i* of the inscription here edited. [I may mention that Vaidyadêva's plates furnish two corresponding forms of the rare initial *î*. One of them occurs at the end of line 40, in *Pâi*, *where the photolithograph omits the vertical line between the two circles*, by which *î* is distinguished from *i*, and which is perfectly clear in the impressions; and the other form we have in the word *îśâna*, in line 54, the *î* of which has been erroneously taken to be *ai*.]— If I had to suggest special names for the two varieties of the alphabet spoken of above, I, with my present knowledge, should call that of Vaidyadêva's plates the *Pâla*, and the other the *Sêna* variety.

[1] The same signs, which of course owe their origin to the fact that the sign for *r* was written on, not above, the top-line, are used in the Deopara inscription and elsewhere.

[2] The same mistake was made by the engraver of the Gauhati plates of Indrapâlavarman (*Jour. Beng. As. Soc.* Vol. LXVI. P. I. p. 123 ff.) in the word *arṇṇava*, Plate iia, l. 5; compare the proper sign for *rṇṇa*, without the superscript sign for *r*, in *varṇṇa*, *ibid.* Plate iib, l. 2. The sign transcribed by *ṇṇya* (corrected to *rṇṇya*), *ibid.* Plate iia, l. 3, is really *rṇṇya* in the original. Whether in the Gauhati plates, in the conjunct *rgg*, *r* is written on or above the line, it is difficult to decide.

[3] The two circles were joined, so as to enable the writer to form the sign of *visarga* with one stroke of the pen. To a similar process we owe the form of the initial *i*, here used.

i.

ii a.

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ii b.

iii a.

of the inscription is Sanskṛit, and, with the exception of the introductory *ôṁ ôṁ namô bhagavatê Vâsudêvâya*, the whole is in verse. Of unusual words, or words used in an unusual sense, the text offers *nârapatya*, l. 20, 'rule, reign,' *kâśa(sa)ra*, l. 33, 'a buffalo,' *chhurikâra* l. 34, 'one who is skilled in the use of the dagger,' *jhâṭa* in the technical expression *sa-jhâṭa-viṭapa*, l. 41, 'with the woods and thickets,' and *âkarshaka*, l. 45, 'the extent (? of a piece of land).' In respect of **orthography** the following points may be noted: The letter *b* is written by the sign for *v*; the palatal and dental sibilants are confounded in *saṁśira* (for *saṁsâra*), l. 25, *kâśara*, l. 33, *śîmâ*, l. 42, *sriṅgâra*, l. 24, *subhê* and *sastê*, l. 41; the guttural nasal is employed instead of the sign of *anusvâra* in the word *vaṅśa*, ll. 9, 16, and 52; before *y*, *l* is doubled in *śallyasya*, l. 31; and eight times the rules of *saṁdhi* have not been observed in regard to the final consonant of a word before a following consonant. Besides it may be noted that in line 21 *samutsṛitâni* is used instead of *samuchchhritâni*.

The inscription is one of a prince **Vallabhadêva** of whom, in verses 3-10, the following genealogy is given: In **the race of the Moon** there was a certain **Bhâskara**; his son was the king or chief **Râyâridêva-Trailôkyasiṁha** (whose wife[1] was Vasumati ?); his son, again, was **Udayakarṇa-Niḥśaṅkasiṁha**, whose wife was **Ahiavadêvi**[2]; and their son was **Vallabhadêva-Śrivallabha**. Nothing of historical importance is recorded of any of these chiefs.

According to verses 18-22, **Vallabhadêva, at the time of the sun's progress to the north in the Śaka year 1107** (given in numerical words), at the command of his father and for the spiritual welfare of his mother, founded an alms-house or place for the distribution of food (*bhakta-śâlâ, anna-sattra*), near a temple of the god Mahâdêva (Śiva) to the east of **Kîrtipur** in the **Hâpyachâ**[3] district (*maṇḍala*); endowed it with (the revenues of) certain villages and hamlets the names and boundaries of which are given, and (so far as I understand the text) assigned the services of five men, whose names also are recorded, and of their families.

The localities mentioned in the inscription I am unable to identify. **The date** does not admit of verification; it would correspond to the 25th December of either A.D. 1184 or 1185, according as the Śaka year 1107 is taken as a current or an expired year.

TEXT.[4]

First Plate.

1 Ôṁ[5] ôṁ namô bhagavatê Vâsudêvâya || [6]Yad-gaṇḍa-maṇḍala-
2 taṭî-prakaṭ=âli-mâlâ varṇṇ-âval=îva kha-dalê khalu ma-
3 ṅgalasya | Lamvô(mbô)daraḥ sa jagatâṁ yaśasâṁ prasâram=â-
4 nandatâṁ dyumaṇinâ saha yâvad=induḥ || [1*] Pâtâla-palva-
5 la-talâd=divam=utpatishṇôr=Vvishṇôḥ punâtu kṛita-ghṛishṭi-
6 tanôs=tanur=vvaḥ | yat-tuṇḍakhaṇḍa-dhṛita-bhû-nalinîdalasya śâ-
7 lûka-nâla-sadṛiśau kamaṭh-ôragêndrau || [2*] [7]Âsîd=bhûmibhu-

Second Plate; First Side.

8 jâm=mauli-maṇi-jâla-varatrikâ | yên=ôpânad-yugê=
9 kâri Chandra-vaṅśê[8] sa Bhâskaraḥ || [3*] [9]Tasmât[10] śaurya-vibhâva-

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[1] See my note on the translation of verse 4. [2] Or, perhaps, *Âhiavadêvî*.

[3] Compare the name *Hapyôma*, in *Hapyôma-vishaya* in Plate iib, line 6, of the Gauhaṭî plates of Indrapâlavarman, mentioned above.

[4] From Dr. Fleet's impressions. [5] Expressed by a symbol.

[6] Metre of verses 1 and 2: Vasantatilakâ. [7] Metre: Ślôka (Anushṭubh). [8] Read *-vaṁśê*.

[9] Metre of verses 4 and 5: Śârdûlavikrîḍita. [10] Read *tasmâch=*.

10 sôr=vvasumatî-viśvâsa-jâta-priyô jajñê yuddha-dhurandharô
11 ripu-vadhû-vaidhavya-yajña-dhvajaḥ | yasmina[1] Śrîr=apavâdam=u-
12 jjvalatamaṁ lôl=êti jîv-âvadhi chikshêpa pratipaksha-laksha-
13 dalanô **Râyâridêvô** nṛipaḥ || [4*] Yên=âpâsta-samasta-śastra-
14 samayaḥ saṅgrâma-bhûm[au] ripuś=chakrê Vaṅga-karîndra-saṅga-vi-

Second Plate; Second Side.

15 shamê sâṭôpa-yuddhôtsavê [|*] yên=âtyartham=ayaṁ svayaṁ saphalita-
16 ḥ[2] **Trailôkyasiṁhô** vidhiḥ sô=bhûd=**Bhâskara-vaṅśa-râjatila**-[3]
17 kô **Râyâridêvô** nṛipaḥ || [5*] [4]Udayam=**Udayakarṇṇaḥ** pûrṇṇa-chandra-
18 ḥ Sumêrau vivu(bu)dha-samabhirâmê râjñi **Râyâridêvê** | kara-
19 vibhava-kalâpair=nnandayan sarvva-lôkân dadhad=iha pada-
20 m=âpa kshmâbhṛitâṁ mastakêshu || [6*] [5]**Niḥśaṅkasiṁha**-nṛipatêr=iha nâ-
21 rapatyê bhûmibhujaḥ sva-bhuja-vîrya-samutsṛitâni[6] | santatyaju-

Third Plate; First Side.

22 r=yadi na vâ giri-kandarê=pi tishṭhanti dâra-vibhavâḥ katham=anyathâ vâ || [7*] Râ-
23 jñô[7] **Niḥśaṅkasiṁhasya** mahishî prâṇa-sammitâ | nâm=**Âhiavadêv**=îti s=â-
24 sîd=yasyâṁ prati[sh]ṭhitam || [8*] [8]**Niḥśaṅkasi[ṁ*]ha**-nṛipa[9]-mânasa-râjahaṁsî sṛi(śṛi)ṅgâra-
25 kêli-kula-kairava-chandra-kântiḥ [|*] saṁśî(sâ)rasâra-sarasî-sarasîruha-śrî-
26 r=âvirvva(rbba)bhûva susham-aika-nivâsabhûmiḥ || [9*] [10]Tâbhyân=tuṅga-tapaḥ-prabhâ-
27 va-muditât saṁlabhya Gaurî-patê[11] yaḥ | sarvvair=nnṛipa-vîra-putra-
28 Garuḍê[12] Nârâyaṇô gîyatê | lavdhaḥ(bdhaḥ) putratayâ prasâdam=atu-
29 laṁ **Śrî-vallabhô** **Vallabhadêvô** vairi-kumâra-vâravanitâ-vikrâ-

Third Plate; Second Side.

30 nti-lîlâ-patiḥ || [10*] Yasy=âkhêṭa-kaṭhôra-pâṭana-paṭôr=âṭôpa-
31 m=âlôkitum[13] | â mûlânâhish-âvalî praviśataḥ śallyasya dê-
32 va-vrajâḥ | âyâtâ jaya **Vallabh**-êty=anuyayuḥ sarvvê vachôbhir=mmu-
33 dâ tatr=aikô vimukhaḥ sva-kâśa(sa)ra-paritrâṇâya yâtô Yamaḥ |(||) [11*]
34 [14]Khaḍg-âyudha-jñaḥ[15] chchhurikâra-mukhyô dhânushka-vidyâ-prasha(tha)maikarê-
35 khaḥ[16] | Kâmvô(mbô)ja-vâji-vraja-vâhanêndra-yant=âbhavad=**Vallabhadêva** ê-
36 va || [12*] [17]**Hâpyachâ-maṇḍala**-madhya-sthê[18] Mahâdêvasya sannidhau | bhakta-śi(śâ)lâ kshu-
37 dhârttânâ[ṁ*] **Kîrtti-pûrvva-puraḥ** puraḥ |(||) [13*] Dadô **Ra(va)llabhadêvêna Niḥśaṅkasi[ṁ]**-

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[1] Read *yasmiñ=*.
[2] Read *s=*.
[3] Read *-vaṁśa-*. Originally *-râjitila* was engraved, but the *i* of *ji* is struck out again.
[4] Metre: Mâlinî.
[5] Metre: Vasantatilakâ.
[6] Read *-samuchchhritâni*.
[7] Metre: Ślôka (Anushṭubh).
[8] Metre: Vasantatilakâ.
[9] The *akshara pa* looks as if originally *ma* had been engraved.
[10] Metre of verses 10 and 11: Śârdûlavikrîḍita.
[11] Read *-patêr=yaḥ sa°*.
[12] Read *Garuḍair=*.
[13] Read *°tam=â mûlân=âhish-âvalim*.
[14] Metre: Indravajrâ.
[15] Read *-jñaś=chhu°*.
[16] I should have expected *khâ* instead of *khaḥ*; see the note on the translation.
[17] Metre of verses 13-22: Ślôka (Anushṭubh). The first Pâda of verse 13 is incorrect.
[18] Read *-stha-*; perhaps this correction has been made already in the original.

iii b.

iv a.

iv b.

v.

Fourth Plate; First Side.

38 ha-sûnunâ [|*] akshaya-svargga-lâbhâya jananyâ janak-âjñayâ || [14*] Êtamyâ(syâ) bha-
39 kta-śâlâyâ nirvvâh-ârthaṁ mahâ-bhujaḥ | viśâla-kîrtti-śâlinyâḥ śrî-
40 mân=Vallabhadêvakaḥ || [15*] Śâkê naga-nabhô-Rudraiḥ saṁkhyâtê ch=ôttarâyanê(ṇê) [|*]
41 su(śu)bhê śubhê kshaṇê râśau sa(śa)stê vyasta-tamôguṇaḥ || [16*] Sa-jhâṭa-viṭapâ[n][1]
42 grâmân sa-janân sa-jala-sthalân [|*] dadau sapta chatuḥśi(sî)mâ-saṁsthi[t]â-[2]
43 n=nâma-lêkhitân || [17*] Châḍi Dêvûnikôñchi cha Sa[i]jâpig=âpi Vaṅga[ka]ḥ [|*]
44 Saṁśrahikôñchikâ ch=aiva Ḍô[shr]ipâṭaka-saṁyutâ [|| 18*] Sôñchipâṭaka-sa[ṁ*]jña-
45 ś=cha sapta grâmân=imân[3] śubhân || (|) sîmâ cha likhitâ yatnâta[4] bhûmy-âka-

Fourth Plate; Second Side.

46 rshaka-śâsanî [|| 19*] Pûrvvatô Muṇṭakâśvasthaḥ paśchimê Gôśaridharaḥ | uttarê
47 Râjakâniś=cha dakshiṇê Karddamâlikâ || [20*] Êtat-sîmâ vahiskṛi(shkṛi)tya[5] Maitaḍâ-
48 Dvâripâṭayôḥ [|*] madhyê shaṭ[6] pâṭakâ dattâ Achaḍâhêḍikâ tathâ |(||) [21*] Tha-
49 ṭhi-Pâdharu-Vâthôlâ Lôhataḍî-Rasâyaṇau[7] [|*] iti pañcha sahâyâś=cha putra-
50 dâra-samanvitâḥ || [22*] Â[8] Bhâskarâd=aparimâṇa-paraṁpariṇa-râjyê bhavê-
51 d=yadi nṛipaḥ katamô madîyê [|*] taṁ tuṅga-maṅgala-girâ praṇayât[9] vra(bra)vîti
52 Śrî-vallabhô mama yaśaḥ paripâlay=êti || [23*] [10]Asmad-vaṅśê[11] parikshîṇê
53 kô=pi syâd=yadi bhûpatiḥ [|*] na syâṁ kô nâma tasy=âhaṁ yô mê kîrttiṁ na
54 lumpati || [24*] Iti[12] likhita-samastê sîma-saṁbhinna-dêśê vidadhati yadi

Fifth Plate.

55 kêchit kv=âpi pâpaṁ kadâchita(t)[|*] tad=iti samavadadhrê vrâ(brâ)hmaṇair=vvêda-vidbhiḥ
56 sapadi diśati têshâṁ śâstim=agrô Varâhaḥ || [25*] Iha surapurayâtr-âmitra-

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[1] The term *sa-jhâṭa-viṭapa* also occurs in line 38 of the Tarpandighi plate of Lakshmaṇasêna (*Jour. Beng. As. Soc.* Vol. XLIV. P. I. p. 12), in line 45 of the Madanapâḍa plate of Viśvarûpasêna (*ibid.* Vol. LXV. P. I. p. 13), and in line 50 of the Bâkergañj plate of the same (*ibid.* Vol. VII. p. 46); in the first inscription the published text has *samâṭaviṭapaḥ*, in the second *sasâṭaviṭapaḥ*, and in the third *sasâddâvividhavâ*; but the published lithographs, inferior though they are, sufficiently shew that the second syllable of the word is neither *mâ* nor *sâ*. I have not found *sa-jhâḍa-viṭapa* elsewhere, and the occurrence of it in the present inscription, therefore, quite accords with the fact that this inscription is written in an alphabet which is peculiar to the Sêna inscriptions. I suspect *jhâṭa* to be a Draviḍian word.

[2] This *akshara* looks like *sad*, altered to *tâ*. In the Sêna copper-plates the corresponding term is *chatuḥsîm-âvachchhinna*.

[3] Read *=imân=*.

[4] Read *yatnâd=*.

[5] Read *êtat-sîmâ-vahishkṛitâ* (?).

[6] The sign of *virâma* of this *ṭ* is very faint, but it is there.

[7] If the division, adopted in the text, is correct, the last word should have been spelt *Rasâyanau*.

[8] Metre: Vasantatilakâ.

[9] Read *praṇayâd=*.

[10] Metre: Ślôka (Anushṭubh).

[11] Read *-vaṁśê*.

[12] Metre of verses 25-27: Mâlinî.

57 yâtrê=nna-sattrê kshaṇam=aṇu cha vidhattê yô=nukûlaṁ [1][hṛi]d=âpi [|*] sa iha sakala-sa-
58 mpad-bhâjanaṁ nirjjit-ârir=abhimata-suralôkê môdatê=mutra ch=aiva || [26*] Yad=i-
59 ha sahaja-dharmmâ dharmmakarmm-aikachittâḥ kim=api kim=api karmma kv=âpi
60 yê kurvvatê tê [|*] iha dadhatu vibhûtiṁ putra-pautrair=amutra vividham=abhilabhantâṁ svargga-
61 m=avyagram=ugraṁ || [27*] [2]Sva-dattâṁ para-dattâm=vâ[3] yô harêta vasundharâm | sa vishṭhâyâṁ
62 kṛimir=bhûtvâ pitṛibhiḥ saha pachyatê || [28*] Va(ba)hubhir=vvasudhâ dattâ râjabhiḥ Sagar-âdi-
63 bhiḥ | yasya yasya yadâ bhûmiḥ[4] tasya tasya tadâ phalam=iti || [29*] ||

TRANSLATION.

Ôṁ ! Ôṁ ! Adoration to the holy Vâsudêva !

(Verse 1.) May Lambôdara[5] rejoice over the spreading of the glory of the worlds, as long as the moon continues with the sun,—he, the row of bees on whose round cheeks verily is like the line of letters of a blessing on the leaf of heaven !

(V. 2.) May the body of Vishṇu purify you,—the body of him who, in the body of a hog, rising, as from a pool, from the lower regions towards the sky, bore on his tusk the earth, like a lotus-leaf of which the tortoise and the lord of serpents[6] looked like the root and the stalk !

(V. 3.) In the **race of the Moon** there was that **Bhâskara**, who on his pair of sandals put a multitude of jewels from kings' diadems, as straps.

(V. 4.) From that sun of valour sprang, dear to the earth[7] for the confidence which he inspired, a leader in battle whose banner was (the performance of) the sacrifice—the widowhood of his enemies' wives,[8] a destroyer of lakhs of adversaries, king **Râyâridêva**, (residing) with whom Fortune, to the end of his life, divested herself of her most patent blemish, that of fickleness.

(V. 5.) He, king **Râyâridêva**, the frontal ornament of the kings in **Bhâskara's race**, it was, who, at the gorgeous festival of battle which was fearful on account of the presence of the lordly elephants of Vaṅga, made the enemy abandon the entire practice of arms on the battle-field ; and who, in his own person, rendered the creation of **'the Lion of the three worlds'** exceedingly fruitful.[9]

(V. 6.) As the full moon, rising on the Sumêru which is dear to the gods, delights all the worlds with the collection of her rays, and takes her place on the mountain-peaks, so

[1] To judge from the back of the impression, it is possible that the *akshara hṛi* has been altered to *ka*, or that an original *ka* has been altered to *hṛi*.

[2] Metre of verses 28 and 29 : Ślôka (Anushṭubh).

[3] Read *-dattâṁ vâ*.

[4] Read *bhûmis=*.

[5] *I.e.* the god Gaṇêśa, 'who has a large or protuberant belly.' It is hardly necessary to remind the reader that Gaṇêśa has the head of an elephant and that this is the reason why the bees settle on his cheeks. With the end of the verse compare *Ep. Ind.* Vol. I. p. 197, verse 2.

[6] The earth is carried by Śêsha, the lord of serpents, who again rests on the back of a tortoise. Compare, *e.g.*, *Ind. Ant.* Vol. XV. p. 13, verse 14.

[7] I suspect that *Vasumatî* was the name of Râyâridêva's wife.

[8] Compare expressions like *ripuvadhû-vaidhavya-baddha-vrata* in other inscriptions.

[9] Râyâridêva had the surname *Trailôkyasiṁha*. The poet therefore says that he was created a *Trailôkyasiṁha* and that, by his valorous acts, he really was a lion of the three worlds.

Udayakarṇa, springing from king **Râyâridêva** who pleased the learned, delighted all people with heaps of wealth, and took his place over the heads of princes.

(V. 7.) In the reign of king **Niḥśaṅkasiṁha** (other) kings entirely ceased to uplift their valorous arms; but for this,[1] how would their wives and their wealth continue even in mountain-caves?

(V. 8.) King **Niḥśaṅkasiṁha** had a queen, dear to him as his life, who bore the name **Ahiavadêvî.**[2]

(V. 9.) A swan in that Mânasa lake which was the heart of king **Niḥśaṅkasiṁha,** for every kind of amorous dalliance what the moon in loveliness is to the water-lily, glorious as the lotus in that lake which is the quintessence of mundane existence, she stood manifested as the one dwelling-place of exquisite beauty.

(V. 10.) Having received an unprecedented favour from the Lord of Gaurî[3] who was pleased with the might of their great austerities, they obtained as a son **the Favourite of Fortune Vallabhadêva,** who by all the valiant sons of kings, as if they were Garuḍas, is sung of as Nârâyaṇa,[4] and who by his heroism sportively overcomes hostile princes, as if they were courtezans.

(V. 11.) The groups of the gods, having come to witness the might of his arrow which, able to pierce whatever is hard (to pierce) in a chase, entered up to the butt into a row of buffaloes, all followed him, joyfully shouting 'Be victorious, **Vallabha**!' Only one of them, Yama,[5] turned back, to preserve his own buffalo.

(V. 12.) **Vallabhadêva** alone knows[6] how to wield the sword, is the chief of those skilled in the use of the dagger, is sole and supreme[7] in the science of archery, and is a rider of teams of Kâmbôja horses as well as of lordly elephants.

(Vs. 13 and 14.) In the proximity of (the temple of) Mahâdêva, situated in the **Hâpyachâ** *maṇḍala*, to the east of **Kîrtipur, Vallabhadêva,** the son of **Niḥśaṅkasiṁha,** at the command of his father, gave an alms-house for the hungry, in order that his mother might obtain heaven everlasting.

(Vs. 15-17.) For the support of this widely famous alms-house, the long-armed illustrious **Vallabhadêvaka,** who has thrown off the quality of darkness, **in the Śaka year counted by the mountains (7), the sky (0), and the Rudras (11),[8] at the sun's auspicious progress to the north, at an auspicious moment, and under a happy sign of the zodiac,** granted —with their woods and thickets, with the people in them, with their water and land, and settled within their four boundaries— seven villages, the names of which are written here[9]:—

(Vs. 18-20.) **Chhâḍi,** and **Dêvûnikôñchi,** and **Sajjâpigâ,** (and) **Vaṅgaka,** and **Saṁśrahikôñchikâ** together with **Ḍô[shr]îpâṭaka,** and (the village) named **Sôñchipâṭaka**— these seven pleasant villages.

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[1] If the kings had opposed Niḥśaṅkasiṁha, he would have entirely exterminated their families and appropriated all their wealth. The words *yadi na cd* of the original text seem to me rather superfluous.

[2] The name may possibly be *Âhiavadêvî*.

[3] *I.e.* the god Śiva, Gauri's (Pârvatî's) husband.

[4] The meaning is that other princes served Vallabha as readily as the Garuḍa, Vishṇu's vehicle, serves that deity. The passage, in my opinion, does not imply that Vallabha was named Nârâyaṇa.

[5] Yama has a buffalo for his vehicle.

[6] In the original the past tense is used in this verse.

[7] The original has *pratham-aika-rêkhaḥ* (for, in my opinion, *°khâ*), the meaning of which is given in the St. Petersburgh *Dictionary*, under the word *rêkhâ*. In the Madanapâḍa plate of Viśvarûpa (*Jour. Beng. As. Soc.* Vol. LXV. P. I. p. 9 ff.) we have *saundarya-rêkhâ*, in line 28, in the sense of 'exquisite beauty,' and in line 13 Lakshmaṇasêna is described as *trailôkya-rêkh-âdbhuta*, which I take to mean 'marvellous in being the most exquisite being of the three worlds.'

[8] *I.e.* in Śaka-Saṁvat 1107.

[9] In the original we have the compound *nâma-lêkhita*, instead of *lêkhita-*(or *likhita-*)*nâman*.

The boundary also is carefully written (here), settling the extent (?) of the land: On the east is **Muṇṭakâśvastha**, on the west **Gôśaridhara**, on the north **Râjakâni**, and on the south **Kardamâlikâ**.

(Vs. 21 and 22.) Outside these boundaries, in **Maitaḍâ** and **Dvâripâṭâ**, six hamlets were given, and also **Achaḍâhêḍikâ**. Also five assistants[1] (were given), *viz.* Thaṭhi, Pâdharu, Vâthôla, Lôhataḍi, and Rasâyaṇa, together with their wives and children.

(V. 23.) Whatever king there may be in this royal lineage[2] of mine, descending without limit from **Bhâskara**, to him **Śrîvallabha**, with words of good omen, frankly says: 'Guard my fame!'

(V. 24.) And if, when my own race is extinct, some other king come, what indeed will I not be[3] to him who does not curtail my fame!

(V. 25.) If any persons ever commit any wrong in regard to any part of this (grant) which has been thus fully described, and the localities of which with their boundaries have been stated, and the fact be ascertained by Brâhmaṇas conversant with the Vêdas,[4] then the primeval Boar[5] at once will mete out due punishment to them.

(V. 26.) Whoever, even for a moment or even in thought, does the slightest kind act to this alms-house, which is both a pilgrimage to the city of heaven and a victorious march against adversaries,[6] he in this world defeats his enemies and is the recipient of all good fortune, and in the life to come rejoices in the coveted world of the immortals.

(V. 27.) People who, religious by nature and with their minds solely directed to acts of religion, do anything whatever here in regard to this (alms-house), may they with their children and children's children enjoy prosperity in this world, and in the life to come obtain the manifold delights of everlasting glorious heaven!

(V. 28.) Whosoever taketh away land, whether given by himself or by others, he becometh a worm in ordure and is burnt together with his ancestors.

(V. 29.) Land has been granted by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him, for the time being, belongs the reward (of a grant).

No. 20.—DEOLI PLATES OF KRISHNA III.;

SAKA-SAMVAT 862.

BY R. G. BHANDARKAR, M.A., PH.D., C.I.E.

The copper-plates, a transcript and translation of which are given below, were found in a well in **Dêôlî**, about 10 miles south-west of **Wardhâ** near **Nâgpur**. They were first published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*. The

[1] *Viz.* for the management of the alms-house, or as servants. I cannot be sure that I have given the proper names, which follow, correctly.

[2] The original has *râjyê*, literally 'in this kingdom' or 'reign'; but the context shews what is in the author's mind.

[3] *I.e.* I promise (or am ready) to be to him whatever he wishes me to be; I will be to him even—as the text implies—a *nasy-ôtâ*, *i.e.* an animal (such as a beast of burden) 'which is marked with the nose-string (*nasyâ*).' In an Orissa copper-plate inscription (*Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 151, l. 3) the second half of a similar verse is: *tasyâhaṁ kara-lagnaḥ syâṁ yô mat-kîrttiṁ na lumpati.*

[4] Compare above, Vol. III. p. 262, l. 22, and similar passages in cognate inscriptions.

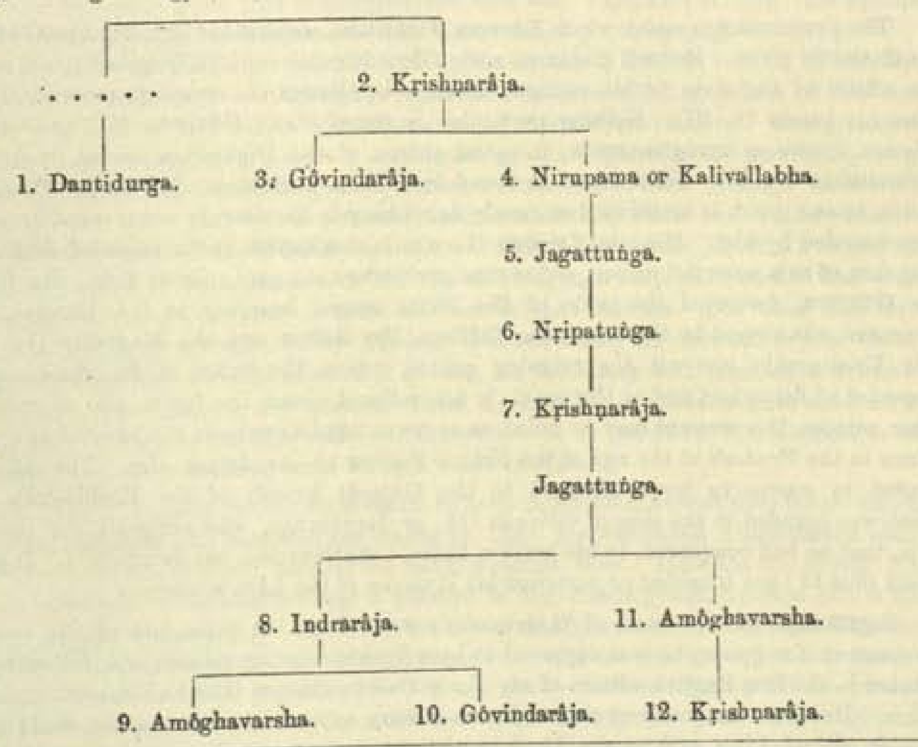
[5] *I.e.* the god Vishṇu.

[6] I take the writer to have formed a Dvandva compound (which may always be used in the neuter singular) of *surapurayâtrâ* and *amitrayâtrâ*.

Editor of the *Epigraphia Indica* having procured the original plates from the Secretary of the Society and having got a new facsimile prepared, I now publish a revised edition of my paper on those plates.

The **plates** are **three** in number, each being about one foot in length and about eight inches in breadth. The inscription is engraved on one side of the first plate, on both sides of the second, and on one side of the third. The letters are carefully and well formed in the first part, but in the latter the work is negligently done, and in consequence several letters look alike. The **seal** bears a figure of Śiva.[1]

The inscription is a charter announcing the grant of a village, named **Tâlapuruṁshaka** (ll. 53 and 57) and situated in the district of **Nâgapura-Nandivardhana**,[2] to a Brâhmaṇ named **Rishiappa** or **Rishiyapayya** (ll. 53 and 57), of the Vêdic schools of Vâjin and Kâṇva and of the Bhâradvâja *gôtra*. The grant was made by **Kṛishṇa III.** or **Akâlavarsha** of the **Râshṭrakûṭa** family in the name of his brother **Jagattuṅga** (ll. 48 f. and 51), while staying at his capital **Mânyakhêṭa** (l. 46 f.), in the year **862**, expired, of the **Śaka** era, corresponding to **940-41 A.D.**, on the 5th *tithi* of the dark half of Vaiśâkha, the cyclic year being **Śârvarin** (l. 47 f.). The genealogy of Kṛishṇa III. is thus given :—



[1] [Dr. Gerson da Cunha was good enough to send me the plates and seal for examination. The seal is soldered on the two ends of a copper ring, which is 4¼" in diameter and about ⅛" thick. The ring had been already cut when I received the plates. The seal is of square shape, like that of the Kardâ plates of Kakka II. (*Ind. Ant.* Vol. XII. p. 263). It measures 2¾" both ways and bears, in relief, a seated figure of Śiva, which faces the front and holds a snake in each hand. On Śiva's proper right are, from top to bottom, an image of Gaṇapati, a *châurî* and a lamp; and on his proper left the goddess Pârvatî riding on a lion, and below her a *svastika*. At the base of the figure is inscribed the legend *Śrimatô ʂrthadasya*, in which *Arthada*, 'the giver of wealth,' must be taken as a synonym of *Akâlavarsha*, which was a *biruda* of Kṛishṇa III. Along the margia of the seal passes a border of various indistinct emblems, amoug which a *liṅga* and an elephant-goad are recognisable.— E. H.]

[2] [It deserves to be noted that the names of the village granted and of its boundaries and district, as well as those of the donee and of his father, *śâkhâ*, *gôtra* and native village, are engraved on erasures. Hence the names of the four boundaries of Tâlapuruṁshaka are difficult to read and uncertain.— E. H.]

This grant clears up several doubts and difficulties as regards the genealogy of the Râshṭrakûṭas. In the first place, the Râshṭrakûṭa family is said to have sprung from the **Sâtyaki** branch of the **Yâdava** race and to be known by the name of **Tuṅga** (verse 6). The genealogy begins with **Dantidurga** (v. 8), as it was he who acquired for his family the supreme sovereignty of Mahârâshṭra or the Dekkan, the limits of which were the Narmadâ in the north and the Tuṅgabhadrâ in the south. He was succeeded by his paternal uncle **Kṛishṇa I.**, who is represented to have decorated the earth with many temples of **Śiva**, which looked like the Kailâsa mountain (v. 9). I have shown in my *Early Dekkan History* that a temple of exceedingly great beauty was caused to be constructed at **Ellora** by this Kṛishṇarâja, and have said that it was *perhaps* the **Kailâsa** itself. I should have said that it could be no other than the Kailâsa. For, if the demigods saw it while moving in the sky in their aerial cars, and were struck with its beauty, as stated in the Baroda inscription, the temple must have had a carved exterior; *i.e.* it must have been a temple entirely cut out from the rock, and not a mere cave temple without an architectural exterior. There is one such only at Ellora, and that is the Kailâsa. The comparison, made in the present grant, of the temples constructed by Kṛishṇarâja with Kailâsa points, I believe, in the same direction.

The circumstances under which **Dhruva Nirupama** superseded his brother **Gôvinda II.** are distinctly given. Sensual pleasures made Gôvinda careless of the kingdom; and, entrusting the affairs of the state to his younger brother, he allowed the sovereign power to drop away from his hands (v. 10). Nothing particular is stated about **Gôvinda III.** or **Jagattuṅga.** His son, known as **Amôghavarsha,** the great patron of the Digambara Jainas, is here called **Nṛipatuṅga** (v. 12), which name is found in a Jaina work also. The city of **Mânyakhêṭa,** which, in one grant, is mentioned as simply flourishing in his time, is represented here to have been founded by him. His son, **Kṛishṇa II.**, who is also known by the name of **Akâlavarsha,** is spoken of as a powerful prince, and several particulars are given about him. He frightened the **Gûrjara,** destroyed the pride of the **Lâṭa,** taught humility to the **Gauḍas,** and his command was obeyed by the **Aṅga,** the **Kaliṅga,** the **Gâṅga** and the **Magadha** (v. 13). As this Kṛishṇarâja was not the reigning prince, whom the writer of the charter might be suspected of flattering, and as the grant is not reticent about the faults also of some of the other princes, this account may be relied on as true. Akâlavarsha is represented as a powerful prince in the *Praśasti* at the end of the *Uttara-Purâṇa* of the Jainas also. The Lâṭa prince alluded to seems to have belonged to the Gujarât branch of the Râshṭrakûṭa family, which was founded in the time of Gôvinda III. or Jagattuṅga, who assigned the province of Lâṭa, that he had conquered, to his brother Indra. Akâlavarsha, the grandson of Jagattuṅga, seems thus to have humbled or uprooted his kinsmen of the Lâṭa country.

Jagattuṅga was the name of Akâlavarsha's son. From the mere fact of the mention of his name in the grants, he was supposed to have been a reigning prince; and, following others, I stated in the first English edition of my *Early Dekkan History* that he became king after his father. But from a number of circumstances it soon appeared to me that he could not have been an actual king, and in the Marâṭhî edition of the work I corrected that statement. This inference of mine has now been confirmed by the grant before us, in which he is represented to have been taken away by the creator to heaven without having succeeded to the throne, as if through the solicitations of the heavenly damsels who had heard of his beauty (v. 14). Akâlavarsha was thus succeeded by his grandson **Indra III.**, the son of Jagattuṅga.

There has hitherto been some confusion as regards the next prince, named **Amôghavarsha,** who was the son of Indra III. He is not mentioned by name or as a king in the Sâṅgalî grant of his brother and successor, but is noticed in the Khârêpâṭaṇ grant; while, in the third and only other grant which gives us information about the two princes, there is a mistake which has led all writers on the subject to drop Gôvinda IV. altogether and regard Amôghavarsha as

the only prince. But the grant before us clears the difficulty. Amôghavarsha is there spoken of as "having immediately gone to heaven, as if through affection for his father" (v. 17). He reigned therefore for a very short time (for a year, as stated in the Bhâdâna grant published after this), and hence is not noticed in the Sâṅgalî grant. The next prince, **Gôvinda IV.**, is of course highly praised in his Sâṅgalî grant. But the grant before us represents him to be a prince addicted to sensual pleasures, and to have died an early death on account of his vicious courses (v. 18). The Khârêpâṭaṇ grant agrees with it in speaking of him as "the abode of the dramatic sentiment of love" and as "surrounded by women."

Our grant agrees also with that found at Khârêpâṭaṇ in representing his successor as a very virtuous prince. His name was **Amôghavarsha**, and he was the son of Jagattuṅga, and consequently the uncle of Gôvinda IV. He assumed the throne, being entreated to do so by the feudatory chiefs, who thought there was none else able to maintain the power of the Râshṭrakûṭas (v. 19). The Khârêpâṭaṇ grant gives his proper name, which was **Baddiga.** He was assisted in the government of the kingdom by his son **Kṛishṇa III.**, who was engaged in wars with his neighbours and subjugated **Dantiga** and **Vappuka** (v. 22). He uprooted **Rachhyâmalla** and placed on the throne in the **Gâṅga** country (Gâṅgapâṭi, *i.e.* Gaṅgavâḍi) a prince of the name of **Bhûtârya** (v. 23). In an inscription at Âtakûr, noticed by Mr. Rice[1] and published by Dr. Fleet,[2] one **Bûtuga** is represented to have killed a prince of the name of **Râchamalla** and to have made himself master of the **Gâṅga** country. Bûtuga assisted **Kannaradêva**, *i.e.* Kṛishṇa III., who is mentioned at the beginning of the inscription, in destroying **Râjâditya**, the **Chôḷa** king, and received a reward from him. Bûtuga is elsewhere called **Bûtayya**,[3] and our Bhûtârya is a Sanskṛitised form of this, while our Rachhyâmalla is clearly the Râchamalla of the Âtakûr inscription. But in the latter, Kṛishṇa's connection with the destruction of Râchamalla and the rise of Bûtayya are not mentioned. The reason probably is that it was not necessary to state the fact in that manner. But there can be no question that Bûtayya was assisted by Kṛishṇa III. and owed his elevation to him, since, in the fight with Râjâditya, Bûtayya acted as if he was his feudatory and received a reward as from a master. The name of the **Pallava** whom Kṛishṇa III. is stated to have subdued was **Aṇṇiga** (v. 24). Who the Dantiga and Vappuka were, that he put down, it is difficult to say; but the former name was borne by some Pallava rulers of Kâñchî.

On the death of Amôghavarsha, which seems to have taken place a short time before the date of this grant, **Kṛishṇa III.** ascended the throne (v. 28). He was called **Akâlavarsha** also, as the other princes of this dynasty, bearing the name Kṛishṇa, were. Here too the present grant clears up a difficulty. Misunderstanding a passage in the Kardâ grant, Kṛishṇa III. is made by writers on this dynasty to be an elder brother of Amôghavarsha, and another Kṛishṇa is brought in, who is identified with one of his younger sons, who never reigned, but is represented to have reigned and is called Kṛishṇa IV. In my *Early Dekkan History* I have given the true sense of the passage and shewn the mistakes. The Khârêpâṭaṇ grant, which gives the true relationship and is perfectly clear on the points, was disregarded. But now the present grant confirms the account in the Khârêpâṭaṇ plates, so far as it goes, and, according to them both, Baddiga or Amôghavarsha had no brother of the name of Kṛishṇa who could have preceded or succeeded him; the king who preceded him was his nephew Gôvinda IV.; and the Kṛishṇa who succeeded him was his son. There was no other Kṛishṇa, who followed this last and could be called Kṛishṇa IV., according to any of our authorities. **Jagattuṅga**, the brother of Kṛishṇa III., in whose name the grant of the village is made, must have died before him; for the latter was succeeded by Khoṭṭiga, who appears to have been Kṛishṇarâja's step-brother according to the Kardâ grant, and he was followed by the son of his brother Nirupama.

[1] *Inscriptions at Śravaṇa-Beḷgoḷa*, p. 21.

[2] *Ep. Ind.* Vol. II. p. 173.

[3] *Ind. Ant.* Vol. XII. p. 270.

Jagattuṅga's name therefore does not appear in the subsequent history, but those of his brothers who were probably his step-brothers.

The name of the grantee ends in *appa*, or *apayya*, which shews that he was a Southern Brâhmaṇ. He belonged to the Kâṇva school of the White Yajurvêda, and even at the present day there are followers of that school near Nâgpur. The village **Tâlapuruṁshaka,** which was granted, was bounded on the east by another of the name of **[Mâdâṭaḍhiṇḍhara]**, on the south by the river **[Kanhanâ]**, on the west by the village of **[Môhama]** or **[Môhama]grâma,** and on the north by **[Vadhrira]** (l. 56 f.). Of these, **Kanhanâ** is the present river of the same name, which has a course from the north-west of Nâgpur to the south-east; Môhama or Môhamagrâma is the **Mohgaon** of the present day, situated in the Chhindwârâ district, about 50 miles to the north-west of Nâgpur; and Vadhrira is **Berdi** in the vicinity of that town. Nothing corresponding to the remaining two names appears on the map, and I am not able to identify them.

TEXT.[1]

First Plate.

1 ओं[2] [॥*] स जयति [ज]गदुद[व]प्रवेशप्रथनपरः करपल्लवो मुरारेः ल[सद]मृतपयःक-

2 [3]णांकलंक्ष्मीस्तनकलशाननलब्धसंनिवेशः[4] ॥ [१*] जयति च गिरिजाकपोल- विम्बादधिगतप-[5]

3 त्रविचित्रितांसभित्तिः । त्रिपुरविजयिनः प्रियोप[रो]धाहृतमदनाभ[यद]ानशा- सनेव ॥ [२*]

4 श्रीमानस्ति नभस्तलैकतिलकस्त्रैलोक्यनेत्रोत्स[वो] देवो मन्मथबान्धवः[6] कुमुदि- नीनायकसु-

5 धावीधितिः[7] । निःशेषामरतर्पणार्पिततनुप्रक्षीणतालंकृतिर्यस्यांशः शिरसा गुण- प्रियतया

6 नूनं धृतः शंभुना ॥ [३*] तस्मादिकासनपरः कुमुदावलीनां दोषांधकार- दलनः परिपूरिताशः । ज्यो-

7 [त्स्न]ाप्रवाह इव दर्शितशुद्धपक्षः प्रावर्त्तत क्षितितले क्षितिपालवंशः ॥ [४*] अभवदतु[ल]-

8 कान्तिस्तत्र मुक्तामणीनां गण इव यदुवंशो दुग्धसिन्धूयमाने । अधिगत- हरिनील[श्री]-

9 समवायकश्रीरशिथिलगुणसंगो भूषणं [यो] भुवोभूत् ॥ [५*] उद्वृ[त्त]दै- त्यकुलकन्दलशान्तिहेतुस्त[च]ा-

10 वतारमकरोत्पुरुषः पुराणः । तद्वंशजा जगति सात्यकिवर्मभाजस्तुंगा इति क्षितिभुजः प्र[थि]ता

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[1] From Dr. Hultzsch's ink-impressions.

[2] Expressed by a symbol.

[3] Read लक्ष्मी.

[4] Read श्च.

[5] Read बिम्बा°.

[6] Read बान्धवः.

[7] Read दीधितिः.

11 वभूवुः[1] ॥ [६*] चितितलतिलकस्तदन्वये च च[त]रिपुदन्तिघटोजनिष्ट रुद्दः । तमनु च सुतरा[ष्ट्रकू]ट-

12 नाम्ना भुवि विदितोजनि राष्ट्रकूटवंशः ॥ [७*] तस्मादरातिव[नि]ताकुच-चा[रु]हारनीहारभानु[रु]दगा-

13 दिह दन्तिदुर्ग्गः । एकं [च]कार [2]चतुरव्युपकण्ठसीम चेत्वं[3] य [ए]-तदसिलांगलभिन्न[दु]र्ग्गः[4] ॥ [८*] [त]स्मा-

14 दपालयदिमां वसुधां पितृव्यः श्रीकृष्णराजनृपतिः शरदभ्रशुभ्रैः । यत्का-रितेश्वरगृहैर्व्वसु-

15 [म]त्यनेककैलासशैलनिचितेव चिरं विभाति ॥ [९*] गोविन्दराज इति तस्य वभूव[5] नाम्ना सूनुस्स भो-

Second Plate; First Side.

16 गभर[भं]गुरराज्य[चि]न्तः । आत्मानुजे[6] निरुप[मे] विनिवेश्य सम्यक्साम्रा-ज्यमीश्वरपदं शिथिलोचकार ॥ [१०*] [श्वे]-

17 तातपत्रस्थितयेन्दुविम्बलीलोदयाद्रेः[7] कलिवल्लभाख्यात् । ततः कृताराातिमदेभ-भंगो जातो जगतुंग-[8]

18 [मृ]गाधिराजः ॥ [११*] तत्सूनुरानतनृपो नृपतुंगदेवः सोभूत्स्वसैन्यभरभंगु-रिताहि[र]ाजः । यो मान्यखे-

19 ट[म]मरेन्द्रपुरोपहासि गीर्व्वाणगर्व्वमिव खर्व्वयितुं व्यधत्त ॥ [१२*] तस्यो-त्तर्ज्जितगूर्ज्जरो हृतहटल्लाटो-

20 द्भटश्रीमदो गौडानां विनयव्रतार्प्पणगुरुस्सामुद्रनिद्राहरः । द्वारस्थां[ग]कलिंग-गांगमगधै-

21 [9]रभ्यर्चिताज्ञश्चिरं सूनुस्सूनृतवाग्भुवः परिवृढः श्रीकृष्णराजोभवत् ॥ [१३*] अभूज्जगत्तुंग इति प्रसि-

22 द्ध[स्त]दंगजः स्त्रीनयनामृतांशुः । [10]अलब्धराज्यः स दिवं विनिन्ये दिव्यां-गनाप्रार्थनयेव धात्रा । [१४*] त-

23 त्नं[द]नः चितिमपालयदिन्द्रराजो यद्रूपस[म्भ]वपराभवभीरुणेव । मानात्पुरे-

24 [व मद]नेन पिनाकपाणिकोपाग्निना निज[त]नुः क्रयते[11] [स्म] भस्म ॥ [१५*] [त]स्मादमोघववर्ो[12]

[1] Read बभूवुः.
[2] Read चतुरब्धुप°.
[3] Read चेवं.
[4] Read दुर्गः.
[5] Read बभूव नाम्ना.
[6] The *akshara* त्रु is entered above the line.
[7] Read बिम्ब.
[8] Read जगत्तुंग.
[9] Read °रभ्यर्चिता°.
[10] Read अलब्ध.
[11] Read क्रियते.
[12] Read °वर्षो.

25 [रौ]द्रधनुर्भंगज[नि]तवलमहिमा[1] । राम इव रामणीयकमहानिधिर्द्दग्ररथा-
ज्जात: ॥ [१६*] चिप्रं दि-

26 वं पि[तु]रिव प्रणयाद्गतस्य तस्यानुजो मनुजलोकललामभूत: । राज्यं दधे मदनसौख्य-

27 विलासकन्दो गोविन्दराज इति [2]विशुतनामधेय: ॥ [१७*] सोप्यंगनानयन-
पाशनि[रु]द्धबुद्धिरुन्म[ा]-

28 र्गसंगविमुखीकृतसर्व्वसत्व: ॥ दोषप्रकोपविषमप्रकृति[स्र]थांग: प्रापत्क्षयं सह-
जतेज-

29 सि जातजा[ड्ये] ॥ [१८*] [स]ामन्तै[र]थ रट्टराज्यमहिमालम्बार्थमभ्यर्थितो[4]
देवेनापि पिनाकिना हरिकु-

30 लोल्लासैषिणा प्रेरित: । अध्यास्त प्रथमो वि[वे]किषु ज[ग]त्तुंगात्मजोमोघ-
वाक्पियूषा[ब्धि]-[5]

Second Plate; Second Side.

31 रमोघवर्षनृपति: श्रीवीरसिंहासनं ॥ [१९*] श्रीकृ[ष्ण]राजदेवस्तस्मात्परमेश्व-
रादजनि सूनु: ।

32 [य]: शक्तिधर: स्वामी कुमारभावेप्यभूद्भुवने ॥ [२०*] [श्री]रट्टराज्यपुरवर-
रचापरि[खां] मदेन य-

33 स्याज्ञां । विपुलां विलंघयन्त: स्वयमपतं[6] द्रोहि[णो]ध[स्त]ात् ॥ [२१*]
येन मधुकैटभाविव पुनरुन्म-

34 [त्तौ] जनोपमर्द्दाय । श्रीवल्लभेन निहतौ भुवि दन्तिगवप्पुकौ दुष्टौ ॥
[२२*] र[क्षा]म[ल्ल]विष[द्रुम]मुद-

35 [स्य] निहितेन येकृत सनाथां । भूतार्थपुण्यतरुणा वाटीमिव गांगपाटीञ्च
॥ [२३*] परि[म]लि[ताखिल]-

36 [ग]पल्लवविपत्तिरासी[त्र] विस्मयस्थानं । विस्फुरति यत्प्रतापे शोषितविद्वे-
[षि]गांगौघे व[7] [२४*] य[स्य]

37 प[रु]षेक्षिताखिलदक्षिणदिग्दुर्ग्गविजयमाकर्ण्य । गलिता गूर्ज्जरहृदयात्कालंज-

38 रचित्रकूटाशा ॥ [२५*] घनमवा पूर्व्वापरजलनिधिहिमशैलसिंहलद्वीपात् ।
यं [ज]न-

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[1] Read बल. [2] Read विश्रुत. [3] Read बुद्धि°.
[4] Read लब्धार्थं°. [5] Read °षाब्धि°. [6] Read °मपतन्.
[7] This व represents a mark of punctuation (॥).

Deoli Plates of Krishna III.—Saka-Samvat 862.

i.

ii a.

ii b.

iii.

39 कान्नावशमपि मण्डलिनश्चण्डदण्डभ[यात्] ॥ [२६*] स्निग्धश्यामरुचा [1]प्रलम्ब-
भुज(ा)[या] पीनायतोर[स्क]या

40 [मू]र्त्त्या[2] कीर्त्तिलताहितामृतजलैर्द्दृत्तैश्च सत्वोद्भवैः । ज्ञात्वा यं पु[रुषो]त्तमं
[भर]सहं विस्वंभरा-[3]

41 [भ्यु]द्धृतौ शान्ते धाम्नि लयं गत[:][4] प्रथमिनामाद्यः कृतार्थः पिता ॥
[२७*] हृत्ते नृत्तसु[र]ांगने सर[भ]सं

42 दिव्य[र्षि]दत्ताशिषि श्रीकान्तस्य नितान्त[भाषि]तहरे[5] राज्याभि[षे]कोत्सवे ।
[6]य[स्य]ाव[द्ध]करग्रहोद्य-

43 मभवत्कंपानुरागोदयाद्दिक[न्य]ाः स्वसमर्प्पणार्थमभवद्धम्मानुकल्यप्रियाः[7] ॥ [२८*]
स च पर[म]-

44 भट्टारकमहाराजाधिराजपरमेश्वरश्रीमद[मो]घवर्षदेवपादानुध्यांतप र म भ [ट्टा] र -[8]

45 रकमहाराजाधिराजपरमे[श्व]रपरममाहे]श्वरश्री]मद[का]लवर्षदेवपृथ्वीवल्लभश्री[मद्व]-

46 [ल्लभ]नरेन्द्रदेवः कुशली सर्व्वा[के]व[9] स्वजानप[दा]न्स[म]ाज्ञाप[यत्यस्तु व]ः
संविदि[तं] यथा [श्री]मा[न्य]-

Third Plate.

47 [खे*][ट]राजधानीस्थितेन शकनृपकालातीतसंव[त्स]रशतेष्वष्ट(ा)सु द्विष[ष्टा]धिके-
[षु] शार्व्वरिसं-

48 [वत्सरा]न्तर्ग्गतवैशाखवहुलपञ्चन्यां[10] मम प्रा[णे]भ्योपि प्रियतमस्य कनीय[सो
भ्रातु]ः श्री[म]-

49 [ज्ज]गत्तुंगदेवस्य पुण्ययशोभिवृद्धये ॥ श्रापि[11] च ॥ [ज्ये]ष्ठे भ्रातरि कुर्व्वता
निरुपमां [भ]क्तिं जितो

50 [लक्ष्म]णः सौं[न्दर्यें]ण[12] [म]नोभवः सुचरितै रामस्य ध[र्म्मात्म]जा[13] ।
कान्त्या शी[त]रु[चि]श्च येन सततं शौ[र्यें]-

51 ण सिंहो जग[त्तु]गस्या[स्व]भिवांच्छितप्र[दमि]दं तस्येति दानं भुवः ॥
[२९*] अनेनाभिसंधिना मया नन्दि-

52 वर्द्धनविनि[र्ग्ग]तभारद्वाजस[गोत्र]वा[जि]काण्व[शाखा]सब्रह्मचारिभाइलसुतवेद[वेदां-
ग]-[14]

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[1] Read प्रलम्ब. [2] Read मूर्त्या. [3] Read विश्वंभरा°.
[4] The lower dot of the *visarga* after गत is missing. [5] Read तोषित.
[6] Read यस्यावद्ध°. [7] Read °भवद्धर्म्मानुकूल्य°. [8] Read पादानुध्यात.
[9] Read सर्व्वानेव. [10] Read बहुलपञ्चम्यां. [11] Read अपि.
[12] Read सौन्दर्य्येण.
[13] Read धर्म्मात्मजः. The sign after ज in धर्म्मात्मज may be intended for the *jihvâmûlîya*.
[14] Read सब्रह्मचारि.

53 पारगरि[षि]यप्पाय ना[ग]पुरन[न्दि]वर्द्धनान्तर्गततालपु[रु]षकनामा ग्रामः सो-
द्रंगः स-
54 प[रि]क[र]: सधान्यहिरण्यादेयः सदण्डदोषदशापराधः स[र्व्वो]त्पत्तिसहितः
55 पू[र्व्वप्र]सिद्धचतुःसीमपर्य्यन्तः । [1]ब्रह्मदायन्या[ये]नाचन्द्रार्क्क न[म]स्यो दत्तः । य-
56 [स्य पू]र्व्वत[:*] [मादाटढिंढर]न[ामा] ग्रामः । दक्षिणतः [कन्हना]नदी ।
पश्चिमतः [मोहम]ग्रामः । उ-
57 त्त[रतः वभ्रीरग्राम] एवं चतुराघाटविशुद्धं तालपुं[रुष]कं[2] रिषियपय्य[स्य
क्र]षतः कर्षयतो
58 भुंजतो भोजयतो वा [न के]नचिद्वाघातः [क]ाय[:][3] प[4] यश्च व्या[घा]-
तं करोति स पञ्चभिरपि महा-
59 पातकैः संयुक्तः स्यात् ॥ स्वस्यव्वा[5] ॥ स्वदत्तां परदत्तां वा यो ह[रे]त
वसुन्धरां । [स] विष्ठायां क्र[मि]-
60 र्भूत्वा पितृभिः [स]ह पच्यते ॥ [२०*] सामान्योयं धर्म्मसेतुर्नृपाणां काले
का[ले] पालनीयो भवद्भिः । स-
61 र्वा[न]वं भावि[न]: पार्थिवेन्द्राभूयो भूयो याचते रा[म]भद्रः ॥ [२१*]
[चे]वान[न्वेर]स्य [ज्ञाचा] यो[ग्राष्वे]-
62 न लि[खितमि]ति [॥*]

TRANSLATION.

[The first 28 verses are identical with verses 1-8, 10-13, 15-21, 24, and 26-33 of the Karhâḍ plates and have been already translated above, Vol. IV. p. 286 ff.]

(Line 43.) And he, the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the great devotee of Mahêśvara (Śiva), the prosperous **Akâlavarshadêva Pṛithvivallabha**, the prosperous **Vallabhanarêndradêva**, who meditates on the feet of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*, the prosperous **Amôghavarshadêva**,— being well, commands all the people of his country :—

(L. 46.) " Be it known to you that, while staying in the prosperous capital **Mânyakhêṭa**, when **eight hundred and sixty-two** years have elapsed from the time of the **Śaka** king, on the **fifth** *tithi* of the **dark** (*half*) of **Vaiśâkha** falling in the year **Śârvarin**, for the enhancement of the holy fame of (*my*) younger brother, the prosperous **Jagattuṅgadêva**, who is dearer to me even than (*my*) life,—

(Verse 29,) " Let this grant of land fulfill the wishes of that **Jagattuṅga** who has always surpassed **Lakshmaṇa** in serving (*his*) eldest brother with incomparable devotion, the god of love by (*his*) beauty, the well-known lovable son of Dharma (*i.e.* Yudhishṭhira) by (*his*) good deeds, the cool-rayed (*moon*) by (*his*) lustre, and the lion by (*his*) bravery ;—

(L. 51.) " With this intention I have given to **Rishiyappa**, who has come from **Nandivardhana**, belongs to the Bhâradvâja *gôtra*, is a student of the Vâji-Kâṇva *śâkhâ*, (is)

[1] Read ब्रह्म°.

[2] Read °पुरुषक.

[3] Read कार्य्यः ; the upper dot of the *visarga* is missing.

[4] Instead of this प read ।.

[5] Read च्यवन.

the son of **Bhâilla,** and is conversant with the Vêdas and their subsidiary treatises, the village named **Tâlapuruṁshaka,** situated in **Nâgapura-Nandivardhana,** along with what is set aside, with the appurtenances, with the assessment in grain and gold, with the flaws in measurement and inflictions of fate, with all the produce, up to (*its*) four previously known boundaries, (*and*) to be respected (*i.e.* not to be interfered with) as long as the moon and the sun endure, in the manner of a gift to a Brâhmaṇa."

(L. 55.) To the east of it (*is*) the village named **[Mâdâṭadhiṇḍhara]**; to the south the river **[Kanhanâ]**; to the west the village of **[Môhama]**; (*and*) to the north the village of **[Vadhrira].**

(L. 57.) No one should cause obstruction to **Rishiyapayya** while he cultivates **Tâlapuruṁshaka,** defined by these four boundaries, causes (*it*) to be cultivated, enjoys (*it*) or causes (*it*) to be enjoyed. And he who causes obstruction will incur the five great sins; for it is said:—

(V. 30.) "He who takes away land that has been given by himself or others, becomes a worm in ordure and is cooked (*in hell*) together with (*his*) ancestors."

(V. 31.) "Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, (*which is*) common to (*all*) kings."

(L. 61.) Engraved by **Yô[grâshṭya],** the brother of **[Chê]vâna[nvêra].**

No. 21.— DATES OF CHOLA KINGS.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

(*Continued from page 49.*)

A.—RAJARAJA.

No. 27.— Inscription in the Vaikuṇṭha-Perumâḷ temple at Maṇimaṅgalam.[1]

1 [Ti*]ru-magaḷ pôl . . . .

2 k=iyâṇḍu 15vadu Isha[bha]-nâ[ya]ṟṟu pûrvva-ba(pa)kshattu [da]śamiyu[m*] Viyâḷa-kiḻam[ai]yu[m p]eṟṟa [A]ttattin nâḷ.

"**In the 15th year** (*of the reign*) of . . . .,[2] on the day of **Hasta,** which corresponded to a **Thursday** and to the tenth *tithi* of the first fortnight of the month of **Ṛishabha.**"

As Râjarâja's reign has been found to commence between the 24th December A.D. 984 and (approximately) the 29th August A.D. 985 (above, p. 48, No. 25), a date in the month of Ṛishabha (April-May) of the 15th year of his reign will be expected to fall either in **A.D. 999** (in Śaka-Saṁvat 921 expired) or in A.D. 1000 (in Śaka-Saṁvat 922 expired).

In A.D. 999 the month of **Ṛishabha** lasted from the 23rd April to the 24th May. During that time the 10th *tithi* of the bright half (of the lunar month Vaiśâkha) *commenced* 0 h. 53 m. after mean sunrise of **Thursday,** the 27th April, and ended 1 h. 4 m. after mean sunrise of Friday, the 28th April; and the *nakshatras* on the two days were—

on the **Thursday,** by the Brahma-siddhânta and according to Garga, Uttara-Phalgunî the whole day; and by the equal space system, Pûrva-Phalgunî up to 9 h. 12 m., and afterwards Uttara-Phalgunî;

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[1] No. 289 of the Government Epigraphist's collection for 1897.

[2] The name of the king is lost, but the historical introduction, the whole of which is preserved, makes it certain that the inscription belongs to the time of Râjarâja I.

on the Friday, Uttara-Phalgunî, by the equal space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhânta for 7 h. 13 m.; and afterwards **Hasta.**

In A.D. 1000 the month of **Rishabha** lasted from the 23rd April to the 23rd May; and during that time the 10th *tithi* of the bright half (of the lunar month Jyaishṭha) ended 20 h 53 m. after mean sunrise of Wednesday, the 15th May, when the *nakshatra* was **Hasta**, by the equal space system and according to Garga for 22 h. 20 m., and by the Brahma-siddhânta for 19 h. 3 m., after mean sunrise.

From this it follows that, if the year of the king's reign is correctly given, either the *nakshatra* (Hasta) has been quoted incorrectly, or the weekday (Thursday). In A.D. 999 the 10th *tithi* of the bright half of the month of Rishabha may undoubtedly be joined with Thursday, the 27th April, because the *tithi* commenced as early as 0 h. 53 m. after mean sunrise of that day;[1] but during no part of the Thursday was the moon in the *nakshatra* Hasta. On the other hand, for A.D. 1000 the day of the date would undoubtedly be the 15th May, when the *nakshatra* was Hasta up to nearly the end of the day; but the 15th May A.D. 1000 was a Wednesday, not a Thursday.

My own opinion is, that the day of the date probably is **Thursday, the 27th April A.D. 999,** and that the writer, confounding the solar and the lunar months Jyaishṭha, without verifying his statement, has coupled with that day the *nakshatra* Hasta, because in the great majority of years[2] Hasta really is the proper *nakshatra* for the 10th *tithi* of the bright half of the lunar Jyaishṭha.

I may add that I have calculated the date also for the surrounding years A.D. 998 and 1001, as well as for A.D. 1009 and 1010, without any satisfactory results.

B.— KULOTTUNGA-CHOLA I.

No. 28.— Inscription in the Râjagôpâla-Perumâḷ temple at Maṇimaṅgalam.[3]

1 Svasti śrî [||*] Tiribuvaṇachchakkaravattigaḷ śrî-Kulôttuṅga-Śôḷadêvaṛkku yâṇḍu 48âvadu Kumbha-nâyaṛṛu pûrvva-[pa]kshattu dvâdaś[i]yum Veḷ-
2 [ḷ]i-kkiḷamaiyum peṛṛa Śadaiya[t]tu nâḷ.

"**In the 48th year** (*of the reign*) **of the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva,**[4]— on the day of **Śatabhishaj**, which corresponded to a **Friday** and to the twelfth *tithi* of the first fortnight of the month of **Kumbha.**"

Since, during the month of Kumbha, a twelfth *tithi* cannot possibly be joined with the *nakshatra* Śatabhishaj, I feel confident that the twelfth is wrongly quoted here instead of the second *tithi* of the bright half, and that the date, therefore, **in every respect is the same as No. 20,** above, Vol. IV. p. 262.

C.— KULOTTUNGA-CHOLA III.

No. 29.— Inscription in the Dharmêśvara temple at Maṇimaṅgalam.[5]

1 Tiru-vâ[y*]-kk[ê]ḷvi mu[n]n=âga Tribhuvaṇachchakkaravattigaḷ Maduraiyum Îḷamum Pâṇḍiya[n] m[u]ḍi-ttalaiyuṅ=goṇḍ=aru[ḷ]iya śrî-Kulôttuṅga-Śôḷadêvarkku yâṇḍu

[1] I could quote very many similar dates from my lists.

[2] A comparison of twelve native calendars for different years has yielded the following result for the day on which the 10th *tithi* of the bright half of the lunar Jyaishṭha ended: In nine years the *nakshatra* was Hasta at the commencement of the day, and in two others towards the end of it; and in the remaining year the *nakshatra* at the commencement of the day was Chitrâ, which follows immediately upon Hasta.

[3] *South-Ind. Inscr.* Vol. III. No. 32.

[4] The identity of this king with Kulôttuṅga-Chôḷa I. is proved by the fact that three persons mentioned in this inscription are also referred to in another inscription at Maṇimaṅgalam (above, Vol. IV. p. 262, No. 20), which opens with the usual historical introduction of the inscriptions of Kulôttuṅga-Chôḷa I. (*Pugaḷ-mâdu viḷaṅga*).

[5] No. 282 of the Government Epigraphist's collection for 1897.

2[9]vadu Miṇa-nâyaṟṟu p[ûr]vva-pakshattu sattamiyum Buda[n]-kilamaiyum peṟṟa Mirugasirishattu nâḷ.

"**In the 2[9]th year** *(of the reign)* **of the emperor of the three worlds, the glorious Kulôttuṅga-Chôḷadêva,** who was pleased to take Madurai, Îḷam, and the crowned head of the Pâṇḍya,—on the day of **Mṛigaśirsha,** which corresponded to a **Wednesday** and to the seventh *tithi* of the first fortnight of the month of **Mîna.**"

As the reign of Kulôttuṅga-Chôḷa III. commenced between the 5th June and the 8th July A.D. 1178 (above, Vol. IV. p. 266), a date in the month of Mîna (February-March) of the 29th year of his reign will be expected to fall in A.D. 1207 (in Śaka-Saṁvat 1128 expired); and for that year this date is correct.

In A.D. 1207 the month of **Mîna** lasted from the 23rd February to the 24th March; and during that period the seventh *tithi* of the bright half (of the lunar month Chaitra) ended 20 h. 16 m. after mean sunrise of **Wednesday, the 7th March A.D. 1207,** when the *nakshatra* was **Mṛigaśirsha,** by the equal space system and according to Garga for 19 h. 42 m., and by the Brahma-siddhânta for 18 h. 23 m., after mean sunrise.

No. 30.—Inscription in the Vaikuṇṭha-Perumâḷ temple at Uttaramallûr.[1]

1 Svasti śrî [||*] Tiru-[v]ây-kkêḷvi muṉṉ=âga Tribhuvaṇachchakravatt[i]gaḷ Maduraiyum [Îḷa]maṅ=Garuvûrum Pâṇḍi[ya]ṉ muḍi-ttalaiyuṅ=goṇḍ=a[ru]ḷi vîrar abhishêkam[u]m viśaiyar abhishêkamum paṇṇi aru[ḷ]i[ṉa] Tribhuvaṇa-
2 vi(vi)radêvaṟku yâṇḍu 37âvadu Mi[th]uṉa-nâyaṟṟu pûrvva-pakshattu na[va]miyum Nâyaṟṟu-kkiḻa[mai]yum[2] [p]eṟṟa Attattu nâ[ḷ].

"**In the 37th year** *(of the reign)* **of the emperor of the three worlds Tribhuvanaviradêva,** who was pleased to take Madurai, Îḷam, Karuvûr, and the crowned head of the Pâṇḍya, and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of **Hasta,** which corresponded to a **Sunday** and to the ninth *tithi* of the first fortnight of the month of **Mithuna.**"

According to what has been stated above, a date in the month of Mithuna (May-June) of the 37th year of the king's reign will be expected to fall either in A.D. 1214 (in Śaka-Saṁvat 1136 expired) or in A.D. 1215 (in Śaka-Saṁvat 1137 expired). As a matter of fact, this date is correct for A.D. 1215.

In A.D. 1215 the month of **Mithuna** lasted from the 27th May to the 26th June; and during that time the 9th *tithi* of the bright half (of the lunar month Âshâḍha) ended 17 h. 17 m. after mean sunrise of **Sunday, the 7th June A.D. 1215,** when the *nakshatra* was **Hasta,** by the equal space system and according to Garga for 5 h. 55 m., and by the Brahma-siddhânta for 2 h. 38 m., after mean sunrise.

The date reduces the period during which the reign of Kulôttuṅga-Chôḷa III. must have commenced (by three days, *viz.*) to **the time from (approximately) the 8th June to the 8th July A.D. 1178.**

No. 31.—Inscription in the Râjagôpâla-Perumâḷ temple at Maṇimaṅgalam.[3]

1 Svasti śrî [||*] Tribuvaṇaśakkaravarttiga[ḷ]
2 Madurai[yum*] [P]âṇḍiyaṉai muḍi-tta-
3 laiyum koṇḍ=aruḷiya Kulôt-
4 tuṅga-Śôḷadêvaṟkku yâṇḍu 20-

[1] No. 67 of the Government Epigraphist's collection for 1898.

[2] The syllable *mai* seems to be entered below the line.

[3] No. 276 of the Government Epigraphist's collection for 1897.

5 âvadu Viṟashaba-nâyaṟṟu pûṟva-pakshattu daśa-
6 miyum Viyâḻa-kiḻamaiyum peṟṟa Svâti-nâḷ.

"**In the 20th year** (*of the reign*) **of the emperor of the three worlds, Kulôttuṅga-Chôḷadêva,** who was pleased to take Madurai and the crowned head of the Pâṇḍya,—on the day of **Svâti**, which corresponded to a **Thursday** and to the tenth *tithi* of the first fortnight of the month of **Vṛishabha.**"

From what has been stated above, this date of the month of Ṛishabha (April-May) of the 20th year of the king's reign would be expected to fall in A.D. 1198 (in Śaka-Saṁvat 1120 expired); but for that year the date is quite incorrect.

In A.D. 1198 the month of **Ṛishabha** lasted from the 25th April to the 25th May, and during that time the 10th *tithi* of the bright half (of the lunar month Jyaishṭha, as a *kshaya-tithi*) commenced 0 h. 43 m. and ended 22 h. 43 m. after mean sunrise of Sunday, the 17th May, when the *nakshatras* by the equal space system and according to Garga were Uttara-Phalgunî and Hasta, and by the Brahma-siddhânta Hasta and Chitrâ.

Of the many years for which I have calculated the date, only the year A.D. 1200 (the month Ṛishabha of which would fall in the 22nd year of the king's reign) yields an approximately correct result. In that year the *tithi* of the date ended 7 h. 9 m. after mean sunrise of **Thursday,** the 25th May, which was the last day of the month of Ṛishabha, and on which the *nakshatra* was **Svâti,** by the equal space system and according to Garga *from* 19 h. 42 m., and by the Brahma-siddhânta *from* 16 h. 25 m., after mean sunrise.[1] Even this result I cannot regard as satisfactory, because, in my opinion, this Thursday, the 25th May A.D. 1200, would have been described as 'the day of Chitrâ.'

No. 22.—VAKKALERI PLATES OF KIRTIVARMAN II.; SAKA-SAMVAT 679.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were first brought to public notice, about twenty years ago, by Mr. L. Rice, C.I.E., who in the *Indian Antiquary*, Vol. VIII. p. 23 ff., gave the text and a translation of the inscription which they contain, with photolithographs prepared under Dr. Fleet's supervision. The plates were obtained, and are still, at **Vakkalêri**, the head-quarters of a *hôbaḷi* in the Kôlâr district of the Mysore state. My revised text[2] is based on excellent impressions, furnished to me by Dr. Hultzsch, for whom the original plates were kindly obtained on loan by Mr. Rice.

These are **five copper-plates,** the first and last of which are inscribed on one side only, and each of which measures about 9¼" broad by from 4⅝" (in the middle) to 5" (at the two ends) high. The plates have raised rims and are strung on a **ring,** which had been cut already before the impressions were taken. The ring is about 4¾" in diameter and ½" thick, and has its ends secured in the base of an elliptical **seal,** which measures about 1½" by 1¼" and bears, in relief on a countersunk surface, a standing boar which faces to the proper right.—The writing is well engraved and is in an excellent state of preservation, so that almost every

[1] It is easy to prove that during the time, which is actually occupied by the tenth *tithi* of the bright half, the moon cannot possibly be in the *nakshatra* Svâti during the month of Ṛishabha.

[2] A revised text of part of the inscription was given by Dr. Hultzsch, from the published photolithographs, in *South-Ind. Inscr.* Vol. I. p. 146.—Dr. Hultzsch informs me that he cleaned the plates with diluted nitric acid before taking the fresh impressions, from which the accompanying photolithographs have been prepared under Dr. Fleet's supervision.

single letter may be read with absolute certainty. The **characters**[1] belong to the same variety of the southern alphabet which is used, *e.g.*, in the Togarchêḍu and Karṇûl district plates of the Western Chalukya Vinayâditya, *Ind. Ant.* Vol. VI. pp. 86 and 89, and Plates. As regards individual letters, the chief point to note is that, except in the *akshara lâ*, in which we have the full form of *l* of the older inscriptions, the letter *l* is everywhere denoted by the sign which in the earlier Western Chalukya inscriptions, so far as I know, is employed for the subscript *l* only.[2] For other test-letters, such as *kh*, *j* and *b*, the ordinary earlier types are used throughout.[3] The inscription contains no sign of punctuation, nor any form of a final consonant. The size of the letters is about $\frac{3}{16}$".—The **language** of the inscription is Sanskṛit, and, with the exception of a well-known verse in praise of the god Vishṇu in lines 1 and 2 and three benedictive and imprecatory verses ascribed to Vyâsa, in lines 72-76, the whole is in prose. From the word *śrîmatâṁ* in line 2 to *âjñâpayati* in line 61 the text forms a single sentence, the construction of which is not always correct, and in which occur two forms[4] which are contrary to the strict rules of grammar. In respect of **orthography**, it will suffice to draw attention to the use of the Dravidian *ḷ* in *pâḷidhvaja*, ll. 20, 27 and 33, and in some proper names the most important of which are *Kaḷabhra*, *Kêraḷa*, *Chôḷa*, and *Siṁhaḷa*, and to the fact that *visarga* before surd guttural and labial letters has mostly been changed to the *jihvâmûlîya* and *upâdhmânîya*, and has nearly always been assimilated to a following *ś* and *s*. In general, the text is remarkably free from clerical mistakes.

The inscription is one of **the Western Chalukya** *Mahârâjâdhirâja Paramêśvara Bhaṭṭâraka* **Kîrtivarman [II.] Satyâśraya,** styled *Śrîpṛithivîvallabha*, 'the favourite of fortune and the earth,' whose genealogy is given in lines 2-59. It records (in lines 61-69) that, **when six-hundred and seventy-nine Śaka years had gone by, in the eleventh year of his reign, on the full-moon tithi of the month of Bhâdrapada,** while encamped at the village of **Bhaṇḍâragaviṭṭage** on the northern bank of the river **Bhîmarathî,** the king, at the request of a certain **Dôsirâja,** granted the village of **Suḷḷiyûr,** together with **Neṅgiyûr** and **Nandivaḷḷi,** situated in the midst of the villages **Tâmaramuge, Pânuṅgal, Kiṛuvaḷḷi** and **Bâḷavuru,** on the southern bank of the river **Aṛadoṛe,** in the **Pânuṅgal-vishaya,** to Mâdhavaśarman, the son of Kṛishṇaśarman and son's son of the student of the Ṛig- and Yajurvêdas Vishṇuśarman, of the Kâmakâyana *gôtra*. The charter (according to lines 76 and 77) was written by the *Mahâsâṁdhivigrahika* Anivârita Dhanaṁjaya,[5] styled *Puṇyavallabha*, 'the favourite of religious merit.'

The date does not admit of verification; for Śaka-Saṁvat 679 expired it would correspond to the 2nd September A.D. 757. Of **the localities** mentioned, Bhaṇḍâragaviṭṭage, according to Dr. Fleet, must be 'Bhandâr-Kawte' in the Sholâpur district—the 'Kowteh' of the map—on a stream which flows into the Sîna, which again flows into the Bhîma (the Bhîmarathî of the inscription); Pânuṅgal is the modern Hângal in the Dhârwâr district, and Bâḷavuru seems to be the modern Bâḷûr, three miles south by east of Hângal; the other places have now disappeared.

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[1] See Prof. Bühler's *Indische Palaeographie*, Plate VII. col. xvi. The sign No. 12, given there as *ṅka*, is really *ṭa*; and the sign No. 19 is *ṭga*, not *ḍga*. Under No. 2, the sign for *d* is omitted (see l. 37 of the inscription); on the other hand, the form of *pha*, given under No. 28, does not occur in the inscription.

[2] Compare, *e.g.*, the subscript *l* of the *akshara lla* of the word *vallabhêna* in the last line of the Togarchêḍu plates, *Ind. Ant.* Vol. VI. p. 87. This sign for *l* differs from the sign for *l* which is used throughout in the Nausâri plates of the Gujarât Chalukya *Yuvarâja* Śryâśraya-Śîlâditya, and very frequently in the Surat plates of the same; see *Jour. Bo. As. Soc.* Vol. XVI. p. 2, and Plates, and *Vienna Or. Congress*, Arian section, p. 225, and Plates.

[3] The sign for *b* in *labdhed*, l. 55, is open on the left (or proper right) side; see above, p. 119.

[4] *Âtmasâtkṛitya* in line 14, and *hastîkṛitya* in line 43.

[5] This, perhaps, is the Anivârita-puṇyavallabha who wrote the Kâñchî inscription of Vikramâditya (probably II. the father of Kîrtivarman II.); see above, Vol. III. p. 360.

Of lines 1-59 of the inscription, which contain the genealogy of the donor, commencing with **Polekêśi-vallabha (Pulikêśin I.)**, it would be superfluous to give a translation or even an abstract of the contents. Lines 1-35 have been translated by Dr. Fleet in *Ind. Ant.* Vol. IX. p. 128 f.,[1] and lines 36-52 by Dr. Hultzsch in *South-Ind. Inscr.* Vol. I. p. 146 f. ;[2] and every historical fact, recorded in the inscription, has been fully discussed by Dr. Fleet and by Prof. Bhandarkar in their accounts of the Western Chalukya dynasty.

TEXT.[3]

First Plate.

1 [4]Svasti [|*] [5]Jayaty=âvishkṛita[ṁ] Vishṇôr=vvârâhaṁ kshôbhit-ârṇavaṁ [|*] dakshiṇ-ônnata-daṁshṭr-âgra-viśrânta-bhuvana[ṁ]

2 vapuś=[6]Śrîmatâ[ṁ] sakala-bhuvana-saṁstûyamâna-**Mânavya-sagôtrâṇâṁ Hâritî-**putrâ-

3 ṇâṁ sapta-lôkamâtṛibhis=sapta-mâtṛibhir=abhivarddhitânâṁ Kârttikêya-parirakshaṇa-prâ-

4 pta-kalyâṇaparamparâṇâm=bhagavan-Nârâyaṇa-pra s â d a - s a m â s â d i t a - v a r â h a l â ṁ -

5 chhan-êkshaṇa-kshaṇa-vaśîkṛit-âśêsha-mahîbhṛitâñ=**Chalukyânâ[ṁ]**[7] kulam=alaṁka-

6 rishṇôr=aśvamêdh-âvabhṛithasnâna-pavitrîkṛita-gâtrasya śrî-**Polekê-**[8]

7 śi-vallabha-mahârâjasya sûnuḥ=parâkram-[â*]krânta-**Vanavâsy-**âdi-paranṛipati-ma-

8 ṇḍala-praṇibaddha[9]-viśuddha-kîrtti śrî-**Ki(kî)rttivarmma**-pṛithivîvallabha-mahârâjas=tasy=â-

9 tma[ja]s=samara-saṁsakta-sakalôttarâpathêśvara-śrî-**H a r s h a v a r d d h a n a** - p a r â j a-

10 y-ô[p]âtta-paramêśvaraśabdas=tasya[10] **Satyâśraya**-śrîpṛithivîva(va)-

Second Plate; First Side.

11 llabha-mahârâjâdhirâja-paramêśvarasya[11] priya-tanayasya prajñâta-naya-

12 sya khaṭga(ḍga)mâtra-sahâyasya **Chitrakaṇṭh**-âbhidhâna-pravara-tura[ṁ]gamêṇ[12]=aikên=aiv=ô-

13 [13]tsâdit-âśêsha-vij[i]gîshôr=avanipatitritay-ântaritâṁ sva-gurô [14]śriyam=âtma-

14 sâtkṛitya[15] prabhâva-kuliśa-dalita-**Pâṇḍya-Chôḷa-Kêraḷa-Kaḷabhra**-prabhṛiti-bhû-

15 bhṛid-adabhra-vibhramasy[16]=ânanyâvanata-**K â ñ c h î p a t i** - m a k u ṭ a - c h u m b i t a - p â -

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[1] For the proper explanation of the word *trairâjya* in line 18, see now Dr. Fleet in the second edition of his *Dynasties, Bombay Gazetteer*, Vol. I. Part II. p. 362, note 6.

[2] Owing to my different reading, I do not take the compound *ghûrṇamâna-ârṇas* in line 49 as a proper name.

[3] From impressions supplied by Dr. Hultzsch.

[4] From here down to the word *bhaṭṭârakasya* in line 35 the text is essentially the same as the text of the three Nerûr copper-plate inscriptions of Vijayâditya, published in *Ind. Ant.* Vol. IX. p. 126 ff. Some slight verbal differences will be pointed out below.

[5] Metre: Ślôka (Anushṭubh).

[6] Read *vapuḥ ś*.

[7] Two of the Nerûr plates, mentioned above, have *Chalikyânâṁ*.

[8] The two plates, mentioned in the preceding note, have *Pulakêśi-*.

[9] This is the reading also of the cognate inscriptions, with the exception of the Haidarâbâd plates of Pulikêsin II., which have *pratibaddha* ; see *Ind. Ant.* Vol. VI. p. 73, text l. 7.

[10] This *tasya* is out of place here and should have been omitted. The three Nerûr plates have °*śabdasya*.

[11] Here one would have expected °*śvaras=tasya*.

[12] At first sight °*gamêṇê*° seems to be engraved, but the last *akshara* in the original really is *ṇai*.

[13] The three Nerûr plates, mentioned above, have *tsârit-*.

[14] Originally *śriyaṁ* seems to have been engraved.

[15] Read *sât=kṛitvâ*.

[16] The four copper-plate inscriptions of Vinayâditya, instead of this, have an epithet which, in my opinion, is *prabhâva-kuliśa-dalita-Chôḷa-Pâṇḍya-Kêraḷa-dharaṇîdhara-nâyamâna-mânaśṛiṁgasya* ; see *Ind. Ant.* Vol. VI. p. 86, l. 16, and p. 89, l. 16, Vol. XIX. p. 150, l. 11, and Vol. VII. p. 301, l. 15. The epithet of our text occurs first in the plates of Vijayâditya, *ibid.* Vol. IX. p. 127, l. 12.

i.

ii a.

J. F. FLEET.

SCALE ·75

W. GRIGGS, PHOTO-LITH.

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

ii b.

iii a.

16 dâmbujasya **Vikramâditya-Satyâśraya-śrîpṛithivîvallabha-mahâ-**
17 râjâdhirâja-paramêśvara-bhaṭṭârakasya priya-sûnôr[1]=Bâlênduśêkha-
18 rasya Târakârâtir=iva Daitya-balam=atisamuddhataṁ **trairâjya-Kâñchipati-**
19 balam=avashṭabhya karadîkṛita-**Kavêra**[2]**-Pârasika-Siṁhaḷ**-âdi-dvip-âdhipa-

Second Plate; Second Side.

20 sya sakalôttarâpatha-nâtha-mathan-ôpârjjit-ôrjjita-pâḷidhvaj-âdi-samasta-
21 pâramaiśvaryya-chinha(hna)sya[3] **Vinayâditya-Satyâśraya-śrîpṛithivi(vî)vallabha-mahârâ-**
22 jâdhirâja-paramêśvara-bhaṭṭârakasya priy-âtmajaś=śaiśava êv=âdhigat[4]-âśêsh-â-
23 straśâstrô dakshiṇâśâ-vijayini pitâmahê samunmûlita-nikhila-kaṇṭa-
24 ka-saṁhatir=uttarâpatha-vijigîshôr=gurôr=agrata êv=âhava-vyâpâra-
25 m=âcharann=arâti-gaja-ghaṭâ-pâṭana-viśîryyamâṇa-kṛipâṇa-
26 dhâras=samagra-vigrah-âgrêsaras=san[5]=sâhasa-rasikaḥ=parâṁmukhîkṛita[6]-śa-
27 trumaṇḍalô **Gaṁgâ-Yamunâ**-pâḷidhvaja-pa[ḍa]ḍhakkâ[7]-mahâśabda-chinha(hna)-mâ-
28 ṇikya-mataṁgaj-âdîn=pitṛiśât=kurvvan=paraiḥ=pâlâyamâ[nai]r=âsâdya
29 katham=api vidhi-vaśâd=apanîtô=p[i] pratâpâd=êva visha-

Third Plate; First Side.

30 yâ-prakôpam=arâjakam=utsârayan=**Vatsarâja** iv=ânapêkshit-âparasahâ-
31 yakas=tad-avagrahân=nirggatya svabhuj-âvashṭambha-prasâdhit-âśêsha-viśvambharaḥ pra-
32 bhur=akhaṁḍiva(ta)-śaktitrayatvât(ch)=chhatru-mada-bhañjanatvâd=udâratvân=niravadyatvâ-
33 d=yas=samastabhuvan-âśrayas=sakala-pâramaiśvaryya-vyakti-hêtu-pâḷi-
34 dhvaj-âdy-uj[j*]vala-prâjya-râjyô **Vijayâditya-Satyâśraya-śrîpṛithivî-**
35 [8]va(?)vallabha-mahârâjâdhirâja-paramêśvara-bhaṭṭârakasya[9] priya-putra-
36 s=[10]sakala-bhuvana-sâmrâjya-lakshi(kshmî)-svayaṁvar-âbhishêka-samay-ânanta-
37 ra-samupajâta-mahôtsahaḥ[11] âtma-vaṁśaja-pûrvva-nṛipati-chchhây-â-
38 pahâriṇaḥ prakṛity-amitrasya **Pallavasya** samûl-ônmûla-

Third Plate; Second Side.

39 nâya kṛita-matir=atitvarayâ **Tu[ṁ]ḍâka**[12]-vishayaṁ prâpy=âbhimus(kh)-âgatan=**Nandipôtava-**

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[1] The three Nerûr plates have *-sûnôḥ pitur=âjñayâ Bâ°*.

[2] The same plates have *Kamêra-*; see Dr. Fleet in *Ind. Ant.* Vol. IX. p. 127, note 24.

[3] *Pâramaiśvarya* is formed from *paramêśvara* as *râjapaurushya* is from *râjapurusha*.

[4] Originally *°dhiśat-* was engraved.

[5] The three Nerûr plates have *sat-sâhasa-*.

[6] Read *parâṅmukhî°*.

[7] The *akshara* in brackets, which is not quite clear in the impressions, may possibly be *ḍa* (but is not *ṭa*). Above, Vol. IV. p. 343, l. 50,
There is the same uncertainty about the actual reading in the three Nerûr plates. In the Lakshmêśvar inscription noticed by Dr. Fleet in *Ind. Ant.*
the reading appears to be *paḍa* (not *pada*). In the Lakshmêśvar inscription noticed by Dr. Fleet in *Ind. Ant.* Mr.
Vol. VII. p. 112, the reading distinctly is, in the first part, *paṭaḍhakkâ*, and in the second, *paḍaḍhakkâ*. Above,
Kittel's *Kannaḍa-English Dictionary* gives *paḍaḍakke* and *padaḍakke* in the sense of 'a kettle-drum.'
Vol. IV. p. 305, l. 26, and elsewhere, we have *pâlikêtana-pratiḍhakkâ*.

[8] Read *vallabha-*.

[9] Here one would have expected *-bhaṭṭârakas=tasya*.

[10] From here down to the word *bhaṭṭârakasya* in line 52 the text is given and translated by Dr. Hultzsch in *South-Ind. Inscr.* Vol. I. p. 146.

[11] Read *°tsâha*.

[12] In reading this word, I follow Dr. Hultzsch, according to whom the *Tuṇḍâka-vishaya* is the *Toṇḍai-maṇḍalam*; but the reading of our text might possibly be *Tuṁḍâka-*.

40 rmm-âbhidhânam=**Pallavaṁ** raṇa-mukhê saṁprahṛitya prapalâsya(yya) kaṭumukha-vâdi-

41 tra-samudraghôsh-âbhidhâna-vâdya-viśêshân=[1]khaṭvâṁgadhvaja[ṁ*] prabhûta-prakhyâta-

42 hastivarân=svakiraṇa-nikara-vikâsa-nirâkṛita-timiram=mâṇikya-râśi-

43 ñ=cha hastêkṛitya[2] Kalaśabhavanilaya-haridaṁgan-âṁchitakâṁchîya-

44 mânâṁ **Kâṁchim**=avinâśya praviśya satatapravṛitta-dân-ânâ(na)[3]ndita-dvijja(ja)-

45 dîn-ânâtha-janô **Narasiṁhapôtavarmma**-nirmmâpita-śilâmaya-Râja-

46 siṁhêśvar-âdi-dêvakula-suvarṇa-râśi-pratyarppaṇ-ôpârjit-ôrjita-puṇyaḥ[4] a-

47 nivârita-pratâpa-prasara-pratâpita-**Pâṇḍya**-**Chôḷa**-**Kêraḷa**-**Kaḷabhra**-pra-

Fourth Plate; First Side.

48 bhṛiti-râjanyakaḥ kshubhita-karimakara-kara-hata-dalita-śukti-mukta-muktâphala-

49 prakara-mari(rî)chi-jâla-vilasita-vêl-âkulê ghu(ghû)rṇamân-ârṇô-nidhânê[5] dakshiṇ-â-

50 rṇavê śarad-amala-śaśadhara-viśada-yaśôrâśimayaṁ jayama(sta)mbha-[6]

51 m=atishṭhipad=[7]**Vikramâditya-Satyâśraya**-śrîpṛithivîvallabha-mahârâjâdhirâ-

52 ja-paramêśvara-bhaṭṭârakasya[8] priya-sûnur=bâlyê suśikshita-śastraśâstraś=śatru-

53 shaṭva(ḍva)rgga-nigraha-paras=svaguṇa-kalâ[p]-ânandita-hṛidayêna pitrâ samâ-

54 rôpita-yauvarâjyaḥ svakula-vairiṇaḥ=**Kâñchi-patêr**=nnigrahâya mâṁ prêshaya i-[9]

55 ty=âdêśaṁ prârthya labdhvâ tad-anantaram=êva kṛita-prayâṇas=sann=abhimukham=âga-

56 tya prakâśa-yuddhaṁ kartum=asamartthaṁ pravishṭa-durggam=**Pallava[ṁ*]** bhagna-śaktiṁ kṛitvâ

57 mattamataṁgaja-mâṇikya-suvarṇa-kôṭîr=âdâya pitrê samarpitavâ-

Fourth Plate; Second Side.

58 n=êvaṁ kramêṇa prâpta-sârvvabhauma-padaḥ=pratâp-ânurâg-âvanata-sâmanta-maku-

59 ṭa-mâlâ-rajaḥ-puṁja-piṁjarita-charaṇasarasîrhaṁ=[10]**Kîrttivarmma-Satyâśraya**-śrî-

60 pṛithivîvallabha-mahârâjâdhirâja-paramêśvara-bhaṭṭârakas=sarvvân=êva-

61 m=âjñâpayati [|*] Viditam=astu vô=smâbhir=**ga(na)vasaptaty-uttara-shaṭchhatêshu Śaka-varshê-**

62 **shv=atîtêshu** **pravardhamâna-vijayarâjya-saṁvatsarê**[11] **êkâdaśê** **vartta-**

63 **mânê** **Bhîmarathî**-nady-uttarataṭastha-**Bhaṇḍâragaviṭṭage**-nâma-grâma-

64 m=adhivasati vijaya-skandhâvârê **Bhâdrapada-paurṇamâsyâṁ** śrî-**Dôsirâja-**

65 vijñâpanayâ Kâmakâyana-gôtrâya Ṛig-yajur-vvêda-pâraga-śrî-Vishṇu-

66 śarmmaṇaḥ=pautrâya Kṛishṇaśa[r]mmaṇaḥ=putrâya Mâdhavaśarmmaṇê

67 **Pâ[nu]ṅgal-vishayê** **Aṛadoṛe-nadî-dakshiṇa-taṭê** **Tâmara-**

Fifth Plate.

68 **muge** **Pânuṅgal**=**Kiṛuvaḷḷi** **Bâḷavuru** ity=êtêshâṁ grâmâṇâṁ madhyê **Neṅgiyûr-Nnandivaḷḷi-**

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[1] Read -viśêshau.

[2] According to the strict rules of grammar this should have been *hastê kṛitvâ;* see Pâṇini, I. 4, 77.

[3] This correction may have been made already in the original.

[4] Read -*puṇyô=nivârita*-.

[5] The reading, in my opinion, is distinctly *nidhânê*, not *bhidhânê*.

[6] There can be no doubt that the actual reading is *jayamambha*-.

[7] Instead of the passage from *śarad*- to *atishṭhipad*=, one would have expected a compound, commencing with *sthâpita-śarad*- and ending with °*maya-jayastambhô*.

[8] Here, again, one would have expected -*bhaṭṭârakas=tasya*.

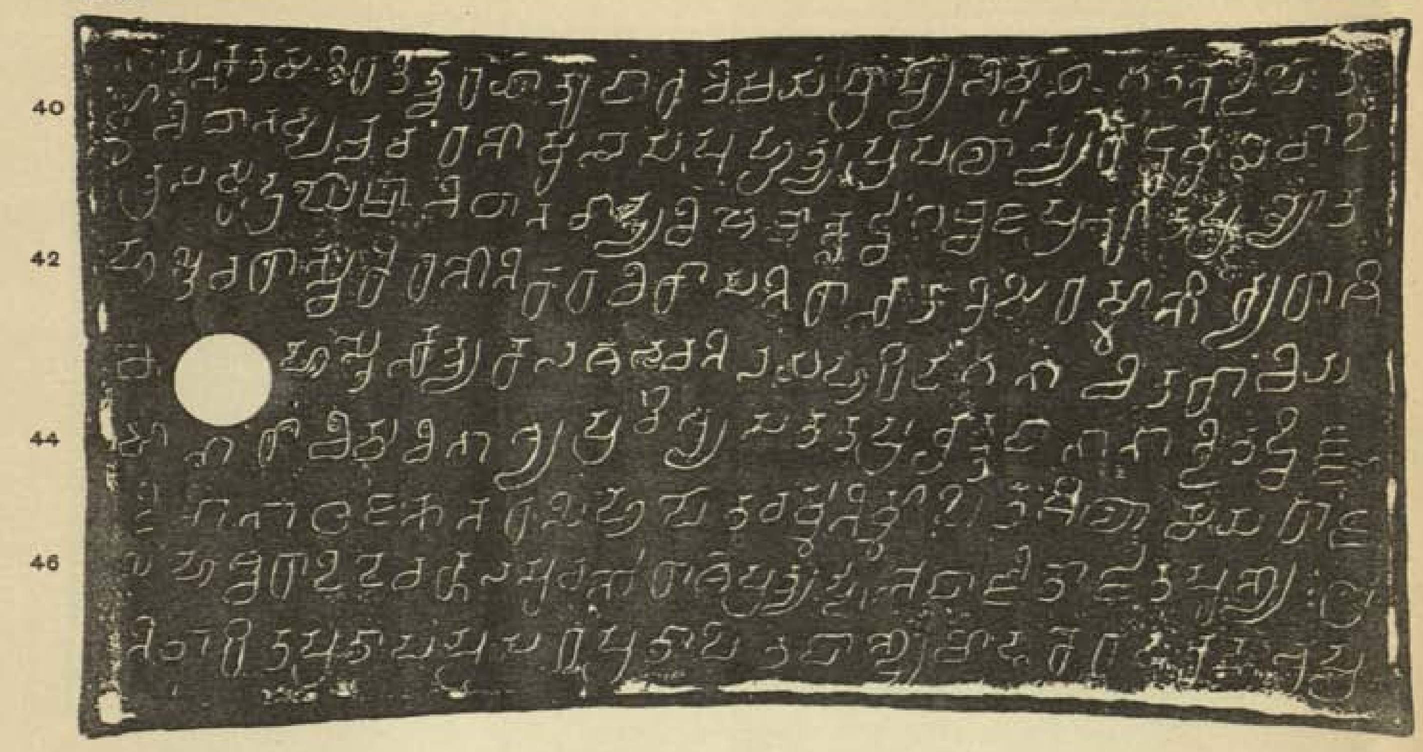
[9] Read *prêshay=ê*-.

[10] Read °*sîruhañ*=.

[11] Read °*tsara*.

Vakkaleri Plates of Kirtivarman II.—Saka-Samvat 679.

iii b.



iv a.

J. F. FLEET.

SCALE ·75

W. GRIGGS, PHOTO-LITH.

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

ivb.

58

60

62

64

66

v.

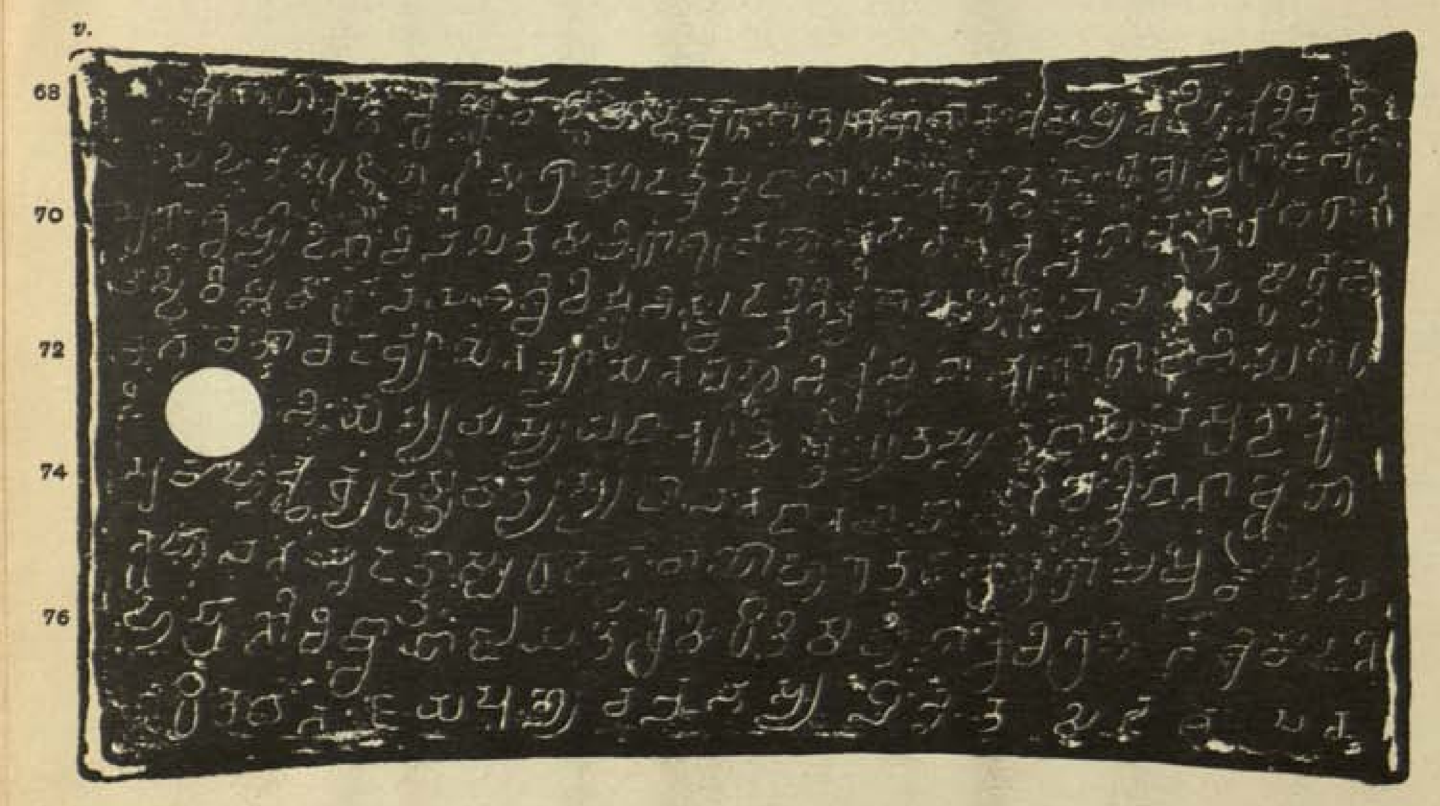
68

70

72

74

76



69 sahitas=Sulḷiyûr=nnâma grâmô dattas=tad=âgâmibhir=asmad-vaṁśyair=anyaiś=cha râjabhir=â-

70 yur-aiśvaryy-âdînâṁ vilasitam=achirâṁśu-chañchalam=avagachchhadbhir=â-chandr-ârka-dhar-ârṇa-

71 va-sthiti-sama-kâlaṁ yaśaś=chichîrshu(shu)bhis=svadatti-nirvviśêsham=paripâlanîyam=[1] Uktañ=cha

72 bhagavatâ vêda-vyâsêna Vyâsêna [|*] [2]Bahubhir=vvasudhâ bhuktâ râjabhis=Sagar-â-

73 dibhiḥ [|*] yasya yasya yadâ bhûmis=tasya tasya tadâ [pha][3]laṁ [||*] Svan=dâtuṁ

74 sumahach-chhakyaṁ duḥkham=anyasya pâlanaṁ [|*] dânaṁ vâ pâlanaṁ v=êtti(ti) dânâch=chhrêyô=

75 nupâlanaṁ [||*] Sva-dattâm=para-dattâṁ vâ yô harêta vasva(su)ndharâṁ [|*] shashṭiṁ varsha-sa-

76 hasrâṇi vishṭhâyâṁ jâyatê krimir=iti [||*] Mahâsândhivigrahika-śrîmad-Ani-

77 vârita-Dhanaṁjaya-puṇyavallabhasya[4] likhitam=ida[ṁ] śâsana[ṁ] [||*]

No. 23.—MINDIGAL INSCRIPTION OF RAJADHIRAJA; SAKA-SAMVAT 970.

By H. Krishna Sastri, B.A.

Miṇḍigal is a village about eleven miles north-west of Chintâmaṇi, the head-quarters of the Chintâmaṇi tâluka of the Kôlâr district in the Mysore State. The older form of the name, **Miṇḍumgallu,** occurs in line 9 of the inscription, which also states that the village belonged to the district of **Koyyakoṟe-nâḍu.**

The subjoined record was first brought to my notice by a goldsmith of Miṇḍigal, who sent me for examination a pencil-sketch of the writing on the stone, expecting some hidden treasure to be referred to therein. It was, however, found out to be an important inscription of the Chôḷa king Râjâdhirâja, dated both in the Śaka era and in a year of his reign, and I was at once deputed by Dr. Hultzsch to prepare inked estampages of the stone, from which I now edit the inscription. The slab on which the inscription is written measures 5′ by 4′ 9″ and is fixed into the platform of the **Sômêśvara** temple in the fields to the north-east of Miṇḍigal. At the top, to the proper right of lines 1 and 2, are engraved the figures of a cow and a calf. The **characters** are of the old Kanarese type and are neatly engraved between horizontal lines. The **language** of the inscription is throughout Kanarese, with the exception of the Tamiḻ words *kôv=Irâjakêsaripadmar=âna uḍeyâr* in l. 3, and *yâṇḍu* in l. 4.

As regards the orthography of the inscription, I have to make the following remarks:—(1) Except in the case of *á*, the secondary forms of long vowels do not differ from those for the corresponding short ones. (2) The *anusvâra* is represented by a small dot, which is placed at the right upper corner of the letter to which it belongs. The same symbol is used in l. 1 for the cypher, as in other Kanarese and Telugu inscriptions. (3) The superscribed form of *r* does not occur in the inscription; and where such a form is required, it is indicated by the doubling of the consonant to which it was meant to be prefixed. (4) The *anusvâra* takes the place of other nasals before *ga* (ll. 9 and 13), *gha* (l. 5), *da* (l. 5) and *pa* (l. 8). (5) The *virâma* is

[1] Read °*nîyam i*.
[2] Metre of this and the following verses: Ślôka (Anushṭubh).
[3] Instead of *pha*, *la* or *laṁ* seems to have been originally engraved.
[4] Read °*llabhêna*.

represented, as in modern Kanarese and Telugu, by a zigzag line attached to the *talekaṭṭu*. (6) The consonants *ra* and *ṟa*, *ḷa* and *ḻa* are used in their proper places, except in the cases of *aḻivaṁ* for *aḷivaṁ* (l. 11) and *goḻaṁgaṁ* for *goḷagaṁ* (l. 14).

In *gaḻdeyuvaṁ* (l. 15 f.) and *Bāṇarāsiyuvan* (l. 17) the accusative termination is, in strict accordance with the rules of grammar, affixed only to the last of the nouns which are the objects of the same verb, while the others remain in the nominative case combined with the copulative conjunction *uṁ*; but in *Sāleyu[ṁ*]* (l. 3) the accusative termination is omitted. The word *saṁvatsaradal* (l. 1 f.), which ought to stand after *muvattaneya* (l. 4), has been misplaced.

The inscription records the gift of some land and of an oil-mill to the temple of **Sômêśvara** at **Minḍuṁgallu** by the *Daṇḍanāyaka* **Appimayya**, surnamed **Râjêndra-Chôḷa-Brahmamârâya** (ll. 4 ff. and 11 f.), who governed the **Mârâjavâḍi Seven-thousand** country from his camp at **Vallûru**. This grant was made when a certain **Bairayya**, surnamed **Râjêndra-Chôḷa-Pôṁpalamârâya**,[1] the son of **Muddarasa** of **Muṟuganamale** (l. 7 ff.), had repaired the temple of **Sômêśvara**. The land granted was irrigated by two tanks,—**Pallavakaṭṭu** (ll. 9 and 12) and **Baḍagaṇa-Pôṁpalakaṭṭu** (l. 13 f.), the first of which had been built by Bairayya and the second by Appimayya.

The record is dated in the **Śaka year 970**, which corresponded to the current **Sarvajit-saṁvatsara** and to **the thirtieth year** of the reign of (the **Chôḷa king**) **Râjakêsarivarman,** *alias* **Râjâdhirâjadêva**, 'who took the head of the glorious **Vîrapâṇḍya** and the **Sâle** of the **Chêra** king.' This date corresponds to **A.D. 1047-48**[2] and has enabled Professor Kielhorn to calculate the dates of four other inscriptions of the same king and to show that his reign commenced between the 15th March and the 3rd December A.D. 1018,[3] *i.e.* during the reign of his predecessor **Râjêndra-Chôḷa I.** whose reign extended from A.D. 1011-12 to at least A.D. 1033.[4] Consequently Râjâdhirâja must have been the co-regent of Râjêndra-Chôḷa I. and did not rule independently before the death of the other.[5] The *birudas* of the chiefs Appimayya and Bairayya, *viz.* **Râjêndra-Chôḷa-Brahmamârâya** and **Râjêndra-Chôḷa-Pôṁpalamârâya,** were evidently acquired by them during the reign of Râjâdhirâja's predecessor Râjêndra-Chôḷa I. The conquests of Râjâdhirâja are described in detail in an inscription of his 29th year at **Maṇimaṅgalam**. One of his achievements is stated to have been that he routed the **Chêra** king and followed the example of his ancestor Râjarâja I. in destroying the ships at **Kândaḷûr-Śâlai**.[5] This is the incident alluded to by the *biruda* '*Śêramana Sâleyu[ṁ*] koṇḍa*,' which is given to Râjâdhirâja in l. 2 f. of the subjoined inscription.[6] The 'taking of the head of Vîrapâṇḍya' is not mentioned in the historical introduction of the Maṇimaṅgalam inscription, which refers to three other Pâṇḍya enemies of Râjâdhirâja.[5]

Of the proper names contained in this inscription the following admit of identification. The **Mârâjavâḍi Seven-thousand** province (l. 6), over which Appimayya ruled, is mentioned in other inscriptions as Mahârâjapâḍi, Mârâyapâḍi and Mârjavâḍa-râjya, and **Vallûru** (l. 6 f.), the residence of Appimayya, has been identified with a village of the same name, about 8 miles north-west of Cuddapah.[7] Muṟuganamale (l. 7) is identical with **Murugamale**, a village near Chintâmaṇi. The first of the two tanks mentioned in the inscription, *viz.* **Pallavakaṭṭu,** appears to have been situated near the **Sômêśvara** temple (ll. 9-12). The ruins of it still exist a few yards to the east of the same temple.

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1 [On the Pompala family compare above, p. 171, note 1.— E. H.]

2 Compare above, Vol. IV. p. 216.

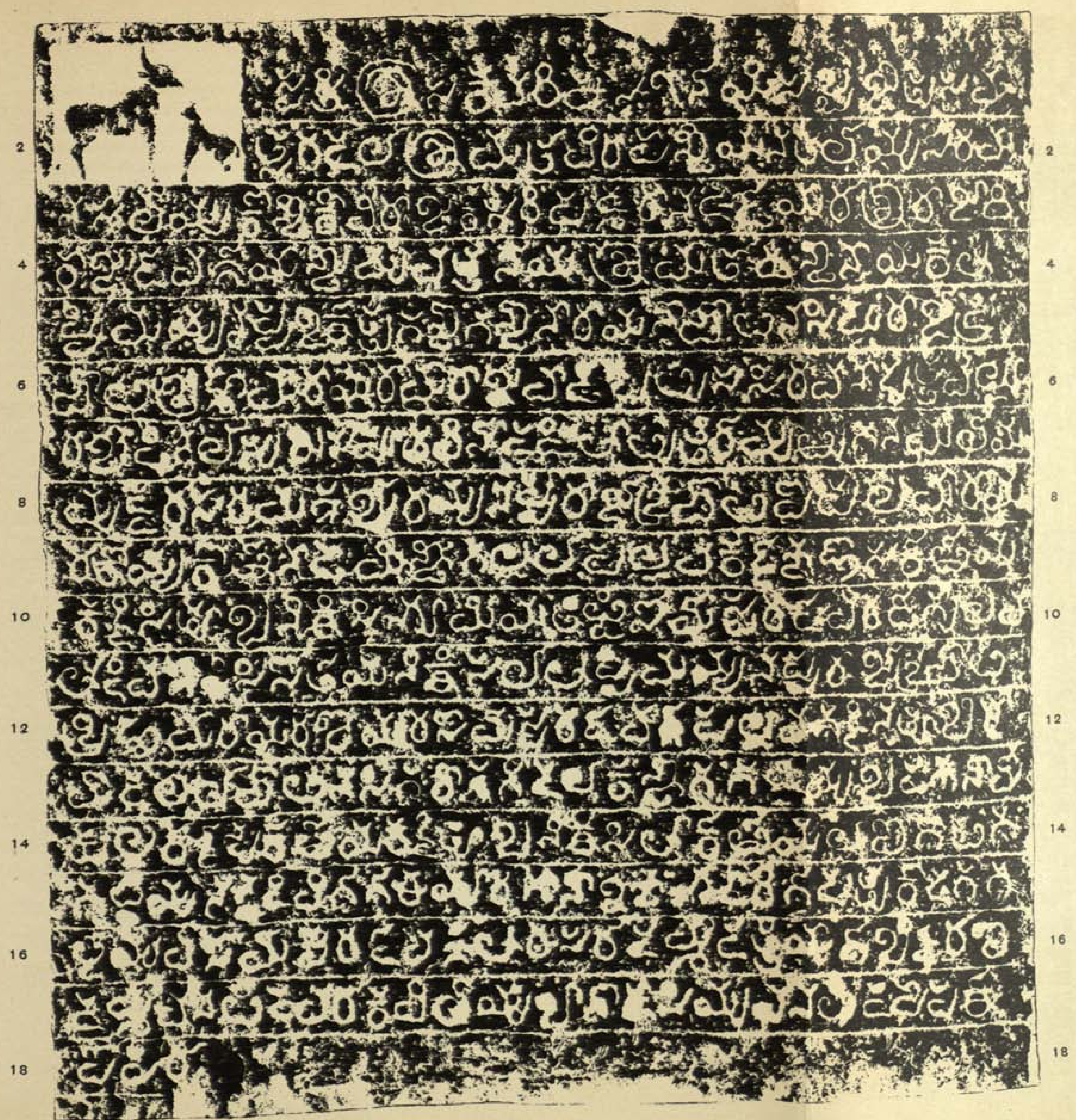
3 See *ibid.* p. 218.

4 [This will be shown by Prof. Kielhorn under the Chôḷa date No. 34.—E. H.]

5 *South-Ind. Inscr.* Vol. III. p. 52.

6 *Sâle* is the Kanarese equivalent of Śâlai, *i.e.* Kândaḷûr-Śâlai.

7 *South-Ind. Inscr.* Vol. III. p. 106. In his *Epigraphia Carnatica*, Vol. IV. Introduction, p. 20, Mr. Rice mentions Vallûr as being situated "to the north-east of Mysore and described as the capital of the Râmarâjavâḍi Seven-thousand." This name is perhaps a mistake for Mahârâjavâḍi.



WIELE & KLEIN, PHOTO.

W. GRIGGS, PHOTO-LITH.

TEXT.[1]

1 Svasti śrî [||*] **Saka-varisha** 970-nĕ yi **Sabbajitu-saṁva-**
2 **tsaradal** śrîmat-**Virapâṇḍiyana** taleyuṁ **Sêrama-**
3 **na Sâleyu[ṁ*]** koṇḍa **kôv=Irâjakêsarıpadmar=âna**[2] uḍeyâr **śrî-Râjâdhi-**
4 **râjadêva[r*]gge** yâṇḍu **muvattanyca** [|*] śrimat-[Da]ṇḍanâyakaṁ **A-**
5 **ppimayyan=appa** o[r*]-kkettu-gaṇḍaṁ gaṇḍa-Nârâyaṇa **Chôḷana-siṁghaṁ Râjêṁdra-**
6 **Chôḷa-Brahmamârâyar** **Mârâjavâḍ[i]** **Êḷusâsiravan=âḷutta** **V[a]llû-**
7 **ra** biḍinal sukha-sa[ṁ]ghâta-vinôdadiṁ[3] âḷutt=ire [|*] **Muṟuganamaleya**
8 **Muddarasara** magaṁ **Bairayyan=app[a]** **Râjêndra-Chôḷa-Pôṁpalamârâya-**
9 **r** **Koyyakoṟe-nâḍa** **Miṇḍuṁgallal** **Pallavakaṭṭ=**endu hosa keṟeya[ṁ]
10 kaṭṭisi tûṁban=ikkisi bhûmiyaṁ tiḷdi[4] **Sômêsvaradêvara** dêgulava
11 [a]ḷivaṁ[5] [sô]disi soteyan=ikkisal **Appimayyan=appa** **Râjêndra-Chôḷa-**
12 [6]**Braṁhmamârâyar** [7]iy=ûra **Sômêsvaradêva[r*]gge** **Pallavagaṭṭina** tûbina
13 modalal **Chôḷana-siṁgaṁ** ko[ḷ]agadal kaṇḍugaṁ gaḷd[e]yuṁ **Baḍagaṇa-[Pôṁ]-**
14 **pa[la]ka[ṭ]ṭ=**endu keṟeya kaṭṭi[si*] tûṁban=ikkisi â keṟeyal ai-goḷaṁgaṁ[8]
15 gaḷ[d]eyuṁ nan[dâ]-dîvigege îy=ûra g[â]ṇaṁ onduṁ bha[ṭ*]ṭâ[ra*]rige pattu koḷagaṁ ga-
16 ḷdeyuvaṁ **Sômêsvaradêva[r*]gge** arasar-damma-dattiy=âge bi[ṭṭa]r [||*] I[9]
17 dammavan=aḷidavar kavileyuṁ Bâṇa[r]âsiyuvan=aḷ[i]da pâpakke
18 pôpar [||*]

TRANSLATION.

(Line 1.) Hail! Prosperity! **In the Śaka year 970** (*which was*) this (*current*) **Sarvajit-saṁvatsara** (*and*) **the thirtieth year** (*of the reign*) of king **Râjakêsarivarman,** *alias* the lord *śrî*-**Râjâdhirâjadêva,** who took the head of the glorious **Virapâṇḍya** and the **Sâle** of **Sêrama** (*i.e.* the Chêra king);—

(L. 4.) while the glorious *Daṇḍanâyaka* **Appimayya,** *alias* **Râjêndra-Chôḷa-Brahmamârâya,** a chief who alone makes (*his enemies*) tremble, a (*very*) Nârâyaṇa among heroes, **the lion of the Chôḷa** (*king*), was governing the **Mârâjavâḍi Seven-thousand** (*province*) (*and*) was immersed in the delight of pleasing conversations in (*his*) camp at **Vallûru**;—

(L. 7.) when **Bairayya,** *alias* **Râjêndra-Chôḷa-Pôṁpalamârâya,** the son of **Muddarasa** of **Muṟuganamale,** having caused to be constructed at **Miṇḍuṁgallu** in **Koyyakoṟe-nâḍu** a new tank called **Pallavakaṭṭu** and a sluice to be built, having levelled the ground and having examined the cracks in the temple of **Sômêśvaradêva,** had (*them*) plastered,— **Appimayya,** *alias* **Râjêndra-Chôḷa-Brahmamârâya,** gave to (*the temple of*) **Sômêśvaradêva** in this village (one) *kaṇḍuga* of paddy-land, (*measured*) by the *koḷaga* (named after) **Chôḷana-Siṁga,**[10] at the base of the sluice of the **Pallavakaṭṭu** (*tank*);

(L. 14.) and, having caused to be constructed a tank called **the Northern Pôṁpalakaṭṭu** and a sluice to be built, (*he gave*) to (*the temple of*) **Sômêśvaradêva,** as a gift for the merit of

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[1] From four inked estampages.

[2] Read °*varmar=*.

[3] Read -*saṁkathâ*-. *Saṁghâta* might be translated by 'crowd' or 'abundance,' but the phrase occurs in many other inscriptions as *sukha-saṁkathâ-vinôdadiṁ*.

[4] Read *tiṟdi* and compare with it the Tamiḻ *tiruttì* which, as Mr. Venkayya informs me, means 'having reclaimed.'

[5] Read *aḷivaṁ*.

[6] Read *Brahma*°.

[7] Read *îy=*.

[8] Read -*goḷagaṁ*.

[9] Read *Î*.

[10] According to l. 5 this was a *biruda* of the *Daṇḍanâyaka* Appimayya.

the king,[1] five *koḷagas* of paddy-land at that tank, one oil-mill of this village for a perpetual lamp, and ten *koḷagas* of paddy-land for the priest.

(L. 16.) He who destroys this charity will incur the sin of destroying cows and (*the city of*) Bâṇarâsi.[2]

No. 24.— DAULATPURA PLATE OF BHOJADEVA I. OF MAHODAYA; [HARSHA-]SAMVAT 100.

BY F. KIELHORN, PH. D., LL.D., C.I.E.; GÖTTINGEN.

This plate is said to have been found, some thirty years ago, among the ruins of an ancient temple near the village of Sivâ, the 'Sewa' of the map, about 7 miles E.N.E. of the town of Didwâna in Jôdhpur (Mârwâḍ), Râjputâna, *Indian Atlas*, quarter-sheet No. 33 N.E., long. 74° 44′ E., lat. 27° 27′ N. It was taken at the time to the small fortress of **Daulatpurâ**, about 4 miles E.S.E. of Didwâna, but since September 1897 has been deposited in the Historical Records Office at Jôdhpur. I edit the inscription which it contains from impressions, which were kindly furnished to Dr. Hultzsch by Munsiff Debiprasad of Jôdhpur and by Dr. Führer.

This is a **single plate**, inscribed on one side only. It is very similar to the Dighwâ-Dubauli plate of Mahêndrapâla and the Bengal As. Soc.'s plate of Vinâyakapâla, published by Dr. Fleet, with photolithographs, in *Ind. Ant.* Vol. XV. p. 105 ff. and p. 138 ff. The plate is about 1′ 9½″ broad by 1′ 4½″ high, and on to its proper right side is soldered a heavy brass **seal**, about 6½″ broad by 9¾″ high, the top of which is raised into an arched peak. The letters of the **legend** on the seal are in relief, and the arch contains a standing figure which is only faintly visible in the impressions. The **writing** on both the plate and the seal is well executed, and in an excellent state of preservation. The size of the letters on the plate is between ⅛″ and ¼″, and on the seal, between ⅜″ and ½″. The **characters** belong to the northern class of alphabets, and are similar to, but in some particulars[3] more antique than, those of the two plates mentioned above. They include, in line 16 of the plate, **numerical symbols** for 100 and 10, and the **numeral figure** for 3.[4] The **language** of the inscription is Sanskṛit, and, with the exception of one verse in lines 15 and 16, the text is in prose. In respect of **orthography**, I may note the use of the sign for *v*, to denote *b*; the constant doubling of *t* before *r*; the employment of *n* instead of *anusvâra* in the word *anśa*, in lines 10 and 14 of the plate; the use of *paraṁbhagavatîbhaktô* in lines 4 and 6[5] of the plate, and of *paraṁbhagavatîbhaktô* in lines 5 and 10 of the seal, for *paramabhagavatîbhaktô*; and the occurrence of the term *saṁvatsrô*,[6] for *saṁvatsaraḥ* or the ordinary *saṁvat*, in the date, in line 16.

The inscription is one of a *Mahârâja* **Bhôjadêva**, who, from his residence or camp of **Mahôdaya**, on the representation of one of the people concerned, renews here a grant which had been made by his great-grandfather, the *Mahârâja* **Vatsarâjadêva**, and continued by his grandfather, the *Mahârâja* **Nâgabhaṭadêva**, but, in his own reign, had fallen into abeyance. The object of the grant is the village of **Sivâ**, in the **Ḍêṇḍvânaka-vishaya** of the **Gurjaratrâ-**

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[1] *Viz.* his sovereign, the Chôḷa king Râjâdhirâja.

[2] *I.e.* Vârâṇasî (Benares).

[3] I refer especially to the different forms of the consonants *j* and *ṭ*; of the subscript *u* in the *aksharas pu*, *yu* and *shu*; and of the medial *ê* (*ai*, *ô*, and *au*).

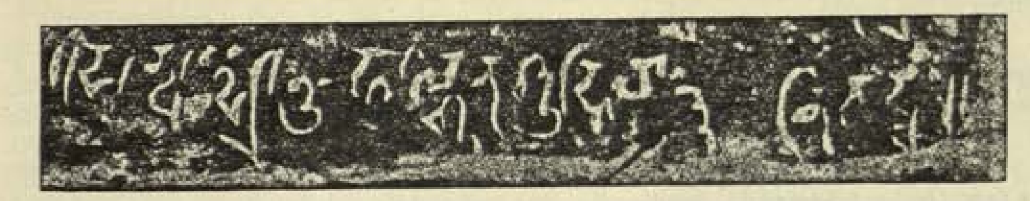
[4] For other northern inscriptions which exhibit both numerical symbols and numeral figures, see my *List of Northern Inscriptions*, Nos. 528 (which is about 78 years older than the present inscription), 541, 560, 602, 616, 651, and 655.

[5] In line 6 the engraver has actually engraved *paranbhâga*°.

[6] See my *List*, Nos. 542 (where the actual reading also appears to be *samvatsrô*), 544, and 545.

bhûmi. The *dûtaka* of this 'charter, issued by **Prabhâsa,'** was the *Yuvarâja* **Nâgabhaṭa**; and the date is **the 13th of the bright half of Phâlguna of the year 100.**

Date of the Daulatpura Plate.



SCALE ·67

The genealogy of **Bhôjadêva,** which is given on both the plate and the seal, was known already from the Dighwâ-Dubaulî and Bengal As. Soc.'s plates mentioned above. The Dighwâ-Dubaulî plate, which is dated 55 years later, records a grant of his son Mahêndrapâla; and from the Bengal As. Soc.'s plate we know that Mahêndrapâla's son and successor was another Bhôjadêva (or Bhôjadêva II.), who in turn was succeeded by Vinâyakapâla, his brother from a different mother. All the three grants were issued from the *skandhâvâra* (*i.e.* either a camp or royal residence[1]) at **Mahôdaya.** As was first pointed out by Dr. F. E. Hall, Mahôdaya or Mahôdayâ, according to the lexicographers,[2] is another name of **Kanyakubjâ** (Kânyakubja, or Kanauj), and there is no reason now why that identification should not be accepted here. So long as only the two other grants were available, which refer to localities about 250 miles south-east and 150 miles east by north of Kanauj, it could well be doubted[3] whether the government of these *Mahârâjas* had extended so far west as to include Kanauj; but we now see from the present inscription that these princes held sway even over a part of the country which is more than 300 miles west of Kanauj, and for the three grants together it would be difficult to find a place of issue more favourably situated than that well-known city.

Our inscription indicates the solution of another difficulty presented by the other grants. The plate of Mahêndrapâla, in line 14, contains the half-verse *Śrîmad-Bhâka-prayuktasya śâsanasya sthir-âyatêḥ*, and Vinâyakapâla's plate, in line 16, has the similar half-verse *Śrî-Harshêṇa prayuktasya śâsanasya sthir-âyatêḥ*. To make some sense of these incomplete sentences Dr. Fleet had to supply the words 'this is the writing of;' but now a different explanation is furnished to us. Instead of the half-verse we here, in lines 15 and 16, have the full verse *Prabhâsêna prayuktasya śâsanasya sthir-âyatêḥ śrîmân=Nâgabhaṭô nâmnâ yuvarâjô=tra dûtakaḥ.* This verse makes it clear, that the half-verse of the other grants also is part of a customary verse, the object of which was to record, in the second half, the name of the *dûtaka*; and that, through the force of habit (and perhaps for a reason which will appear below), the half-verse was inserted even when no *dûtaka* was to be mentioned. The exact interpretation of the details of the verse solely depends on the sense of the word *prayuktasya*. In my opinion, the meaning which at once suggests itself for *śâsanaṁ prayuj*, is, 'to employ a command for a certain purpose, to address an order to somebody, to proclaim an edict, to issue a charter,' and *Prabhâsêna prayuktaṁ śâsanam*, therefore, could hardly be anything else than *Prabhâsasya śâsanam*, 'an order or charter of **Prabhâsa,'** which, in the case of the present inscription, of course would mean 'of **Bhôjadêva.'** In accordance with this interpretation I take the three names, **Prabhâsa, Bhâka** and **Harsha,** to be second names of the three *Mahârâjas* who issued the respective grants; and I suspect that in the grants of

[1] See *e.g.* Halâyudha's *Abhidhânaratnamâlâ*, II. 131: *skandhâvâra iti prâjñai râjadhânî nigadyatê.*

[2] See *ibid.* II. 132: *Kanyakubjâ Mahôdayâ.*

[3] See *Ind. Ant.* Vol. XV. p. 111.

Mahêndrapâla and Vinâyakapâla the by themselves meaningless half-verses, to some extent, were inserted for the very purpose of recording those second names of the donors. With the full verse of the present inscription I would compare the concluding verse of the Achyutapuram and Parlâ-Kimeḍi plates of the Gâṅga *Mahârâja* Indravarman,[1] in which also the second name of that prince, Râjasiṁha, is mentioned, as it were incidentally, only in connection with the writing of the grants.

The localities mentioned in this inscription admit of easy identification. The village of **Sivâ** of course is the very place near which the plate was found, and the name of the **Ḍêṇḍvânaka-vishaya** survives in that of the town of Didwâna which is about 7 miles W. S. W. of Sivâ. The Ḍêṇḍvânaka-vishaya is stated to have been in the **Gurjaratrâ-bhûmi.** I have not been able to trace the name *Gurjaratrâ* in any of the published records;[2] but I find the term *Gurjaratrâ-maṇḍala*, denoting the same part of the country (and no doubt synonymous with *Gurjaratrâ-bhûmi*), in an unpublished inscription of about the 8th century at Kâlañjar.[3] That inscription speaks of a man who had gone forth from Maṅgalâṇaka, situated in the Gurjaratrâ-maṇḍala, and Maṅgalâṇaka[4] clearly is the 'Maglona' of the map, which is only about 28 miles N. N. E. of Didwâna.

The date of the inscription, like the dates of the two cognate grants, must be referred to the Harsha era. It does not admit of verification, but, judging by the date of Mahêndrapâla's plate, it would probably correspond to the 2nd March A.D. 706.

The *Mahârâja* **Bhôjadêva I.** of our inscription was preceded by his father, the *Mahârâja* **Râmabhadradêva,** and succeeded by his son, the *Mahârâja* **Mahêndrapâladêva.** The same names we find again, in the same order, in the list of the later *Mahârâjâdhirâjas* of Kanauj. According to the Pehevâ (Pehoa) inscription of [Harsha-]Saṁvat 276, No. 546 of my *List*, the *Mahârâjâdhirâja* **Bhôjadêva** was the successor of the *Mahârâjâdhirâja* **Râmabhadradêva**; and according to the Siyaḍôṇî inscription, *ibid.* Nos. 18 and 20, Bhôjadêva was succeeded by the *Mahârâjâdhirâja* **Mahêndrapâladêva.** This alone would go far to prove that the later *Mahârâjâdhirâjas* were descendants of the earlier *Mahârâjas*. But in addition to this, like the *Mahârâjas* the *Mahârâjâdhirâjas* also, in the Siyaḍôṇî inscription,[5] apparently are referred to as ruling at **Mahôdayâ** as their capital; and so far as we can judge from the known inscriptions, the extent and situation of their respective dominions, at least from the west to the east, were about the same. On the west, we have seen above, the plate of the *Mahârâja* Bhôjadêva I. takes us to Didwâna in Mârwâḍ; and on the east, the plate of his grandson, the *Mahârâja* Vinâyakapâla, records the grant of a village near Benares. The direct distance from Didwâna to Benares is about 540 miles; and from between the two places, and not far from a straight

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[1] See above, Vol. III. p. 129, and *Ind. Ant.* Vol. XVI. p. 134: *Idaṁ Vinayachandrêṇa Bhânuchandrasya sûnunâ śâsanaṁ Râjasiṁhasya likhitaṁ sva-mukh-âjñayâ.*

[2] I find *Gûrjarâtrâ*[*ḥ*] in *Ep. Ind.* Vol. II. p. 445, l. 13, corresponding, according to Prof. Bühler, to the modern *Gujarât*, and, according to him, coined out of the latter; see *ibid.* p. 438.

[3] The inscription is above a statue of Śiva and Pârvatî in a cell near Nîlakaṇṭha's temple. A photolithograph of it is given in *Archæol. Surv. of India*, Vol. XXI. Plate ix. K. The following is a full transcript of the text, from Sir A. Cunningham's impressions:—

[1] [Jayati*] bhuvana-kâraṇaṁ Svayaṁbhur=jjayati Purandara-naṁdanô Murârir=jjayati Girisutâ-niruddha-dêhô

[2] [du]rita-bhay-âpaharô Haraś=cha dêvaḥ ǁ Śrîmad-Gurjjaratrâmaṇḍal-ântaḥpâti-Maṁgalânaka-vinirggata-

[3] Nêmakânvaya-Jêṇḍ[u]ka-suta-Dêddukêna Bhagavatyâḥ kârita-maṇḍapikâ-prasa[ṁ]gêna tad-bhâryaya Lakshmyâ pra-

[4] tishṭhâpitô=yam=Umâmahêśvara-paṭṭaḥ ǁ

[4] In an inscription of [Vikrama-]Saṁvat 1272, which comes from Maglona itself, and of which I owe impressions to Dr. Führer, the name of the place is spelt *Maṁgelâṇaka*.

[5] See *Ep. Ind.* Vol. I. p. 178, l. 40 of the text, where Mahôdayâ is compared with Indra's town Amarâvatî.

line connecting them, we have, from west to east, the Râjôrgaḍh (in Alwar) inscription of the reign of the *Mahârâjâdhirâja* Vijayapâladêva, No. 39 of my *List*, the Gwâlior inscriptions of the reign of the *Mahârâjâdhirâja* Bhôjadêva, *ibid.* Nos. 15 and 16, the Asnî inscription of the reign of the *Mahârâjâdhirâja* Mahîpâladêva, *ibid.* No. 25, and[1] the Jhûsî plate of the *Mahârâjâdhirâja* Trilôchanapâladêva, *ibid.* No. 60. Since of the reign of the *Mahârâjâdhirâja* Bhôjadêva we besides have an inscription at Pehevâ (Pehoa) in the north, *ibid.* No. 546, and another at Dêôgaḍh in the south, *ibid.* No. 14, the kingdom, in his time, in either direction may have been far more extensive than under the *Mahârâjas*; but that they also ruled over part of the more northern country, is shewn by the Dighwâ-Dubaulî plate of Mahêndrapâla which, like the Madhuban plate of Harsha, records a grant in the Śrâvastî-bhukti, and future discoveries may shew that their rule extended farther to the north and south than we know at present.

Regarding the connection of the *Mahârâjas* of Mahôdaya with any of the earlier rulers of Kanauj, and particularly concerning their relation to the great king **Harsha,** I am unable to give any information. I can only draw attention to the fact that the manner in which their genealogy is given in their plates, and especially the way in which each of them is described as the devotee of a particular deity, remind one of, and apparently are adopted from,[2] the corresponding portions of Harsha's own grants.

TEXT.[3]

The Plate.

1 Ôṁ[4] svasti [||*] Śrî-**Mahôdaya**-samâvâsit-ânêka-nau-hasty-aśva-ratha-patti-sampanna-skandhâvârât=paramavaishṇa-

2 vô mahârâja-śrî-**Dêvaśaktidêvas**=tasya puttras=tatpâdânudhyâtaḥ śrî-**Bhûyikâdêvyâm**=utpannaḥ parama-

3 mâhêśvarô mahârâja-śrî-**Vatsarâjadêvas**=tasya puttras=tatpâdânudhyâtaḥ śrî-**Sundarîdêvyâm**=utpannaḥ

4 [5]parambhagavatîbhaktô mahârâja-śrî-**Nâgabhaṭadêvas**=tasya puttras=tatpâdânudhyâtaḥ śrîmad-**Îsaṭâdê-**

5 **vyâm**=utpannaḥ paramâdityabhaktô mahârâja-śrî-**Râmabhadradêvas**=tasya puttras=tatpâdânudhyâtaḥ śrî-

6 mad-**Appâdêvyâm**=utpannaḥ [5]paranbhâgavatîbhaktô mahârâja-śrî-**Bhôjadêvaḥ**[6] || **Gurjjarattrâ-bhûmau** |[7] **Dêṇḍvâna-**

7 **ka-vishaya**-samva(mba)ddha-[8]**Śivâgrâm**-[â*]grahârê samupagatân=sarvvân=êva yathâsthâna-niyuktân=prativâsinaś=cha

8 samâjñâpayati | Bhaṭṭa-Harshukêna(ṇa) vijñâpitaṁ | Uparilikhit-âgrahâras=sarvvâya-samêta â-chandr-ârkka-

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[1] Perhaps also the Karrâ inscription of the *Mahârâjâdhirâja* Yaśaḥpâla, who probably was a king of Kanauj, No. 62 of my *List*.

[2] The same may be said of the genealogy in the Dêô-Baraṇârk inscription of the *Mahârâjâdhirâja* Jîvitaguptadêva II. of the family of the Guptas of Magadha, *Gupta Inscr.* p. 215.

[3] From impressions supplied by Munsiff Debiprasad and Dr. Führer.

[4] Expressed by a symbol.

[5] Read *paramabhaga*°.

[6] Read °*dêvô*, and omit the following sign of punctuation.

[7] This sign of punctuation is superfluous.

[8] This clearly is the reading of the plate, but the forms of the consonants of the four *aksharas Śivâgrâma* appear to be more modern than the forms of the same letters, elsewhere employed in this inscription. The difference is particularly striking in the case of the *ś* and *m*; but the *gr* of *grâ* also does not agree with the *gr* of the following *grahârê*, and the *v* of *vâ* differs somewhat from the *v* in *e.g.* the word *bhâgavatî* of the preceding line. At the same time, I see nothing in the impression which could lead me to think that another name had been previously engraved.

9 kshiti-kâlaṁ pûrvvadatta-dêvavra(bra)hmadêya-varjjitaḥ paramadêvapâdânâṁ prapitâmaha-mahârâja-śrî-**Vatsa-**
10 **râjadêvena** mat-pitâmaha-bhaṭṭa-Vâsudêvâya śâsanêna dattô bhuktaś=cha têna ch=âsya shashṭh-ânśô[1] bhaṭṭa-Vishṇavê pra-
11 tigraha-pattrêṇa dattaḥ pitâmaha-mahârâja-śrî-**Nâgabhaṭadêvên**=ânumatir=ddattâ dêva-râjyê tu tach=chhâsanam=anuma-
12 tiś=chà vigatim=upagatê[2] [|*] Tad=itthaṁ vijñâpitaṁ śâsanam=anumatiṁ pratigraha-pattraṁ bhôgaṇ(ñ)=cha jñâtvâ mayâ pittrôḥ puṇy-âbhivṛi-
13 ddhayê Kâśyapasagôttr-Âśvalâyanava(ba)hvṛichasavra(bra)hmachâri-bhaṭṭaVâsudêv-ânvayaja-vrâ(brâ)hmaṇânâṁ Kâtyâyanasagôttr-Âśva-
14 lâyanava(ba)hvṛichasavra(bra)hmachâri-bhaṭṭaVishṇvanvayajavrâ(brâ)h m a ṇ â n â ñ = c h a prâgbhôga-kramêṇ=aiva [3]yathânśam=anumôdita iti viditvâ
15 bhavadbhis=samanumantavyaḥ prativâsibhir=apy=âjñâśravaṇa-vidhêyair=vbhû(bbhû)tvâ sarvv-âyâ êshâṁ samupanêyâ iti || **Prabhâsêna**[4] prayukta-
16 sya śâsanasya sthir-âyatêḥ | śrîmân=**Nâgabhaṭô** nâmnâ yuvarâjô=ttra dûtakaḥ || **Saṁvatsrô**[5] **100 Phâlguna-śudi 10 3**[6] niva(ba)ddhaṁ ||

The Seal.

1 Paramavaishṇavô mahârâja-śrî-**Dêvaśakti-**
2 **dêvas**=tasya puttras=tatpâdânudhyâtaḥ śrî-**Bhûyik[â]-**
3 **dêvyâm**=utpannaḥ paramamâhêśvarô mahârâja-
4 śrî-**Vatsarâjadêvaś**=tasya puttras=tatpâdânudhyâta[ḥ]
5 śrî-**Sundaridêvyâm**=utpannaḥ [7]paraṁbhagavatibhaktô
6 mahârâja-śrî-**Nâgabhaṭadêvas**=tasya puttras=ta-
7 tpâdânudhyâtaḥ śrîmad-**Îsaṭâdêvyâm**=utpannaḥ para-
8 mâdityabhaktô mahârâja-śrî-**Râmabhadradêvas**=ta-
9 sya puttras=tatpâdânudhyâtaḥ śrîmad-**Appâdêvyâm**=utpanna[ḥ]
10 [7]paraṁbhagavatîbhaktô mahârâ[ja]-śrî-**Bhôjadêva[ḥ]** [||*]

TRANSLATION.

(Line 1.) Ôm. Hail!

From the royal residence,[8] furnished with many boats, elephants, horses, chariots and foot-soldiers, which is fixed at the glorious **Mahôdaya**:—[9]

(*There was*) the devout worshipper of Vishṇu, the *Mahârâja* **Dêvaśaktidêva.**[10] Begotten on **Bhûyikâdêvî,** his son, who meditated on his feet, (*was*) the devout worshipper of Mahêśvara (Śiva), the *Mahârâja* **Vatsarâjadêva.** Begotten on **Sundaridêvî,** his son, who meditated on his feet, (*was*) the devout worshipper of Bhagavatî,[11] the *Mahârâja* **Nâgabhaṭadêva.** Begotten on **Îsaṭâdêvî,** his son, who meditated on his feet, (*was*) the devout worshipper of the Sun, the *Mahârâja* **Râmabhadradêva.** Begotten on **Appâdêvî,** his son, who meditates on his feet, the devout worshipper of Bhagavatî, the *Mahârâja* **Bhôjadêva,** issues these commands to all appointed to the several offices and to the inhabitants, assembled at the *agrahâra*

[1] Read *-âṁśô.* [2] Here one would have expected *iti.* [3] Read *yathâṁśam=.*
[4] Metre: Ślôka (Anushṭubh). [5] Read *saṁvatsaraḥ.*
[6] The numbers 100 and 10 are denoted by numerical symbols, and 3 by a numeral figure.
[7] Read *paramabhaga°.* [8] Or 'from the camp . . . . which is pitched at.'
[9] The sentence is continued below, in the words 'the *Mahârâja* Bhôjadêva.'
[10] In the original the names of the *Mahârâjas* and their wives have the word *śrî* or *śrîmat*, 'the illustrious,' prefixed to them.
[11] *I.e.* either the goddess Durgâ or Lakshmî.

village of **Sivâ**, which belongs to the **Ḍêṇḍvânaka** *vishaya* in the **Gurjaratrâ** country (*bhûmi*) :—

(L. 8.) The *Bhaṭṭa* Harshuka has apprised (*us*) that the above-written *agrahâra*, with every income from it excepting previous gifts to gods and Brâhmaṇs, by means of a charter was granted by our great-grandfather, the *Mahârâja* **Vatsarâjadêva**, for as long as the moon, the sun and the earth endure, to his grandfather, the *Bhaṭṭa* Vâsudêva, and was possessed (*by the latter*), and that by him (the *Bhaṭṭa* Vâsudêva) the sixth part of it was given by a deed of donation to the *Bhaṭṭa* Vishṇu ; that our grandfather, the *Mahârâja* **Nâgabhaṭadêva**, signified his consent ; but that, in our own reign, that charter and consent have fallen into abeyance.

(L. 12.) Having heard, then, of that charter thus brought to our notice, of the consent, the deed of donation and the (*fact of*) possession, we, for the increase of the religious merit of our parents, have given permission that (*the agrahâra*), shared in exact accordance with previous possession, shall belong to the Brâhmaṇs born in the lineage of the *Bhaṭṭa* Vâsudêva, who are of the Kâśyapa *gôtra* and are students of the Âśvalâyana (*śâkhâ*) of the Ṛigvêda, and to the Brâhmaṇs born in the lineage of the *Bhaṭṭa* Vishṇu, who are of the Kâtyâyana *gôtra* and are students of the Âśvalâyana (*śâkhâ*) of the Ṛigvêda. Knowing this, you should assent to it, and the inhabitants, being ready to obey our commands, should make over to these people all income (*due to them*).

(L. 15.) Of the firmly enduring charter, issued by **Prabhâsa**, the *dûtaka* is here the *Yuvarâja*, the illustrious **Nâgabhaṭa**.

Recorded on the 13th of the bright half of Phâlguna of the year 100.[1]

No. 25.—INSCRIPTIONS AT ABLUR.

BY J. F. FLEET, PH.D., C.I.E.

Ablûr is a village about two miles to the west of Kôḍ, the chief town of the Kôḍ tâluka of the Dhârwâr district. Its name occurs in the ancient records in the fuller form of **Abbalûr or Abbalûru**; and the record E. places it in **the Nâgarakhaṇḍa seventy**, which was a subdivision of **the Banavâsi twelve-thousand province** (see below). Ink-impressions of seven inscriptions were obtained for me at this village. The most important of the inscriptions is E., the record which gives the history of the revival of Śaivism in the twelfth century A.D. This will be edited in full; so also F., a short record connected with it, and G., which is interesting as being a *virgal* or monumental tablet, belonging to a class of records of which not many specimens have as yet been made fully available. The other records all present points of interest: but they are not important enough to repay the time and trouble that would be required to edit them in full; and it will be sufficient to give abstracts of the contents of them.

A. and B.—Of the time of Vikramâditya VI.— A.D. 1104.

These are duplicate copies, almost word for word the same, but not absolutely so, of a record at a temple of Śiva which is now known as the temple of Basavêśvara, though, as the records themselves shew, it was originally called the temple of Brahmêśvara[2] because it was founded by a *Gâvuṇḍa* or village-headman named Bamma or Barma, *i.e.* Brahma. A. is on a stone tablet outside the temple; and B. is on a stone tablet inside it.

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[1] The text of the seal is identical with part of the text of the plate.

[2] *Brahmêśvara-dêvara dêgula, e.g.*, A. line 62; and *Brahmêśvara-dêvatâ-sthâna, e.g.*, C. line 27.—The founding of it is mentioned in A. lines 27, 28.

In **A.**, the **writing**, consisting of eighty-five lines of about seventy letters each, covers an area about 4′ 1″ broad by 6′ 5″ high: it is in a state of very good preservation as far as line 70: from there it has suffered a good deal of damage; but the illegible portions can almost all be supplied from B. In **B.**, the **writing**, consisting of ninety-one lines of about sixty-five letters each, covers an area about 4′ 1″ broad by 6′ 10″ high: at about one-third from the proper right side, the tablet is broken into two pieces from top to bottom; but no entire letters are destroyed along the line of fissure: in other respects, it is in a state of very good preservation, except for a few places in lines 79 to 91, where, however, the illegible passages can almost all be supplied from A.— In both cases, the **sculptures** at the top of the stone are, in the centre, a *liṅga*, with an officiating priest, inside a shrine; on the proper right side, towards the top, the sun, and, in the lower part, a standing figure inside a shrine, with the bull Nandi near the edge of the stone; and on the proper left side, towards the top, the moon, and, in the lower part, another standing figure inside a shrine, with a cow and calf near the edge of the stone.— The **characters** are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The size of the letters ranges, in A. from about ½″ to ¾″, and in B. from about ⅝″ to ⅞″. The second part of the record, commencing in A. line 72 and B. line 77, was engraved by the *Rûvâri*[1] Hounôja or Hoṇṇôja; and the first part was engraved by the same person in conjunction with the *Rûvâri* Sôvôja: the writers or composers of the two parts were different people: but, on each stone, the execution is so uniform throughout that, in each case, the whole record must have been put on the stone at one and the same time, at or soon after the second date, in A.D. 1104, which must, therefore, be considered the proper date of the record.— Except for the opening invocation of Śiva, repeated in A. line 72 f. and B. line 77 f., and for the verse which follows it in the first instance, and for one imprecatory verse in A. line 71 f. and B. line 76, the **language** is Kanarese; partly in verse, and partly in prose. In addition to *rûvâri*, 'an engraver,' the record gives us another word, *khaṇḍarisu* (A. line 85, B. lines 77, 90), evidently meaning 'to engrave,'[2] which is not found in Mr. Kittel's Kannaḍa-English Dictionary, and *dhâḷi* (A. line 6, B. line 7) as a variant of *dâḷi*, 'attack, incursion, invasion,' *gâvuṇḍa* (*e.g.*, A. line 19) as a variant of *gauḍa*, *gavuḍa*, 'a village-headman (the Marâṭhî *pâṭîl*), and *bhâṇasu* (A. line 75, B. line 80) as a variant of *bâṇasa*, *bâṇasu*, 'kitchen:' it also gives, in A. line 6, B. line 7, *kutkiḷa*, 'a mountain;' Kittel's Dictionary includes this word; but Monier-Williams' Sanskṛit Dictionary seems to give only the form *kukîla*.

The whole **inscription** is a record of the time of the **Western Châlukya king Vikramâditya VI.** It is a Śaiva record. And it registers grants that were made in his twenty-sixth year, in A.D. 1101, and in his twenty-ninth year, in A.D. 1104. On the first occasion, when the *Daṇḍanâyaka* **Gôvindarasa** was ruling the districts known as **the Hânuṁgal five-hundred, the Bâsavura hundred-and-forty, and the Nâgarakhaṇḍa seventy,** he came in state to **Abbalûr,** and saw the temple of the god Brahmêśvara which Bammagâvuṇḍa had caused to be built there, and was pleased; and, at the request of Bammagâvuṇḍa's son Êchagâvuṇḍa, he granted to the temple a village named **Muriganahaḷḷi**[3] **in the Nâgarakhaṇḍa seventy.** On

[1] *Rûvâri* is doubtless a *tadbhava* corruption of the Sanskṛit *rûpakâris*, 'a maker of images, a sculptor,' as suggested by Dr. Hultzsch, who compares *pûjâri* and *pûjâkâris* (above, Vol. III. p. 207, note 8). Though Kittel's Dictionary does not include *rûvâri*, it gives *rûvu*, as well as *rûpu*, as a *tadbhava* corruption of *rûpa*.

[2] So, also, C. line 52 gives *khaṇḍaraṇe*, evidently in the sense of 'engraving.'

[3] This name is not found now in maps, *etc.*— The place is mentioned again in a record of later date,— an addition at the end of an inscription of A.D. 1162 at Baḷagâmi (*P. S. O.-C. Inscrs.* No. 184; and see *Mys. Inscrs.* p. 96),— which registers a grant of the villages of Karinele and Maruvasi and Muriganahaḷḷi and Kundarage (?) in the Nâgarakhaṇḍa *kampaṇa*, and Chikka-Kaṇṇuge in the Hânuṁgal *kampaṇa*, for the *aṅgabhôga* of the gods Dakshiṇa-Kêdârêśvara (of Baḷagâmi), Sômanâtha, and Brahmêśvara of Abbalûr.— Chikka-Kaṇṇuge is evidently the modern 'Chikkangi' in the Hângal tâluka.

the second occasion, grants were made by some of the villagers to provide for the *aṅgabhôga* and the perpetual lamp of the same temple.

The record contains **two dates.** The details of the **first date,**— when the grant was made by the *Daṇḍanâyaka* Gôvindarasa,— are Sunday, the new-moon day, when there was an eclipse of the sun, of the month Vaiśâkha of the Vishu (properly called Vṛisha) *saṁvatsara*, which was the twenty-sixth year of the reign of Vikramâditya VI. This date was not recorded correctly. The given *saṁvatsara* was Śaka-Saṁvat 1024 current. There was, indeed, an annular eclipse of the sun, which was probably visible in Southern India, on the specified new-moon day.[1] But the *tithi* ended, by Sewell and Dikshit's Tables, at about 2 hrs. 12 min. after mean sunrise (for Ujjain) on Tuesday, **30th April, A.D. 1101;** and it cannot be connected with the Sunday at all, as it began at about 30 min. after mean sunrise on the Monday. The details of the **second date,**— when the grants were made by the villagers; shortly after which time, presumably, the whole record was put on the stone,— are, Sunday, coupled with the sixth *tithi* of the bright fortnight of the month Bhâdrapada of the Târaṇa *saṁvatsara*, which was the twenty-ninth year of the same reign. The given *saṁvatsara* was Śaka-Saṁvat 1027 current. And the corresponding English date is **Sunday, 28th August, A.D. 1104;** on which day the given *tithi* ended at about 18 hrs. 42 min.

* * * * * *

Lines 8 to 17 of this record mention a **Daṇḍanâyaka Gôvindarâja,** who is described as "ruling," but without any hint as to the sphere or nature of his powers. Lines 59 to 62 mention a **Mahâsâmantâdhipati** and **Daṇḍanâyaka Gôvindarasa,** who in A. D. 1101 was "ruling" the Hânuṁgal, Bâsavura, and Nâgarakhaṇḍa districts. And a third passage,— A. lines 75, 76, B. line 80,— mentions a **Daṇḍanâyaka Gôvindarasa,** who in A. D. 1104 was administering the Banavâsi province and the *vaḍḍarâvuḷa*-duty at the command of Anantapâla, a high minister of the Western Châlukya king Vikramâditya VI., who is mentioned in many of the records of this period.

The **Gôvindarâja of the first passage** was the son of a certain Kṛishṇarâja, whose pedigree is not disclosed, and of Padmaladêvî, an elder sister of Anantapâla. And he seems to be identical with the **Gôvindarasa of the second passage.** This is inferred, partly from the fact that it would have been unnecessary to mention him with such prominence in the first passage, and especially as "ruling," unless more details were to be given about him further on, and partly from the description of the Gôvindarasa of the second passage as *mâvanagandha-vâraṇa*, which is taken to mean "the choice elephant of his maternal uncle,"— with reference to Anantapâla, who stood in that relationship towards the Gôvindarâja of the first passage.[2] It

[1] See Von Oppolzer's *Canon der Finsternisse*, p. 220, No. 5484, and Plate 110.

[2] *Mâva* means 'a mother's brother,' and also 'a wife's father.' This record does not mention anyone, with reference to whom it could be taken in the latter sense in the case of the Gôvindarâja of the first passage. And on the other hand, it does not seem at all probable that Raṇaraṅgabhairava-Gôvindarasa (regarding whom, see further on) was either a nephew or a son-in-law of Anantapâla; no such hint is given in any of the passages mentioning him, though they describe him very fully.— Moreover, the full description of the Gôvindarasa of the second passage in this record (line 59 ff.) runs— *Samadhigatapañchamahâśabdamahâsâmantâdhipati-mahâprachaṇḍadaṇḍa-nâyakan=âsthâna-vastu-nâyakaṁ nija-kula-kuvalaya-sudhâkaraṁ guṇa-ratnâkaraṁ sukara-sukavi-pika-nikara-mâkandaṁ kîrtti-latâ-kandaṁ samara-samaya-Shaṇmukhaṁ chatura-Chaturmmukhaṁ dushṭa-darppishṭh-ôdhdha(ddha)t-ârâti-mada-nivâraṇaṁ mâvana-gandhavâraṇaṁ nâm-âdi-samasta-praśasti-sahitaṁ śrîmad-daṇḍanâyaka-Gôvindarasaru.* The *biruda* Raṇaraṅgabhairava does not occur here. And I do not find any of these epithets applied to Raṇaraṅgabhairava-Gôvindarasa, or anything bearing on them in the various descriptions of him, with the exception that in line 39 of the record of A.D. 1114 he is described as *samara-mukha-Shaṇmukha*, which may be compared with the *samara-samaya-Shaṇmukha* of the present passage; but this is not conclusive, and the *âsthâna-vastu-nâyaka* of the present passage occurs elsewhere (see page 217 below, note 8) in the case of Anantapâla, and not of Raṇaraṅgabhairava-Gôvindarasa.

may be remarked, in passing, that the allotment to the Gôvindarasa of the second passage of so high a rank as that of *Mahâsâmantâdhipati*, is undoubtedly incorrect, whoever he may have been; just as much as in line 4 the record makes a mistake in describing Anantapâla as merely a *Mahâsâmanta*, instead of a *Mahâsâmantâdhipati*.

The **Gôvindarasa of the third passage**, however,—though the special *biruda* does not occur in it,[1]—being described as having a much more extensive authority, is most probably **another person**, to be distinguished by the full name of **Raṇaraṅgabhairava-Gôvindarasa**, who was apparently a paternal uncle of the Gôvindarâja of the first passage, and regarding whom we learn the following facts from records at Baḷagâmi and Tâḷgund.[2] He belonged to **the Parâśara gôtra**, and was the **son of Dâsirâja**, son of Kêśirâja and Nilabbe, **and of Sôvaladêvi or Sômâmbike** (*e.g.*, the records of A. D. 1102, line 24 f., and A.D. 1114, line 37 f.). The record of A.D. 1102 styles him (line 44) *Kṛishṇarâj-ânuja*, "**the younger brother of Kṛishṇarâja,**"— with reference, doubtless, to the Kṛishṇarâja of the Ablûr inscription ; and the record of A.D. 1112 styles him (line 37) *aṇṇan=aṅkakâṛa*, "the champion of his elder brother," and *Kṛishṇarâjan=anugina-tamma*, "the affectionate (or beloved) younger brother of Kṛishṇarâja." The record of A.D. 1114 further describes him as *Lâṭ-ânvaya-lalâṭa-maṇḍala-tilaka*, which expression, taking *lalâṭamaṇḍala* as meaning much the same thing as *lalâṭapaṭṭa*, we may render by "a forehead-mark of the broad forehead that was **the lineage of the Lâṭas :**" so, also, the record of A.D. 1102 describes Anantapâla (in line 8) as *Lâṭa-kula-kumudavana-vidhu-kara*, "a very ray of the moon to (*open*) the cluster of water-lilies (*flowering at night*) that was the family of the Lâṭas :" evidently, both the persons traced their origin to ancestors who were natives of the Lâṭa country ; and this, no doubt, accounts in part for the intermarriage and the special favour shewn by Anantapâla to Raṇaraṅgabhairava-Gôvindarasa. His *biruda* of **Raṇaraṅgabhairava**, "a very Bhairava (Śiva) in the field of battle," figures more or less prominently in all the records. And the record of A.D. 1114 styles him (line 40) *Tribhuvanamalladêva-vijaya-dakshiṇa-bhuja-daṇḍa*, "the staff of the victorious right arm of Tribhuvanamalladêva-(Vikramâditya VI.)." In **A.D. 1102**, the *Daṇḍanâyaka* Anantapâla, the *Mahâsâmantâdhipati* who had attained the *pañchamahâśabda*,[3] was "protecting, with the delight

[1] No string of titles and epithets is connected with the name of Gôvindarasa in this passage. After giving the titles of Anantapâla, the record simply says [*Anantapâ*]*ḷarasara besadiṁ śrîmad-daṇḍanâyakaṁ Gôvind-arasaru Banavâse-*(*etc.*, as in a note further below).

[2] The records are :—

Of A.D. 1102 ;	*P. S. O.-C. Inscrs.*	No. 168 ;	*Mys. Inscrs.* p. 78.
Of A.D. 1103 ;	. . .	No. 171 ;	. . p. 139.
Of A.D. 1107 ;	. . .	No. 218 ;	. . p. 199.
Of A.D. 1112 ;	. . .	No. 172 ;	. . p. 82.
Of A.D. 1114 ;	. . .	No. 175 ;	. . p. 175.

[3] The term *pañchamahâśabda*, meaning literally "five great sounds," denotes the sounds of five musical instruments, the use of which was allowed, as a special mark of distinction, to persons of high rank and authority. The epithet *samadhigatapañchamahâśabda* is found most commonly in connection with the names of great feudatories and high officials; the instances in which it occurs among the epithets of paramount sovereigns, are but few. I have given a general note on the term in my *Gupta Inscriptions*, p. 296 ; in the course of which I have quoted a paper in *Ind. Ant.* Vol. XII. p. 95 f. which tells us that the Liṅgâyat *Vivêkachintâmaṇi* enumerates the five instruments as being the *śṛiṅga* or horn, the *tammaṭa* or tambour, the *śaṅkha* or conch-shell, the *bhêrî* or kettle-drum, and the *jayaghaṇṭâ* or gong. And an inscription of A.D. 1032 at Suttûru in Mysore (*Ep. Carn.* Vol. III., Nj. 164 ; I quote, however, from an ink-impression) enumerates them as the *tivu*[*ḷi*], *daḍḍa*, *khaṇḍike*, *jayagaṇṭe*, and *kâḷe*, and provides an allotment to the god Îśâna-Îśvaram-oḍeyar for playing these musical instruments, and performing the worship of the god, three times a day.— For the *kâḷe*, which is the same as the *śṛiṅga*, see a note further below. The word *daḍḍa* may perhaps stand for *daḍḍasa*, which is explained in Kittel's Dictionary as 'the drum of a Ḍomba.' The *tivaḷi* and *khaṇḍike* remain to be identified. The former of them was the special musical instrument of the Râshṭrakûṭa kings of Mâlkhêḍ and of the Raṭṭa chieftains of Saundatti.— For the special instruments of some other great families, reference may be made to my *Dyn. Kan. Distrs.* p. 327, and note 7.— The custom of kings being heralded in public by musical instruments is mentioned by the Chinese pilgrim Hiuen Tsiang, in connection with Śîlâditya-Harshavardhana of Kanauj ; he tells us (*Life*, Beal's translation,

of an agreeable or friendly interchange of communications (*with his paramount sovereign*),"[1] the two-six-hundred (*i.e.* the Beḷvola three-hundred and the Purigeṛe three-hundred), the Banavase twelve-thousand, and the *vaḍḍarâvuḷa* and *perjuṅka* duties; and his subordinate,[2] the *Daṇḍanâyaka* **Raṇaraṅgabhairava-Gôvindarasa,** holding office by the favour of Anantapâla,[3] was "protecting, with the delight of an agreeable or friendly interchange of communications (*with Anantapâla*)," the *vaḍḍarâvuḷa* of the *melvaṭṭe*,[4] the *eraḍum-bilkoḍe*, and the *perjuṅka*. In **A.D. 1103,** Anantapâla, with the same two titles and also those of *Mahâpradhâna* and *Bhâṇasavergaḍe*, was "protecting, *etc.*," the Beḷvola three-hundred, the Purigeṛe three-hundred, the Banavase twelve-thousand, and the *pannâya*-duty of the *saptârdhalakshe* or seven-and-a-half-lâkh country;[5] and the *Daṇḍanâyaka* **Raṇaraṅgabhairava-Gôvindarâja,** who had obtained the administration of the Vanavâsî twelve-thousand through his favour,[6] was "protecting, *etc.*," the Banavase twelve-thousand, the *vaḍḍarâvuḷa*, and the *achchupannâya* of . . . ."[7] and had, under himself, a *Saṁdhivigrahâdhikṛita* or minister for peace and war named Îśvarayyanâyaka. In **A.D. 1107,** the *Mahâpradhâna*, *Bhâṇasumanevergaḍe*, and *Daṇḍanâyaka* Anantapâla[8] was "happily governing"[9] the two-six-hundred (*i.e.* the Beḷvola and Purigeṛe districts) and the Banavâsi twelve-thousand; and his subordinate, the *Daṇḍanâyaka* **Raṇaraṅgabhairava-Gôvindarâja,** who had attained good fortune by his favour,[10] was "protecting, *etc.*," the Banavâsi twelve-thousand, the *vaḍḍarâvuḷa*, the *perjuṅka*, and the *eraḍum-bilkoḍe*;[11] and this record mentions, as a subordinate of him,

p. 173) that, "as Śîlâdityarâja marched, he was always accompanied by several hundred persons with golden drums, who beat one stroke for every step taken; they called these the 'music-pace-drums:' Śîlâditya alone used this method,— other kings were not permitted to adopt it."

[1] *Sukha-saṁkathâ-vinôdadiṁ pratipâḷisuttam-ire*; see *Dyn. Kan. Distrs.* p. 428, note 4.

[2] *Tat-pâdapadm-ôpajîvi.*

[3] *Anantapâḷa-prasâd-âsâdit-âdhikâra-lakshmî-viḷâsa.*

[4] The meaning seems to be that he was administering the collection and expenditure of that portion of the *vaḍḍarâvuḷa* which was levied on, or was allotted to, an object called the *melvaṭṭe* or *mêlvaṭṭe*. The genitive *melvaṭṭeya* may qualify also the *eraḍum-bilkoḍe* and the *perjuṅka*. Kittel's Dictionary gives *mêlvaṭṭa*, 'an awning' (in which *vaṭṭa* is for *paṭṭa*; and *paṭṭe* occurs as another form of *paṭṭa*), and *mêlu-baṭṭe* (which might easily occur in the form of also *mêlvaṭṭe*), 'superior, fine cloth.' But the *vaṭṭe* may equally well stand for *baṭṭe*, 'a road;' and *mêlvaṭṭe* may indicate the levy of the duty, or the three duties, on the principal high-roads: compare *mêlu-durga*, 'a high, superior fort,' and *mêlu-paṅkti*, 'the best or principal row.'

[5] *I.e.* of the whole of the Western Châlukya dominions; see *Dyn. Kan. Distrs.* p. 341, note 2.

[6] *Tat-prasâd-âsâdita-Vanavâsi-dvâdaśasahasr-âdhikâra-lakshmî-vibhâsi.*

[7] The rendering in *Mys. Inscrs.* p. 140, and note, would read *chhatra-chchhâyeya chappannad=achchu-pannâyamaṁ*, and would translate "the *pannâya*-dues of the fifty-six (*i.e.* merchants) within the shadow of his umbrella (*i.e.* within his jurisdiction)." The word *chhatra-chchhâyeya* is quite distinct, and seems to qualify the *achchupannâya* here in the way in which *melvaṭṭeya* qualifies the *vaḍḍarâvuḷa* in another passage (see note 4 above). The next *akshara* is not legible with any certainty in the photograph; and there may be an *akshara* between the *ppa* and the *nna*. If the reading really is *chappanad*, or more likely *chhappanad*, it does not at any rate mean "fifty-six merchants:" there might, in that case, be possibly a reference to the *chappanna-* or *chhappanna-dêśa*, "the fifty-six countries,"—in the sense of "all the world," or rather "all the territory entrusted to him;" this also, however, does not seem satisfactory. I cannot at present find any other passage, helping to elucidate this one.— The *achchupannâya* variety of the *pannâya* is mentioned again in a record of A.D. 1108, at Dâvaṇgere (*P. S. and O.-C. Inscrs.* No. 137; *Mys. Inscrs.* p. 17), in line 15, where the rendering in *Mys. Inscrs.* wrongly finds the title "lord over *Achchupa Nâyaka*." That record tells us that the *Achchupannâyadadhishṭhâyaka* or "superintendent of the *achchupannâya*" Barmarasa,— who had been appointed to the office of *Mahâmâtya*, entrusted with all the duties of government, by the command of the *Mahâsâmantâdhipati*, *Mahâpradhâna*, *Bhâṇasavergaḍe*, and *Daṇḍanâyaka* Anantapâla,— was then "governing, with punishment of the wicked and protection of the good," the *pannâya* of the Noḷambavâḍi thirty-two-thousand.

[8] Among his epithets here, there occurs the phrase *âsthâna-vastu-nâyaka*, meaning something like "director of all arrangements for public *darbârs*," which is included among the epithets of the Gôvindarasa of the second passage in the Ablûr inscription (see page 215 above, note 2).

[9] *Sukhadin=âḷuttam-iral.*

[10] *Anantapâḷa-prasâda-samâsâdita-prâpta-lakshmî-nilaya.*

[11] The original seems to have here *bilkâḍe*, with the vowel *a* in the second syllable. But, from the other records, the vowel *o* appears to give the correct form of the word.

a certain Trivaḷibhaṭṭa, of the Vatsa *gôtra*,—described as the *mayduna*, *i.e.* sister's husband, or wife's brother, of the *Daṇḍanâyaka* Gôvindarasa,—who was holding office as *Pergaḍe*[1] of the *mahâvaḍḍa*-village of Tâṇagundûr (Tâḷgund). The record of **A.D. 1112** introduces a new official superior of Raṇaraṅgabhairava-Gôvindarâja: it tells us that, under Vikramâditya VI., the Pâṇḍya *Mahâmaṇḍaléśvara* Tribhuvanamalla-Kâmarasa, "the lord of Gôkarṇa the best of towns,"—who belonged to the line of the Pâṇḍya rulers of Sisugali, the capital of the Haive division of the Koṅkaṇ,—was "ruling with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*);" that Anantapâla gave him the Vanavâsi country;[2] that, on receipt of it, he made appointments; and that, by appointment from him, **Raṇaraṅgabhairava-Gôvinda**, mentioned further on in the record as the *Daṇḍâdhîśvara* Gôvinda, was "protecting" the Banavase country.[3] The record of **A.D. 1114** does not make any reference to the Pâṇḍya prince: it speaks of Anantapâla as a feudatory of Vikramâditya VI., but, evidently with reference to past events only, as, like the record of A.D. 1112, it does not couple any titles with his name; it speaks of the *Daṇḍâdhipa* Gôvinda as a *râjahaṁsa* or flamingo dwelling on the water-lilies that were his feet; and it describes him more fully as the **Mahâsâmantâdhipati** who had attained the *pañchamahâśabda*,[4] he who was a very **Raṇaraṅgabhairava, the Mahâpradhâna, the Manevergaḍe, the DaṇḍanâyakaGôvindamayya,** who was "governing" the Banavase twelve-thousand, the Sântaḷige thousand, the two-six-hundred (*i.e.* the Beḷvola and Purigeṛe districts), and the *vaḍḍarâvuḷa* and *pannâya* duties. By this time, then, Raṇaraṅgabhairava-Gôvindarasa had been promoted to most of the high offices that had been held by his patron Anantapâla.[5]

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When the *Daṇḍanâyaka* Gôvindarasa made his grant in A.D. 1101, as mentioned in line 59 ff. of the record, he laved the feet of a **Śaiva teacher or priest named Sômêśvara**, who is introduced to us in a passage, commencing in line 51, which runs thus:—

Śrîmad-Abbalûr=Êcha-gâvuṁḍana gurugaḷ **śrî-Sômêśvara-paṁḍita-dêvar=ajja-gurugaḷa** tapaḥ-prabhâvam=eṁt-eṁdoḍe || Dhareg[6]=esevva **Sa(śa)kti-parahege** karam=agraṇiy=enipa **Parvvat-âvaḷiyoḷu Mûvara-kôneya-saṁtatig=âbharaṇaṁ Kêdâraśakti-**yatipati negaḷdaṁ || A **Kêdâra-yatîṁdrana**[7] lôka-prastuna[8] śishyan=atyamaḷa-guṇ-ânikaṁ nirmmaḷa[9]-charitaṁ

[1] The original has *perggatana*, which must be a mistake (unless it is found to be an authorised abbreviation) for *perggaḍetana*.

[2] Anantapâla seems, from this, to have been retiring from office about that time.

[3] The original runs—*Raṇaraṁgabhairavaṁ* * * * * * * *pâḷisuttam-ire Banavaseyaṁ Malapara jûju sudhâ-nirmmala-parama-yaśaḥ-prabhâva-nidhi Gôvindaṁ*. The rendering in *Mys. Inscrs.* p. 85, and note, would find,—instead of *sudhâ*, 'nectar, ambrosia,' with which the fame of Gôvinda is compared,—the Marâṭhi word *suddhâṁ*, 'together with, along with, besides,' in its modern Kanarese corrupt form *sudâ*, and would translate "was protecting *Banavase* and the *Malapara jûju* (?) also." The word *jûju*, 'gambling,' seems to be used here, to suit the convenience of the composer of the verse, instead of *jûjugâra*, 'a gambler.' The idea evidently is, that Gôvinda cut off the heads of the Malapas and used them as dice. And a Kanarese ballad somewhat similarly describes a Governor of Bombay as proposing to cut off the heads of Holkar and Scindia and play the game of juggling balls with them before the Pêshwa Bâjirao.

[4] It is in this passage that Raṇaraṅgabhairava-Gôvindarâja is described as *samara-mukha-Shaṇmukha* (see page 215 above, note 2).

[5] We have a later date for Raṇaraṅgabhairava-Gôvindarasa in A.D. 1117-18, quoted by me (*Dyn. Kan. Distrs.* p. 451) from a record which is not accessible to me at present.

[6] Metre, Kanda; and in the next two verses.—The first verse occurs in line 19 f. of an earlier record, of A.D. 1094, at Baḷagâmi (see page 220 below, note 3), with, in essential points, only the difference of *munipati* for *yatipati*. The whole passage from the words *Dharege=esevva* to *Naiyâyik-âgrêsaraṁ*, occurs in lines 31 to 38 of the Baḷagâmi inscription of A.D. 1102 (see the same note); and it is from that record that I take the various readings given in the footnotes.

[7] *V. l.*, *munîṁdrana*. [8] Read *prastutane*. [9] *V. l.*, *yaśaḥ-paṭṭaṁ*.

Śrikaṁṭhaṁ vibudha-chûtavana-kaḷakaṁṭhaṁ || Hara[1]-pâdâṁbhôjadoḷu chittaman=eseva mukhâṁbhôjadoḷ u[2] Bhârati-sauṁdaramaṁ[3] châritradoḷu nirmmaḷateyan=akhiḷ-âṁś[4]-âṁtadoḷu Śakra-dik-kuṁjara-bhâsvat-kîrttiyaṁ bâppure[5] nilisidan=udyad-guṇ-anghaṁ munîṁdr-âbharaṇaṁ **Śrikaṁṭha-dêvaṁ** budha-jana[6]-tiḷakaṁ tarkka-vidyâ-samudraṁ || Â mahânubhâvana śishyane doreyan=eṁdoḍe[7] || Kelabar[8]=ttarkka-viśâradar=kkelabar=âpt-âḷâpa-saṁbôdhakar=kkelabar=nnâṭaka-kôvidar=kkelabar=oḷ-gabbaṁgaḷaṁ ballavar=kkelabar=byâ(vyâ)karaṇa-jñar=iṁt-initumaṁ ball[9]-aṁnar=ill=ellamaṁ sale **Sômêśvara-sûri** ballan=anaghaṁ Naiyyâ(yâ)yik-âgrêśva(sa)raṁ || Akaḷaṁk-âṁbrakujâta[10]-Chaitra-samayaṁ Lôkâyat-âṁbhôdhi-śîtakaraṁ sâṁkhya-diśâ[11]-diśâradani mîmâṁs-âṁganâ-kaṁbu-kaṁṭha-kanan-mauktika-bhûshaṇaṁ Sugata-nirêjâta-chaṁḍâṁśu târkkika-**Sômêśvara**-sûri pempu-vaḍedaṁ Naiyâyik-âgrêśva(sa)raṁ ||;[12]— namely, "To describe the efficacy of the penances of the grandfather-preceptor of the holy **Sômêśvarapaṇḍitadêva** who was the preceptor of Êchagâvuṇḍa of the famous Abbalûr:— In the line named **Parvatâvaḷi,** which was esteemed to be greatly (*i.e.* undoubtedly) the leading (*division*) of the sect, celebrated in the world, named **Śaktiparshe,** there became famous the eminent ascetic **Kêdâraśakti,** an ornament to the succession named **Mûvarakôṇeyasaṁtati.**[13] Of that great ascetic **Kêdâra,** the disciple, praised indeed throughout the world, was **Śrikaṇṭha,** abounding in extremely pure virtues, of spotless behaviour, a very cuckoo (or ring-dove) in the grove of mango-trees that are learned men. Amidst great applause, **Śrikaṇṭhadêva,** abounding in great virtue, an ornament of great saints, a forehead-ornament of learned people, a very ocean of the science of logic, firmly fixed his thoughts on the water-lilies that are the feet of the god Hara (Śiva), and made the beauty of the goddess of eloquence abide in the charming water-lily that was his mouth, and maintained purity in all his behaviour, and established to the ends of all the points of the compass a brilliant fame like that of (Airâvata) the elephant of (*the east which is*) the quarter of Indra. To give an idea of the disciple of that great man:— Some people are learned in logic, and some can impart the knowledge of well-chosen speech; some are acquainted with the dramas, and some are conversant with good poetry, and some know grammar: there are none (*others*) who know all of these; but the learned **Sômêśvara,** indeed, the sinless one, the leader of the Naiyâyikas, knows them all. A very season of Chaitra (*i.e.* a very month of spring) to (*develop the fruit of*) the mango-tree that is Akalaṅka,[14]— a very cool-rayed moon

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[1] Metre, Mahâsragdharâ. [2] Read *mukhâṁbhôjadoḷu.* [3] *V. l., sundariyaṁ.* [4] Read *dî.*

[5] *V. l., chittarade nilisidaṁ sad-guṇ-âḍya(ḍhya)ṁ.* [6] *V. l., kuḷa.*

[7] B., line 61, has the same; except that it gives *śiśyane.* The record of A.D. 1102 has, similarly, *śishyane doreyan=endaḍe.* Read *śishyana dorey=eṁt-eṁdoḍe,* or *ent-endaḍe.*

[8] Metre, Mattêbhavikrîḍita; and in the next verse. In the record of A.D. 1102 these two verses are transposed; this one comes after the other.

[9] *V. l., bâpp-intu viśvaṁbharâ-taḷadoḷ ballavar=ârumalke negaḷdaṁ vidy-âbdhi Sômêśvaraṁ.*

[10] *V. l., âṁbramakûja.* Read, in either case, *âmra,* for *âṁbra.* [11] *V. l., dharâ.*

[12] In the Ablûr record there follows one more verse about Sômêśvara: but it does not present anything of interest; and it is not included in the Baḷagâmi record of A.D. 1102.

[13] I have not found anything yet to explain the meaning of this name. *Mûvara* must be the genitive of *mûvaru,* 'three persons,' unless it can be connected with *mû,* = *muḍu,* 'advanced age.' For *kôṇe,* of which *kôṇeya* is the genitive, the dictionary only gives the meanings of 'a pitcher; an inner apartment or chamber, a room.'

[14] It seems impossible to avoid taking the word *akalaṅka* as a proper name; to render it by simply "stainless people," seems to give a very inadequate meaning to the text. At the same time, we do not yet know of any Śaiva writer named Akalaṅka; and Sômêśvara can hardly have given encouragement to the writings of the Jain Akalaṅka, even in the department of *tarka* or logic with which the name of that Akalaṅka is sometimes specially connected (*e.g.* in line 45 of a Jain record of A.D. 1077 at Baḷagâmi, *P. S. O.-C Inscrs.* No. 163, *Mys. Inscrs.* p. 129).— The next three epithets, also, are puzzling. From line 65 of the Ablûr inscription, we learn that Sômêśvara was a follower of Lakuḷîśa; and (see page 227 below) Lakuḷîśa was an opponent of the Lôkâyatas, Mîmâṁsakas, and Sâṁkhyas.— There are, perhaps, some hidden second meanings, which I have failed to see. *Kujâta,* for instance, may mean 'base-born,' as well as 'tree;' but the alternative reading *makûja* is opposed to that.

to (*bring to full tide*) the ocean that is the Lôkâyatas,— a very guardian elephant of that quarter of the regions which is the *Sâṁkhya*-doctrine,— a very pearl-ornament glittering on the white throat of the woman who is the *Mîmâṁsâ*,— a very hot-rayed sun to (*close*) the water-lilies (*blooming at night*) that are the Buddhists,— the logician, the learned **Sômêśvara**, the leader of the Naiyâyikas, attained greatness." And a further passage, in lines 63 to 66, describes him, in rhyming epithets, as— Yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-sampaṁna vibudha-jana-prasaṁna nyâya-śâstra-vistri(stṛi)ta-sarôjavana-divâkara Vaiśêshika-vârddhi-varddhana-sa(śa)rat-sudhâkara sâṁkhy-âgama-pravîṇa-mâṇiky-âbharaṇa guru-charaṇa-sarasîruha-shaṭcharaṇa śabda-śâstra-sahakâra-vana-vasaṁta prajñ-ôday-ôdbuddha-Lâkuḷa-siddhâṁta nirupam-ôpanyâsa-dêvanadî-pravâha nija-datta-maṁtra-prasâda-saṁvarddhita-śishya-saṁdôha sâhitya-vidyâ-mahâ-nadî-pravâha-nimnagâdhiśvara bhakti-pravâha-paritushṭa-Paramêśvara niravadya-nirmmaḷa-tapô-guṇ-aika-niḷaya kîrtti-kaumudî-mudita-mêdinî-vaḷaya nâm-âdi-samasta-praśasti-sahita,— namely, "he who is possessed of the glory of such names as he who is endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, the observance of silence, the muttering of prayers, deep contemplation, and good character, and who is gracious to learned men; he who is a very sun to (*open*) the great cluster of water-lilies (*blooming in the daytime*) that is the *Nyâyaśâstra*, and who is a very autumn-moon to bring to full tide the ocean of the Vaiśêshikas; he who is a very ruby-ornament of those who are versed in the *Sâṁkhyâgama*, and who is a very bee on the water-lilies that are the feet of his teacher; he who is a very spring to the grove of mango-trees that is the *Śabdaśâstra*, and who has given new life to[1] the *Lâkuḷasiddhânta*[2] by the development of his wisdom; he who is a very stream of the river of the gods in unequalled reasoning, and who has made the assembly of his disciples to prosper by the favour of the counsel given by him; he who is a very ocean to (*receive*) the stream of the great river that is the *Sâhityavidyâ*, and who has quite satisfied the god Paramêśvara (Śiva) with the unbroken flow of his devotion; he who is the sole abode of the virtue of blameless and spotless penance, and who has delighted the whole circuit of the earth with the moonlight that is his fame."

We gather a good deal of information about **the Mûvarakôṇeyasaṁtati** from various records at Baḷagâmi.[3] And, in the first place, we find that it was **connected with the sect of the Kâlâmukhas**, which is already fairly well known. We learn this from the record of A.D. 1112, which says (line 49)— Parvvat-âmnâyada Mûvara-kôṇeya-santânada Śakti-parisheyoḷ=negaḷte-vadedu śishya-châtaka-varshâkâḷa-mukhar=enisida Kâlamukharoḷ,— "among

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[1] *Lit.* "has awakened."

[2] Regarding Lakuḷa, the founder of the tenets that were classed under the general head of *Lâkuḷasiddhânta*, see page 226 ff. below. Several references to him and his writings will be quoted from the Baḷagâmi records. And mention is made of the *Lâkulâgama* in line 21 of the Bijâpur inscription of A.D. 1074 (*Ind. Ant.* Vol. X. p. 128).

[3] The principal ones,— of which the first was edited by me, *Ind. Ant.* Vol. V. p. 342, at a time when the purport of the verse *Dhareyeseva*, *etc.*, could not be guessed, and the others all deserve, for various reasons, to be properly dealt with in full,— are :—

Of A.D. 1094;	*P. S. O.-C. Inscrs.* No. 165;	*Mys. Inscrs.* p. 73.
Of A.D. 1102;	No. 168;	p. 78.
Of A.D. 1112;	No. 172;	p. 82.
Of A.D. 1129;	No. 178;	p. 87.
Of A.D. 1139;	No. 179;	p. 134.
Of A.D. 1149;	No. 180;	p. 97.
Of A.D. 1155-56;	No. 181;	p. 100.
Of A.D. 1162;	No. 184;	p. 92.
Of A.D. 1168;	No. 185;	p. 109.
Of A.D. 1192;	No. 200;	p. 103.
Of A.D. 1215	No. 201;	p. 72.

the Kâḷamukhas,[1] who, having attained fame in the **Śaktiparishe** of the **Mûvarakôṇeyasaṁtâna** of the **Parvatâmnâya,** had caused themselves to be spoken of as the very burst of the rainy season for the *châtaka*-birds that are disciples,"—and then goes on to place among these "Kâḷamukhas" **Kêdâraśakti,** his son **Śrikaṇṭha,** and Śrîkaṇṭha's son **Sômêśvara.** This passage would, indeed, seem to identify the Kâlâmukhas with the Mûvarakôṇeyasaṁtati. But this appears not quite consistent with the fact that the college (*sthâna*) of the Kâlâmukhas of the ancient Baḷḷigâve was the temple of Pañchaliṅga,[2] whereas the college of the Mûvarakôṇeyasaṁtati was a different building. And it seems probable that what the passage really means, is, that the founder of the Mûvarakôṇeyasaṁtati was a member of the Kâlâmukha sect who established some particular school, the tenets of which differed in some respects from the general doctrine of the Kâlâmukhas. The verse *Dhareg=eseva, etc.,* seems to name, as the order of development, first the Śaktiparshe,[3] then the Parvatâvali, and then the Mûvarakôṇeyasaṁtati. On the other hand, the prose passage, just quoted, indicates first the Parvatâvali, then the Mûvarakôṇeyasaṁtati, and then the Śaktiparshe. The verse used in the record of A.D. 1129 (see page 223 below), and in some subsequent records, does not mention the Śaktiparshe, and indicates first the Parvatâvali and then the Mûvarâkôṇeyasaṁtati. And the record of A.D. 1192 mentions only the Parvatâvali.

The members of the Mûvarakôṇeyasaṁtati were **the hereditary priests of the temple of the god Śiva in the form of Dakshiṇa-Kêdârêśvara,** "the Kêdârêśvara of the South,"[4] which, as we learn from line 57 of the record of A.D. 1112, was on the *śri* or raised bank of a **tank called Tâvaregeṟe and Tâvareyakeṟe,** "the tank of water-lilies," which was in the southern part of the lands of Baḷḷigâve. They had also the temple of Śiva in the form of **Nagarêśvara or Nakharêśvara,**[5] which, again,—as we are told in line 26 of the record of A.D. 1094,—was at **the Tâvaregeṟe tank.** And, from A.D. 1139 onwards (see page 224 f. below), they had also a temple of Śiva in the form of **Kusuvêśvara,** which was then built in connection with the temple of Dakshiṇa-Kêdârêśvara. **Their maṭha or college** is sometimes spoken of as **the Kêdâramaṭha** and the **Kêdârasthâna.** But its actual name was, in Kanarese, **Kôḍiya-maṭha,** which appears in a Sanskṛit passage as **Kôṭimaṭha.**[6] From line 60 f. of a record of

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[1] In every other passage known to me, this name is spelt with the long *â* in the second syllable. The short *a* is used here probably only in connection with the play on the meaning of the components, or supposed components, of the name. The word *kâlamukha* appears to denote 'a kind of monkey,' and also to be another name of the *kâlâguru* or black *aguru*-tree.

[2] See page 227 below, and note 1.

[3] It may be mentioned, incidentally, that another record at Baḷagâmi, of A.D. 1098 (see page 223 below, note 2), discloses, in line 34, the name of another *parishad* at the ancient Baḷḷigâve, *viz.* the Śâleyaparshe.

[4] Dakshiṇa-Kêdârêśvara was an image established at Baḷḷigâve as the southern representative of Śiva as worshipped at Kêdârnâth in the north, a famous temple and place of pilgrimage in the Garhwâl district, North-West Provinces, situated, according to Thornton's *Gazetteer*, in lat. 30° 44′, long. 79° 5′, in the Himâlayas, and standing 11,755 feet above the level of the sea.—From the titlings of the transcriptions, in Sir Walter Elliot's *Carnâṭaka-Dêsa Inscriptions,* of some of the records mentioned in note 3 on page 220 above, it appears that the temple of Dakshiṇa-Kêdârêśvara is now known as the temple of Basavaṇṇa.

[5] The name appears as Nakharêśvara in the record of A.D. 1094. Elsewhere, it is usually written Nagarêśvara, which, no doubt, was the real correct form. Its name is explained in a passage in line 46 ff. of the record of A.D. 1129, which runs,—*Baḷḷigâveyoḷ=dakshiṇa-dik-taṭa-nikaṭavartti maṇḍita-puṇḍarîka-shaṇḍ-ôpâsaṭam=uṇṭ=alli nagara-janaṅgaḷ=ârjjisid=agaṇya-puṇya-puñjame Śiva-bhavanav=âd-ante Nagarêśvaram=enisi pesar-vaḍedu sogayisuttam-irppudu,*—"at Baḷḷigâve, close to the southern boundary, there is an ornamental garden [*upâsaṭa* seems to be used here for *upavana*] full of water-lilies; and there there stands, in all its beauty, the temple named Nagarêśvara, the veritable abode of Śiva, (*an embodiment*) indeed (*of*) all the incalculable religious merit amassed by the people of the town."

[6] This, which seems to be only a Sanskṛitised form, is taken from line 19 of the record of A.D. 1215. In the photographs of some of the records, the vowel of the first syllable might be taken to be *â*, instead of *ô*. But the name appears very distinctly,—Kôḍiyamaṭha,—in line 61 of the record of A.D. 1159 (see page 222 below, note 1).

A.D. 1158,[1] which speaks of "Vâmaśaktipaṇḍitadêva, the *Âchârya* of the Kôḍiyamaṭha of the *Hergaḍe* Veṇṇamarasa of that place (Baḷḷigâve)," it seems to have been built for the members of the line by the said Veṇṇamarasa. And it would appear that it was named the Kôḍiyamaṭha because, probably, it stood somewhere near the *kôḍi* or outlet of the Tâvaregeṟe tank. That the Kôḍiyamaṭha was the *maṭha* of the Mûvarakôṇeyasaṁtati, we learn explicitly from the record of A.D. 1162, which mentions, as belonging to "the succession of the family of the *Gurus* of the Kôḍiyamaṭha," two persons, Gautama and the Vâmaśakti mentioned above, who, as will be seen, were disciple-descendants of Kêdâraśakti. And the same record further gives (line 27 ff.) the following rather singular description of the *maṭha*,— Dakshiṇa-Kêdâra-sthânamuṁ Śiva-liṁga-pûjâ-puḷaka-sasya-sarasa-kêdârasthânamuṁ naishṭhika-brahmacharyya-Śiva-munijan-ânushṭhâna-nishṭhita-sthânamuṁ sâṁga Ṛig-Yajus-Sâm-Âtharvva-chaturvvêda-svâdhyâya-sthânamuṁ Kaumâra-Pâṇinîya-Śâkaṭâyana-Śabdânuśâsan-âdi-b y â(vyâ) k a r a ṇ a-byâ(vyâ)khyâna-sthânamuṁ nyâya-vaiśêshika-mîmâṁsâ-sâṁkhya-baudhdh(ddh)-â d i-s h a ḍ u-darśana-byâ(vyâ)khyâna-sthânamuṁ Lâkuḷasidhdhâ(ddhâ)nta-Pâtaṁjaḷ-âdi-y ô g a ś â s t r a-byâ(vyâ)khâna-sthânamuṁ ashṭâdaśapurâṇa-dharmmaśâstra-sakaḷa-kâ b y a(vya) - n â ṭ a k a - nâṭik-âdi-vividha-vidyâ-sthânamuṁ dîn-ânâtha-paṁgv-aṁdha-badhira-kat h a k a - g â y a k a-vâdaka-vâṁśika-narttaka-vaitâḷika-nagna-bhagna-kshapaṇak-aikadaṁḍi-tri d a ṁ ḍ i - h a ṁ s a - paramahaṁs-âdi-nânâ-dêśa-bhikshukajan-âniväryy-[â*]nnadâna-sthânamuṁ nân-â n â t h a-rôgijana-rôdha-bhaishajya-sthânamuṁ sakala-bhût-âbhaya-pradâna-sthânamum=âgi **Kôḍiyamaṭhav=irppudu**,— namely, "there is the Kôḍiyamaṭha, which has become the abode of the god Kêdâra of the South,— a very field charming with a crop which is the standing erect of the hairs of the body that is induced by doing worship to the *liṅga* of Śiva,— a place devoted to the observances of Śaiva saints[2] leading perpetually the life of celibate religious students,— a place for the quiet study of the four Vêdas, the *Ṛich*, *Yajus*, *Sâman*, and *Atharvan*, together with their auxiliary works,— a place where commentaries are composed on the *Kaumâra*, *Pâṇinîya*, *Śâkaṭâyana*, *Śabdânuśâsana*, and other grammatical works,— a place where commentaries are composed on the six systems of philosophy, namely the *Nyâya*, *Vaiśêshika*, *Mîmâṁsâ*, *Sâṁkhya*, *Bauddha*, *etc.*,[3]— a place where commentaries are composed on the *Lâkuḷasiddhânta*, and the *Pâtañjala* and other *Yôgaśâstras*,— a place for (*studying*) the eighteen *Purâṇas*, the law-books, and all the poetical compositions, the dramas, the light comedies, and the other various kinds of learning,— a place where food is always given to the poor, the helpless, the lame, the blind, and the deaf, and to professional story-tellers, singers, musicians, bards, players, and minstrels whose duty it is to awaken their masters with music and songs, and to the naked and the crippled, and to (*Jain and Buddhist*) mendicants, to (*Brâhmaṇ*) mendicants who carry a single staff and also those who carry a triple staff, to *haṁsa* and *paramahaṁsa* ascetics, and to all other beggars from many countries,— a place where many helpless sick people are harboured and treated,— a place of assurance of safety for all living creatures."

The founder of the Mûvarakôṇeyasaṁtati appears to have been **Kêdâraśakti**; at any rate, we have obtained no earlier name at present. For him, we have as yet no date.

The son and chief disciple of Kêdâraśakti, and evidently his successor as head of the *maṭha*, was **Śrîkaṇṭha**. The record of A.D. 1094 names him as his chief disciple (line 21); and the record of A.D. 1112 names him as his son (line 50). In the record of A.D. 1094, after the verse *Dhareg=eseva, etc.*, there is used (line 21 f.), to describe Śrîkaṇṭha, a verse which we can now render more correctly, as follows,— Â[4] munipan=agra-śishyar śrîmat Śrîkaṇṭha-

[1] *P. S. O.-C. Inscrs.* No. 183; *Mys. Inscrs.* p. 152.

[2] The *Śiva-munijana* of the text seems to stand for *Śaiva-munijana*.

[3] The usual enumeration of the six systems seems to be *Nyâya*, *Vaiśêshika*, *Pûrva-Mîmâṁsâ*, *Uttara-Mîmâṁsâ*, *Sâṅkhya*, and *Yôga*. This passage speaks of six systems, but names only five. The inclusion of the *Bauddha* or Buddhist system is rather peculiar.

[4] Metre, Kanda.

paṁḍitar=vvasudhevoḷ=iṁn=ê mâ[t]o Lâkuḷiśar=ttâm=ene Sarvvajña-kaḷpar=esedar=aḷumba[ṁ],—"the chief disciple of that great saint was the holy Śrikaṇṭhapaṇḍita, who, being but little inferior (*in knowledge*) to the Omniscient one, shone out excessively in the world just as if,—what more could be said?,—he was Lâkuḷiśa[1] himself." For Śrikaṇṭha, again, we have as yet no date.[2]

The son and disciple, and evidently the successor, of Śrikaṇṭha was **Sômêśvara.** The record of A.D. 1094 names him as his disciple (line 22); and the record of A.D. 1112 names him as his son (line 52). In **A.D. 1094,**[3] he was the *Âchârya* of the god Nakharêśvara; and his feet were then laved by the assembly of the *Paṭṭaṇasvâmin* and other representatives of the people of the town, on the occasion of making a grant to that god. In **A.D. 1101,** as we learn from the Ablûr inscription A., he was at Ablûr, and his feet were laved by the *Daṇḍanâyaka* Gôvindarasa, on the occasion of making a grant to the god Brahmêśvara of that village. The record of **A.D. 1102** describes him (line 49) as the *Âchârya* of the *sthâna* of the god Dakshiṇa-Kêdârêśvara, and tells us that his feet were then laved by the *Daṇḍanâyaka* Raṇaraṅgabhairava-Gôvindarasa, in making a grant to that god. And in **A.D. 1112** his feet were laved by the Pâṇḍya *Mahâmaṇḍalêśvara* Tribhuvanamalla-Kâmadêvarasa, when another grant was made to the same god.[4] This last record describes Sômêśvara, in line 34, as the *Ârâdhya* or family-priest of Kâmadêvarasa.

The record of A.D. 1129 opens the account of these teachers with a new verse, which runs (line 58 f.)—Mûvara[5]-kôṇeya-saṁtati-dêvabra(vra)tan=eseva Parvvat-âvaḷiyoḷ=tân=âvirbhbha(bbha)visidan=amaḷa-yaśô-vibhu Kêdâraśakti-paṇḍita-dêva[ṁ*],—"in the famous Parvatâvaḷi there was born **Kêdâraśaktipaṇḍitadêva** himself, the lord of pure fame, a devotee of the gods in the **Mûvarakôṇeyasaṁtati.**" It mentions **Śrikaṇṭha** as the disciple of Kêdâraśakti, and **Sômêśvarâryya** as the disciple of Śrikaṇṭha. After Sômêśvara there came, it tells us, his younger brother **Vidyâbharaṇa.** But he, it says, did not care for any occupation except the steady pursuit of knowledge; and so he transferred all the business affairs of the *maṭha* to his own chief disciple **Vâmaśakti.** In **A.D. 1129,** however, when the grant registered in this record was made,—namely, the allotment of a village for the repairs and other purposes of the *maṭha*,—it was Vidyâbharaṇa who was summoned (line 69), and whose feet were laved, by the Western Châlukya king Sômêśvara III., who had then come south to make a state progress through his dominions and was encamped at Hulluṇiyatîrtha.[6] Vidyâbharaṇa's name was afterwards expanded into **Vâdividyâbharaṇa,** by which appellation he is mentioned in the Ablûr inscription C., and line 44 of the Baḷagâmi record of A.D. 1149.

As far as dates go, the next name is that of **Jñânaśakti,** who is mentioned as a disciple of Vâdividyâbharaṇa in the Ablûr inscription C. This record gives dates for him in **A.D. 1130 and 1144.** In A.D. 1130 his feet were laved by the *Nâḷprabhu* Barmagâvuṇḍa, when the latter made his grant to the god Brahmêśvara of Abbalûr. In this record there is used a

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[1] The vowel in the first syllable of this name is properly the short *a*. It was lengthened here to suit the metre.

[2] A record of A.D. 1098 (*P. S. O.-C. Inscrs.* No. 167, *Mys. Inscrs.* p. 107) mentions (line 31 f.) "Śrikaṇṭhapaṇḍitadêva, the *Âchârya* of the temple of Pañchaliṅga." But he must have been a different person, if only because the date there given for him is later than the date of Sômêśvara, the son and disciple of the Śrikaṇṭha who was the son and disciple of Kêdâraśakti.

[3] Mr. Rice (*Mys. Inscrs.* Introd. p. 90, note) would allot to him an earlier date, in A.D. 1071, from another record at Baḷagâmi (*P. S. O.-C. Inscrs.* No. 160, *Mys. Inscrs.* p. 164). But the person there mentioned (lines 26, 29 f.) was a different person, namely Sômêśvarapaṇḍita, *Sthânapati* of the god Mallikâmôdêśvara, and a disciple of Chandrabhûshaṇapaṇḍita.

[4] This record was composed by Mallikârjunârya or Mallikârjunabhaṭṭa, who describes himself as a servant (*kiṁkara*) of Sômêśvara. In it, he three times (lines 34, 60, 64) speaks of Somêśvara as *sd.-avata-mahôdaya*, which may or may not mean anything more than simply "a master, a leader, of learned people."

[5] Metre, Kanda.

[6] *Dig-vijayaṁ-geyyal=endu dakshiṇ-âbhimukhan=âgi bandu Hulluṇiya-tîrtthadoḷ=biḍaṁ biṭṭu.*

variation of the verse given in the record of A.D. 1129; and the whole passage (line 36 ff.) runs — **Mûvara-kôṇeya-santati**-dêvabra(vra)tar=eseva **Parvvat-âvaḷiyoḷ**=tâm=âvirbhb h a(r b b h a)-visidar=amaḷa-yaśô-vibhava-vinûtar=arebar=âchâryyarkkaḷ || Va || Avar=oḷage || Svasti Yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mô(mau)nânushṭhâna-japa-samâdhi-śîla-sampa n n a r u m | vibudha-jana-prasannarum | śrîmad-**Vâdividyâbharaṇa-paṁḍita-dêvara** śishyarum=appa śrîmadu-**Jñânaśakti-paṁḍita-dêvara** kâlaṁ karchchi, *etc.* There does not appear to be any mention of this Jñânaśakti in the records at Baḷagâmi.

We take up the line again from the record of A.D. 1129. The arrangement of this document is rather unusual. The ordinary part of it,— ending with the date and the details of the grant,— comes to a close in line 72. But the benedictive and imprecatory passages, which would usually stand next, do not commence till line 76. And there intervenes a parenthetical passage, which is now to be considered. As already stated, this record says, in lines 62 to 64, that **Vidyâbharaṇa** transferred all the business affairs of the *maṭha* to "his own chief disciple **Vâmaśakti**;" the words in the original are,— Enisid=â Vidyâbharaṇaṁ vidyâ-bharaṇa-vyâsaṁgav=allad=itara-vyâsaṁgaman=ollade maṭha-vyâsaṁgamaṁ nij-âgra-śishyanuṁ guru-kula-samuddharaṇa-vâma-śaktiyum=enisida Vâmaśakti-munîśvaranoḷ=niyôjisid-âgaḷe: and this prose passage introduces a verse which says that he directed Vâmaśakti to "protect" the *maṭha*, *i.e.* to manage it. But the opening verse of the record invokes the protection of the god Kêdârêśvara for **Gautama**, who is described in it as having received the *âdhipatya* of the Kêdâramaṭha by the favour of the command of Vidyâbharaṇa. And the parenthetical passage, which intervenes between the donative portion and the benedictive and imprecatory passages, commences by telling us that Vidyâbharaṇa transferred the office of head of the *maṭha* to "his own chief disciple **Gautama**;" here, the text runs (lines 72, 73), in verse, with a prose connection,—Â[1] Vidyâbharaṇaṁ vidyâ-vividha-vinôda-yôga-saukhya[ṁ] sthiti-[bha]ṁg-âvahav=end=adan=êḷisi bhûvinuta-nij-âgra [śish]y[a]-Gau[tama-muniyoḷ || Maṭh]-âdhipatyamaṁ niyôjisid-âgaḷe. There is nothing in the record that explains why Gautama, as well as Vâmaśakti, is called the chief disciple of Vidyâbharaṇa, and why Vidyâbharaṇa "censured" or came to regret the happiness of having devoted himself to the various delights of learning because it had proved "destructive of stability," and on that account, appointed Gautama to the office of *Maṭhapati*. And it is not at all intelligible why,—after a verse in lines 73, 74, which runs on in construction with the words *niyôjisid-âgaḷe*, and says that, just as saints before him, like brilliant lamps, had lit up the *maṭha*, so Gautama lit it up, like a very pure gem that serves as a lamp,—the parenthetical passage ends with a verse (lines 74 to 76) which makes no mention at all of Vidyâbharaṇa, and says that the fortunes of the *maṭha* were nourished by Sômêśvara, and then by Vâmaśakti, and then by Gautama.[2] But, evidently, when he entrusted the management of the affairs of the *maṭha* to Vâmaśakti in order that he himself might devote his whole time to study, Vidyâbharaṇa retained the actual office of *Maṭhapati* in his own hands. And it seems clear that the record, though registering a grant made in A.D. 1129, was not really drawn up till some time after that date. In the interval, something or other must have occurred,— not disclosed in the record,— which prevented the eventual succession, that was doubtless intended, of Vâmaśakti as *Maṭhapati*, and led to the substitution of Gautama as being the next senior disciple.

The Vâmaśakti who is mentioned in the record of A.D. 1129, does not figure in any other of the records. But, for **Gautama** we have subsequent dates in **A.D. 1139 and 1149**; and he is mentioned in also some of the later records. The record of **A.D. 1139** speaks of him as

[1] Metre, Kanda. The *aksharas* in square brackets are illegible in the photograph, and are supplied from the transcription in Sir Walter Elliot's *Carnáṭaka-Dêśa Inscriptions*. There can be no doubt, however, about the correctness of them.

[2] This verse, however, prevents our assuming that Vidyâbharaṇa's chief disciple had two names,— Vâmaśakti and Gautama.

Gautamârya and Gautamadêva, the *Âchârya* of the Kôḍiyamaṭha, and tells us that two sculptors named Bâvaṇa and Râvaṇa, in order to do away with, *i.e.* to make amends for, some fault committed by their guild, founded a temple of the god Kusuvêśvara in connection with the temple of Kêdârêśvara, and gave it to Gautama, and that, along with some other grants, Gautama himself allotted, for the purposes of this temple of Kusuvêśvara, sixty *kammas* of rice-fields in the *hakkaḷêśaya*-land belonging to himself in the open plain on the east of the culturable land of the god Nârasiṁha. The record of **A.D. 1149** speaks of him as Gautamârya and Gautamapaṇḍitadêva, the *Âchârya* of the Kêdârasthâna, and the disciple of Vâdi-vidyâbharaṇapaṇḍitadêva, and tells us that his feet were then laved by the Śântara *Mahâmaṇḍalêśvara* Tribhuvanamalla-Jagaddêvarasa and his son Bammarasa, who had come to Baḷḷigâve, on the occasion of granting to the god Dakshiṇa-Kêdârêśvara a village in the Sântaḷige thousand.

The successor of Gautama was his son and disciple **Vâmaśakti,— the second of that name.** He is mentioned first in a record which belongs to the end of **A.D. 1155** or the beginning of **A.D. 1156**, according to the way in which we interpret the date, which is not recorded correctly. This record does not mention any members of the line previous to Gautama. It introduces him with another adaptation of the verse that is elsewhere found first in the record of A.D. 1129; here (line 35 f.) it runs,— **Mûvara-kôṇeya-santati**-dêvavratan=esava **Parvvat-âvaḷiyoḷ** tân=âvirbbhavisidan=amaḷa-yaśô-vibhava-vinûtan=enipa **Gautama-**munipa[ṁ*]. The next verse tells us that Gautama's son was Vâmaśaktipaṇḍitadêva. And the donative passage describes Vâmaśakti as the *Âchârya* of the *sthâna* of the god Dakshiṇa-Kêdârêśvara, and tells us that his feet were laved by the *Mahâpradhâna* and *Daṇḍanâyaka* Mâyidêvarasa, the *Hergaḍe* of the *vaḍḍarâvuḷa* and *hejjuṅka* duties of the Banavase twelve-thousand, on the occasion of making a grant to that god. A record of **A.D. 1158**[1] mentions him in lines 60, 61 as the *Âchârya* of "the Kôḍiyamaṭha of the *Hergaḍe* Veṇṇamarasa,"— in line 72, as the *Ârâdhya* or family-priest of the *Mahâpradhâna* and *Daṇḍanâyaka* Kêsimayya, Kêśirâja or Kêśavadêva,— in line 74, as the son of Gautamamuni,— and in line 75, as the *Râjaguru* or royal preceptor; and it tells us that his feet were then laved by Kêsimayya. The record of **A.D. 1162** describes him in line 40 as the disciple of Gautamâchârya, and tells us that then, on the occasion of making a grant to the god Dakshiṇa-Kêdârêśvara, his feet were laved by the Kaḷachurya *Mahâmaṇḍalêśvara* Bijjala, who was encamped at Baḷḷigâve in the course of a state progress undertaken with a view to secure the possession of the southern provinces.[2] The record of **A.D. 1168** mentions him again as the *Âchârya* of the *sthâna* of Dakshiṇa-Kêdârêśvara, as the *Râjaguru*, and as "the beloved disciple of Gautamadêva," and describes him (line 33 ff.) as "a very Pâṇini in grammar, a very Bhûshaṇâchârya in political science or moral philosophy, a very Bharata in knowledge of dramatic representation and the other *Bharataśâstras*, a very Subandhu in poetical composition, a very Lakuḷîśvara in establishing conclusive arguments, and a very Skanda on the earth at the feet of Śiva,[3] and tells us that his feet were then laved by the *Mahâsâmanta*, *Sênâdibâhattaraniyôgâdhishṭhâyaka*, *Mahâpradhâna*, *Sarvâdhikârin* and *Mahâpasâyita*, the *Daṇḍanâyaka* Boḷikeya-Kêsimayya, in making a grant to the god Dakshiṇa-Kêdâradêva. A record of **A.D. 1171**[4] mentions him again as the *Râjaguru* Vâmaśaktidêva. A record of **A.D. 1179**[5] speaks of him as "the beloved son of Gautama," and as the *Râjaguru* and *Âchârya* of the *sthâna* of the god Kêdârêśvara, and tells us that his feet were then laved by the Kaḷachurya

[1] *P. S. O.-C. Inscrs.* No. 183; *Mys. Inscrs.* p. 152.

[2] *Dakshiṇa-dig-bhâgamaṁ sâdhisal=endu Bijjala-mahârâjaṁ bijayaṁ-geydu Baḷḷigâveyoḷu bîḍaṁ-biṭṭu.*

[3] The same verse, with certain variations, occurs in line 24 ff. of a record of A.D. 1179 (see note 5 below); but there we have the name of the poet Mâgha instead of that of Subandhu, and the name of Lakuḷîśvara appears in the form of Nakulîśvara (regarding which, see note 2 on page 226 below).

[4] *P. S. O.-C. Inscrs.* No. 188; *Mys. Inscrs.* p. 174.

[5] *P. S. O.-C. Inscrs.* No. 189; *Mys. Inscrs.* p. 76.

king Saṅkama, who had come to the south, the best of all countries, with all his ministers, on a pleasure-trip,[1] and also by the *Mahâmaṇḍalêśvaras* Tailahadêva and Eṛaharasa, who added to the grant made by Saṅkama a grant by themselves because the *Gurus* of the *sthâna* were their own family-preceptors; and an addition to this record registers the fact that in **A.D. 1186** Vâmaśakti himself granted some land to the masons Bisandôja, Bâvôja, and Siṅgôja, being pleased with them for building a *maṇṭapa* of the god Kêdâra. And finally, we have a later date for him from the record of **A.D. 1192**, which mentions him again as the *Râjaguru*, the son of Gautama of the Parvatâvali, and tells us that his feet were then laved by the *Mahâpradhâna*, *Sarvâdhikârin*, and *Mahâpasâyita*, the *Daṇḍanâyaka* Eṛeyaṇṇa, in making a grant, on behalf of his sovereign lord the Hoysaḷa king Vîra-Ballâḷa II., to the god Dakshiṇa-Kêdarêśvara.

After this, there were **another Śrîkaṇṭha and a third Vâmaśakti;** and with them our knowledge of the line comes to an end for the present. We take their names from the record of **A.D. 1215.** This record contains, in line 19 f., the following verse, in connection with the temple of Dakshiṇa-Kêdârêśvara which is mentioned just before it,— Upâsatê Virûpâkshaṁ tatra Kôṭi-maṭha-sthitaḥ Vâmaśaktir=yyathâ pûrvvam=upamanyur=mmahâ-tapâḥ,—"there they worship the god Virûpâksha; as formerly did the zealous Vâmaśakti, abiding in the **Kôṭimaṭha,** and practising severe penances." The reference here may be to either the first or the second Vâmaśakti. The record goes on to mention, in lines 20, 21, "**Vâmaśaktidêva,** the disciple of the *Âchârya* **Śrîkaṇṭhadêva.**" It speaks of him in line 24 as the *Sthânâchârya*. And it tells us that then, in **A.D. 1215,** his feet were laved, at the *suṅkâdhikâra* or office for the collection of customs of the Banavâse *nâḍ*, by a certain Hemmayyanâyaka, an official of the *Mahâpradhâna*, *Sarvâdhikârin* and *Mahâparamaviśvâsin* Mâyidêvapaṇḍita.

* * * * * *

In the mention of **the Lâkuḷasiddhânta** in line 65 of this record at Ablûr, and in certain allusions in some of the Baḷagâmi records quoted above, reference is made to the doctrine of **a Śaiva teacher named Lakuḷa, Lakuḷîśa, Lakuḷîśvara, and Nakulîśa,**[2] the founder of the school of the Lakuḷîśa-Pâśupatas, regarding whom some information may conveniently be put together here. The Cintra *praśasti*, which was composed in the period A.D. 1274 to 1296,—(edited by Dr. Bühler, *Ep. Ind.* Vol. I. p. 271),—claims that he was an incarnation of the god Śiva. It mentions, in connection with him, a place named Kârôhaṇa, in the Lâṭa country,—which Dr. Bühler has identified with the modern Kârvâṇ, about seven miles towards the west from Ḍabhôl in the Baroda State,[3]— where four branches of his school were established by four of his pupils named Kuśika, Gârgya, Kaurusha, and Maitrêya. And Dr. Bühler understood it to imply that Kârôhaṇa-Kârvâṇ was his birthplace. Now, however, in the light of the facts that I shall adduce further on, it seems clear that the words used in the original, *samêtya Kârôhaṇam=adhyuvâsa*,—meaning, literally, as translated by Dr. Bühler, "he came to and dwelt at Kârôhaṇa,"—are not to be interpreted as implying that it was at Kârôhaṇa that the god became incarnate, but mean that Lakuḷîśa came from some other part of the country and settled there. Dr. Bühler has told us that the doctrines of the Lakuḷîśa-Pâśupatas are explained in Sâyaṇa's *Sarvadarśanasaṁgraha*. But, he added, "nothing is known regarding their history." And it is interesting, therefore, to be able to fix, from the southern records, **the period when the founder of the school lived.**

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[1] *Samasta-pradhânar sahitaṁ vinôdadiṁ dakshiṇa-diśâvarakke vaṁdu.*

[2] For this form of the name, see Dr. Bühler's remarks (in his paper referred to in the next sentence), p. 274 and note 10. He has there told us that Nakulîśa is the form that is commonly used in Sanskṛit literature; and he has expressed the opinion that the older form is Lakulîśa, which he explained as "a compound of *lakulin*, *i.e.* *lakuṭin*, and *îśa*, 'the lord wearing the staff,' *i.e.* the *khaṭvâṅga*." We find the form Nakulîśvara in the Baḷagâmi inscription of A.D. 1179 (see page 225 above, note 3).

[3] Kârvâṇ, being on the north of the Narmadâ, is outside the original Lâṭa country, but within the limits to which, on the north, that country was extended about the middle of the eighth century A.D. (see *Dyn. Kan. Distrs.* p. 309 ff.)

The most important record is an inscription at Baḷagâmi of **A.D. 1035**, of the time of the Western Châlukya king Jayasiṁha II. (*P. S. O.-C. Inscrs.* No. 155; and see *Mys. Inscrs.* p. 146). It registers grants that were made in that year for the purposes of "the temple of the god Pañchaliṅga, founded by the Pâṇḍavas, which was the college of the Kâḷâmukha Brâhmaṇ students of Baḷḷigâve, the capital of the Banavase twelve-thousand."[1] And it states (line 11 ff.) that the grants were made,— samasta-tarkk-âdi-śâstra-pârâvâra-pâragaṁ vâdi-Rudraṁ vâdibha-mastaka-nakh-âsphâḷa(ṭa)na-kiśôra-kêsari vâdi-mah-âraṇya-davadahanaṁ dushṭavâdi-nishṭhura-paṭishṭha-śârddûḷaṁ Bauddh-âbdhi-baḍavâmukhaṁ Mîmâṁsaka-dhâtridhara-vajraṁ Lôkâyata-mahâ-taru-vidâraṇa-krakachaṁ sâṁkhy-âhiṁd r a - r u ṁ d r a - Vainatêyaṁn[2]=advaitavâdi-bhûja-kuṭhâran=Akalaṁka-tripura-dahana-Triṇêtraṁ Vâdigharaṭṭa-diśâpaṭṭaṁ Mâdhavabhaṭṭa-gharaṭṭaṁ Jñânânaṁda-mada-bhaṁjana[ṁ] Viśvâna[ṁ]da-praḷay-ôgr-ânaḷan=Abhayachaṁdra-kâḷânaḷaṁ Vâdibhasi[ṁ]ha-sarab h a ṁ V â d i r â j a - mukhamudra[ṁ] Nayaṇaṁdi-diśâpaṭṭaṁ Naiyâyika-sa[ṁ]rakshaṇ-aika-dakshaṁ sva-paksha-pôshaṇa-para-paksha-dûshaṇa-paṭutara-Viriṁchaṁ vâgvadhû-maṇḍanan=âsthâna-Padmâsanaṁ vivêka-Nârâyaṇaṁ gamaka-Mahêśvaran=upanyâs-âmarâpagâ-pravâhaṁ vyâkhy â n a - k ê ḷ i - la[ṁ]paṭa-manôhara-sarasîruha-bhṛiṁgan=avadâta-kîrtti-dhvajan=amaḷina-charitraṁ dvishṭa-darppishṭha-paṇḍita-gaḷa-K[â]ḷa-pâśaṁ vâdi-Digaṁbara-dhûmakêtuv=âdi ru[ṁ]dra-guṇa-nâm-âṁkitar=appa śrîmal-**Lakuḷîśvara-paṇḍitargge,**—namely "to the holy **Lakuḷîśvarapaṇḍita,** who was distinguished by names, of great virtue, such as[3] he who has penetrated to the very end of both the further and the nearer shores of (*the ocean that is*) the *tarka* and other *śâstras;* he who is a very Rudra (Śiva) among disputants; he who is a young lion in tearing open with his claws the heads of the elephants that are (*hostile*) disputants; he who is a jungle-fire to the great forest of (*hostile*) disputants; he who is a cruel and very crafty tiger to those who dispute unfairly; he who is a submarine fire in the ocean of the Buddhists; he who is a thunderbolt to the mountains that are the Mîmâṁsakas; he who is a saw to cleave asunder the great trees that are the Lôkâyatas; he who is a great Vainatêya (Garuḍa) to the large serpent that is the *Sâṁkhya*-doctrine; he who is an axe to the trees that are those who propound the *Advaita*-philosophy; he who is a very Triṇêtra (Śiva) to burn the three cities in the shape of Akalaṅka;[4] he who has utterly confuted[5] Vâdigharaṭṭa;[6] he who is the grindstone of Mâdhavabhaṭṭa; he who has broken the pride of Jñânânanda; he who is a fierce fire of

[1] The text here (line 18 ff.) runs— (*śrîmal-Lakuḷîśvara-paṇḍitargge*) *Banavase-panniráchchhâsirada rājadhâni Baḷḷigâveya Kâḷâmukha-brahmachâri-sthânaṁ Pâṇḍava-pratishṭheya Paṁchaliṁga-dêvara dêgulada khaṇḍa-sphuṭitada mâṭakkaṁ, etc.*— It is this same record which gives the tradition about the Pâṇḍavas establishing the five *liṅgas* at Baḷagâmi, in a verse (line 2 ff.) which says that, in order to acquire the means for (*a celebration of*) the *râjasûya*-sacrifice that should astound the world, the five Pâṇḍavas went (somewhere or other), and, having there collected wealth and tribute, turned back, and came to Baḷḷigâve, and set up these five *liṅgas.* The complete reading of the verse cannot be made out from the photograph; and no help is to be derived from the transcription in *Cara.-Dêsa Inscrs.* Vol. I. p. 59: but the end of it runs— *Ppâṇḍavar=Bbaḷḷigâveve vand=ayvarum=aydu liṁgaman=ivaṁ saṁsthâpanaṁ-mâḍidar.*

[2] Read *Vainatêyan.*

[3] The word that is used here, *ruudra,* occurs twice in this passage. For a note on the origin of it, from *rudda,* see *Ind. Ant.* Vol. XI. p. 273. Some other passages in which it has been met with, are, *Ind. Ant.* Vol. IV. p. 204, text line 7; Vol. VI p. 24, text line 1; Vol. X. p. 252, text line 27; and Vol. XVIII. p. 38, text line 8. Kittel's Dictionary includes it, with the meaning of 'large, great,' and says that it is the word which, instead of *vadra,* appears in the Mysore *Amarakôśa.*

[4] It is not necessary that the persons mentioned in this passage should have been actual contemporaries of Lakulîśa. And Akalaṅka is, doubtless, the well known Digambara Jain teacher and author who flourished about the beginning of the eighth century A.D. (see *Dyn. Kan. Distrs.* p. 407, and *Ep. Ind.* Vol. III. p. 186 f.).

[5] *Diśâpaṭṭa.* The word has been met with before, *e.g., Jour. Bo. Br. R. As. Soc.* Vol. XII. p. 35, text line 16, [and above, Vol. IV. p. 270 and note 2]. Kittel's Dictionary gives it,—with the single *ṭ, diśâpaṭa,*—as a Sanskṛit word meaning 'causing (his enemies) to be scattered in all directions;' and, as such, we may derive it from *diśâ,* 'region, direction,' and *paṭa,* which is to be traced to the root *paṭ,* 'to split, cleave, tear, *etc.*'

This is evidently the *biruda,* used instead of the proper name, of some well-known leader of some other sect or religion. So, also, Vâdibhasiṁha, which occurs further on.

destruction to Viśvânanda;[1] he who is a world-destroying fire to Abhayachandra;[2] he who is a *sarabha* to (*the lion that is*) Vâdibhasiṁha;[3] he who has silenced Vâdirâja;[4] he who has utterly confuted Nayaṇandi; he who is supremely clever in protecting the Naiyâyikas; he who is a very Viriñcha (Brahman) in being most expert in supporting his own adherents and refuting the adherents of his adversaries; he who is the ornament of the goddess of eloquence; he who is a very Padmâsana (Brahman) in *darbâr*; he who is a very Nârâyaṇa (Vishṇu) in discrimination; he who is a very Mahêśvara (Śiva) in making things clear; he who is a very stream of the river of the gods in reasoning; he who is a very bee on the charming water-lilies which are those who are lustfully addicted to the sport of commentating; he who has the banner of pure fame; he who is of spotless behaviour; he who is a very noose of Death to the throats of hostile paṇḍits puffed up with pride; he who is a fiery portent in (*the sky that is the array of*) the disputant Digambaras." These grandiloquent terms plainly describe, no ordinary priest of a temple, but someone of great note, who was a recognised leader among the Śaivas. And we need not hesitate about identifying the **Lakuḷîśvarapaṇḍita** of this record with the **Lakulîśa** of the Cintra *praśasti*, who, therefore, **was alive in A.D. 1035 and was then at Baḷagâmi.**

An earlier date for him is furnished by an inscription at Mêlpâḍi near Tiruvallam in the North Arcot district.[5] This record is dated in the ninth year of the Chôḷa king Parakêsarivarma-Râjêndrachôḷadêva I., *i.e.* in **A.D. 1019 or 1020.**[6] It registers the fact that certain shepherds of that village pledged themselves to supply ghee for a lamp in the Ariñjîśvara Śaiva temple. And the declaration was made before the *Pûjâri* **Lakuḷîśvarapaṇḍita,** of the *maṭha* of the god Mahâdêva connected with the temple. Here, we need not assume that mention is made of simply some namesake of the great Śaiva teacher, or that the *maṭha* at Mêlpâḍi was a branch of an establishment previously founded in Gujarât; we may safely identify the Lakuḷîśvarapaṇḍita of this record of A.D. 1019-20 with the person of the same name of the Baḷagâmi inscription of A.D. 1035. And it would seem, therefore, that **Lakuḷîśa commenced his career at Mêlpâḍi in North Arcot,** and laid there the foundations of the reputation and influence that he subsequently acquired,— that **from there he went to Baḷagâmi in Mysore,** and attached himself to one of the great Śaiva establishments at that place,— and that it was **towards the end of his career that he proceeded to Gujarât** and then, settling at Kârvâṇ, founded the school of Pâśupatas which carried on the memory of him for so long a time.

ABSTRACT OF CONTENTS.[7]

The record opens with the usual verse *Namas=tuṁga-śiraś-chuṁbi, etc.*, in praise of the god Śiva under the name of Śaṁbhu, followed by another which runs— *Girijâ-śṛiṁgâr-êṁduḥ*

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[1] If the name here were Vidyânanda, we could identify the person. The second *akshara*, however, is distinctly *śvâ*.

[2] This name occurs in a record of A.D. 1398 (*Inscrs. at Śrav.-Beḷ.* No. 105), but apparently cannot be referred to a period early enough for the person there mentioned to be the one who is spoken of in this passage.

[3] This *biruda* occurs in the case of a Jain teacher named Ajitasêna (above, Vol. III. p. 188), who, however, may have been of later date. It also occurs in the spurious Tanjore grant, purporting to be dated A.D. 248, (*Ind. Ant.* Vol. VIII. p. 212), which says that the fictitious Western Gaṅga Harivarman conferred it on Mâdhavabhaṭṭa, son of Gôvindabhaṭṭa of the Bhṛigu *gôtra*, for defeating in disputation a Buddhist called Vâdimadagajêndra.— A *sarabha* is a fabulous animal, supposed to have eight legs and to inhabit the snowy mountains, which is represented as stronger than a lion.

[4] This is probably the Jain Vâdirâja who is mentioned in the Śravaṇa-Beḷgoḷa epitaph of Mallishêṇa (above, Vol. III. p. 187). For another mention of apparently the same person, see Mr. Rice's *Karṇâṭaka-śabdânuśâsanam*, Introd. p. 21.— For the word *mukhamudraṁ*, Prof. Kielhorn tells me that *mukhamudrâ* occurs in the *Naishadhîyacharita*, V. 120, where the commentator has rendered it by *mauna*, 'silence.'

[5] *South-Ind. Inscrs.* Vol. III. p. 27. I am able to quote it through Dr. Hultzsch's kindness in sending me advanced proofs.

[6] See page 206 above, note 4.

[7] From the ink-impressions. A transcription of B. is given in Sir Walter Elliot's *Carn.-Dêsa Inscrs.* Vol. I. p. 389; A. is not included in that collection.— In my abstract, the lines mentioned in brackets are those of A.

pravarttayaty=aṁtaraṁ manô-vârddhiṁ sura-danuj-ârâdhyasya cha yasya stavaḥ=pâtu mâṁ.[1] It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, *Paramêśvara*, and *Paramabhaṭṭâraka*, the glory of **the family of Satyâśraya,** the ornament of **the Châḷukyas,** the glorious **Tribhuvanamalladêva-(Vikramâditya VI.)** (line 3). And it then mentions his feudatory,[2] the *Mahâsâmanta* who had attained the *pañchamahâśabda*, the *Daṇḍanâyaka* **Anantapâḷa** (l. 4),[3] who in the north subdued **the seven Mâḷava countries**[4] up to the Himâlaya mountains, and in the south drove all the kings of the *dakshiṇâśâ* or **Dekkan** into the ocean (l. 5), and thus became famous among the leaders of the forces of the emperor; at the command of **the Châḷukya emperor,**[5] he led an invasion, and gave **the seven Mâḷavas** to the flames, up to the Himâlaya mountains (l. 6).

The elder sister of the thus famous *Daṇḍanâyaka* **Anantapâḷa** was **Padmaladêvi** (l. 7) She became the wife of **Kṛishṇarâja or Kṛishṇa** (l. 8). And to them there were born **Lakshmaṇa** and **Gôvindarâja** (l. 8). They had two younger brothers, named **Mallidêva** and **Gaṇapati** (l. 9). And all four of them attained the rank and office of *Daṇḍanâyaka* There follow here two verses in praise of the *Daṇḍanâyaka* **Lakshmidhara** (l. 9) or **Lakshma** (l. 11), and six in praise of **Gôvindarâja** (l. 11), otherwise called the *Daṇḍâdhipa* **Gôvinda** (l. 13). And then we are told that, while the famous **Gôvindarâja** was ruling (l. 17):[6]—

There was a certain person named Mudda (l. 17), a resident of **Abbalûr,** who was possessed of such unequalled virtues that he was looked upon as the very father and mother and friend of **the Banavase twelve-thousand.**[7] He belonged to **the Madaṇḍa or Maḍanda family** (l. 18).[8] To him and his wife Bhâgaṇabbe, there were born Bamma (l. 19) and Eṛahagâvuṇḍa: the former of them is also mentioned as Bammagâvuṇḍa (l. 22) and Bammadêva (l. 23); and he is described as having the management of the *hejjuṅka*, *vaḍḍarâvuḷa*, and *bilkoḍe* duties of the *nâḍ* or district (in which Abbalûr was situated) (l. 24). Four verses follow in praise of his virtues and liberality; one of which tells us that he, a very Diḷîpa in generosity, a very Champâpati (Karṇa) in truthfulness, a very tree of paradise for the benefit of other people, caused to be made, in such a fashion that **Abbalûr** (l. 28) became famous, a temple,[9] in respect of which people said that it was the mountain Kaiḷâsa, the home of Îśvara (Śiva),— that it had all the grandeur of

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except where otherwise specified, towards the end of the record, where passages illegible in A. have to be supplied from B. In many respects, B. is more easy to read than A.; but I have quoted the lines of A., because this copy is outside the temple and would probably be more easy of access to anyone who might wish to examine the original.

[1] The last *pâda* is imperfect; and B., which reads *yasya stavaḥ=pâtmâṁ*, does not help to supply the deficiency. This verse is omitted in the transcription in *Carn.-Dêśa Inscrs.*

[2] *Tat-pâdapadm-ôpajîvi.*

[3] The original, in both copies, has *mahâsâmaṁtan=âdi-prachaṁḍa-daṁḍanâyakan.* This is unquestionably a mistake for *mahâsâmantâdhipati-mahâprachaṇḍadaṇḍanâyakan*; see the description of Anantapâla in all the records quoted on page 216 f. above.

[4] *Sapta-Mâḷava*; and *êḷuṁ-Mâḷava* in line 6. The seven Mâlavas (*Mâḷavam-êḷum*) are mentioned again in line 16 of an inscription of A.D. 1019 at Baḷagâmi (*P. S. O.-C. Inscrs.* No. 154, *Mys. Inscrs.* p. 148; in my published version of it, *Ind. Ant.* Vol. V. p. 15, we have to read *Mâḷavam-êḷumaṁ*, not *Mâḷava-mêḷumaṁ*), and in line 12 of a record of A.D. 1054 at the same place (*P. S. O.-C. Inscrs.* No. 158, *Mys. Inscrs.* p. 121); this latter passage mentions also the seven Koṅkaṇs (see *Dyn. Kan. Distrs.* p. 282, note 5), and the seven Male countries.

[5] *Châḷukya-chakri.*

[6] *Aṁt=iṛtaṁ negaḷte-vaḍed=arasu-geyye.* No hint is given as to the sphere or nature of his powers.

[7] Here, in metre, and in prose in line 61, the name is spelt with the short *a* in the third syllable. It occurs with the long *â*, Banavâse, in prose, in A. line 76; but the corresponding passage in B., line 80, gives the short *a*,— Banavase.

[8] A., line 18, has here, clearly, *Madaṁḍa*; but *Maḍaṁda* equally clearly in lines 41, 49, 77. B., line 22, seems to have *Madaṁda* here (with the dental *d* in both syllables); but it has *Maḍaṁda* clearly in lines 48, 56, 81. In A. line 30 and B. line 35, it cannot be said whether the *d* in either syllable is dental or lingual.

[9] Namely, the temple of Brahmêśvara, at which the record is.

the golden mountain (Mêru), the abode of Achyuta (Vishṇu),[1] — and that it looked like the mountain of dawn, for the rising of the sun. Then there comes a string of epithets in prose, in the course of which he is mentioned as having acquired the excellent favour of the god Brahmêśvara (l. 30). And then we are introduced to his wife, Sugaṇabbe (l. 31). To them there were born two sons,— Êchi (l. 33), Êcha (l. 34), Êchama (l. 41), or Êchagâvuṇḍa (l. 51), and Muṭṭiga (l. 33) or Muṭṭa (l. 45). Seventeen verses follow in praise of the virtues and prowess of the two brothers. Then the record reverts (l. 48) to the elder brother, Êchagâvuṇḍa, whom it mentions as a bee on the succulent water-lilies that are the feet of the god Hara (Śiva) (l. 49),[2] — as the moon of the water-lily that was **the Maḍanda family,** — as a very Vatsarâja with restive horses,[3]— and as being also called "the lion of his father" (l. 50).[4] His *Guru* or religious preceptor was Sômêśvarapaṇḍitadêva (l. 51), the disciple of Śrîkaṇṭha (l. 52), who was the disciple of Kêdâraśakti, who was the *ajja-guru, lit.* 'grandfather-preceptor,' of Sômêśvarapaṇḍitadêva (l. 51), and was an ornament of the succession of teachers called **the Mûvarakôṇeyasaṁtati** (l. 52).

While the *Mahâsâmantâdhipati*[5] who had attained the *pañchamahâśabda* (l. 59),— the choice elephant of his uncle (l. 60),[6] — the *Daṇḍanâyaka* Gôvindarasa (l. 61), was ruling **the Hânuṁgal five-hundred, and the Bâsavura hundred-and-forty** which was a *kampaṇa* included in **the Banavase twelve-thousand,** and **the Nâgarakhaṇḍa seventy,**[7] punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his official superiors*) (l. 62),[8] he came in state to **Abbalûr,**[9] and saw the temple of the god Brahmêśvara which Bammagâvuṇḍa had caused to be made, and was pleased. And, Êchagâvuṇḍa (l. 63) preferred a request, on the strength of which he (Gôvindarasa) laved the feet of Sômêśvarapaṇḍitadêva (l. 67), and made libations of water, and, **at the time of the vyatipâta and an eclipse of the sun on Sunday the new-moon day of the month Vaiśâkha of the Vishu saṁvatsara, which was the twenty-sixth of the years of the glorious Châḷukya Vikrama** (l. 69),[10] he gave, as a gift to the god Paramêśvara,[11] the village of **Muriganahaḷḷi**, a town that was included in **the Nâgarakhaṇḍa seventy** (l. 67),[12] for the *aṅgabhôga* of the god Brahmêśvara of **Abbalûr** (ll. 67, 68), and for the frankincense and the oblation, and for the repairs of whatever might become broken, torn, or worn-out, and for the provision of food for ascetics and for boys who were desirous of being taught,[13] as a *sarvanamasya*-grant, free from all imposts.

After two verses (one in Kanarese, and one in Sanskṛit) about the merit of preserving and the sin of confiscating religious grants, we are told that the record was written (*i.e.*, apparently,

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[1] The original has, in both versions, *hiramy-âdri*, which can only be a mistake for *haim-âdri*. As *haima* means, according to its derivation, either 'wintry' or 'golden,' we might take *haim-âdri* as equivalent to either *himâdri*, 'the snowy mountain, Himâlaya,' or *hêmâdri*, 'the golden mountain, Mêru.' But Achyuta is a distinctive name of Vishṇu. And the explanation seems to be that his paradise, Vaikuṇṭha, is placed, according to some authorities, on the eastern peak of mount Mêru.

[2] *Hara-charaṇa-sarasa-sarasiruha-madhukara.*

[3] *Sû(śû)kaḷa-haya-Vatsarâjaṁ*; see page 236 below, note 1.

[4] *Ayyana-siṁgaṁ.*

[5] This title, however, must be a mistake, as remarked on page 216 above.

[6] *Mâvana gaṁdha-vâraṇaṁ.*

[7] The words *Banavase-paṁnirchchhâsirada baḷiya kaṁpaṇaṁ* are probably intended to qualify *Nâgarakhaṁḍav-eḷpattumaṁ*, as well as *Bâsavura-nûṟa-nâlvattumaṁ.*

[8] *Sukha-saṁkathâ-vinôdadiṁd=arasu-geyyutt-irddu.*

[9] *Abbalûriṁge bijayaṁ-geydu.*

[10] *Śrîmach-Châḷuk[ya]a-Vikrama-varśa(rsha)da 26neya Visu(shu)-sa[ṁ]vatsarada Vaiśâkhad=amâse Âdityavâra vyatîpâta-sûryyagrahaṇad=aṁdu.*

[11] *Paramêsva(śva)ra-dattiy=âgi biṭṭa datti.*

[12] *Nâgarakhaṁḍav-eḷpattara baḷiya bâḍa Muriganahaḷḷiyaṁ.*

[13] *Tapôdhanara vidyârtthi-mâṇigaḷ-âhâra-dânakkaṁ.*

composed) by the facile poet Charâja or Acharâja (B. l. 77) and the born poet Mallidêva (l. 72).[1] The *Rûvâri* Sôvôja (B. l. 77) and the *Rûvâri* Honnôja[2] engraved it.[3]

The record then repeats the verse *Namas-tuṁga-śiraś-chumbi, etc.* It then proceeds to refer itself again to the reign of **Tribhuvanamalladêva-(Vikramâditya VI.)** (l. 74.). While, — by the command of his feudatory,[4] the *Mahâsâmantâdhipati* who had attained the *pañchamahâśabda* (l. 75), the *Mahâpradhâna*, the *Bhâṇasave[rgaḍe]* or chief of the kitchen, [the *Daṇḍanâyaka* **Anantapâ]]arasa** (B. l. 80),— the *Daṇḍanâyaka* Gôvindarasa (B. l. 80) was [administering] **the Banavâse twelve-thousand** (l. 76) and the *vaḍḍarâvuḷa*-duty, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications;[5]—

And while he who was the moon of the cluster of water-lilies that was **the Madanda family** (l. 77), he who was a *paramamâhêśvara* or most devout worshipper of the god Mahêśvara (Śiva) (l. 78), he who had attained the excellent favour of the god Brahmêśvara (B. l. 83), he who was the lion of his father (l. 79),[6] namely Êchagâ[vuṇḍa], the *Prabhu* of **Abbalûr** (l. 79), was [governing the *nâḍ* or district]:[7]—

Mâḷ(?)gâṛa-Dâsaya (B. l. 84), and his younger brother Masaṇeya (l. 79, 80), and Hâruva-Siṅgaṇana-Bîraṇa, and Reveya-Gâḷeya, and Maleyanâyaka, and Jôgiseṭṭi-Goṇa . . . . and Tippaṇa, (B. l. 85), and Kêsiyaṇa, and Nûlaṁgêriya-Mâraṇa, and Âbutte,— these ten persons (l. 81), **on Sunday, (coupled with) the sixth tithi of the bright fortnight of the month Bhâdrapada of the Târaṇa saṁvatsara, which was the twenty-ninth of the years of the Châlukya Vikrama** (l. 81),[8] having given gold to the *Prabhu* Êchagâvuṇḍa for the worship of the shrine (B. l. 86),— they, and the three-hundred (*Mahâjanas*) acquired .— . . . .[9] And Mâḷi-Chaṭṭaya (l. 82), and Maydaṇa, and Jakkayagêtaṇa (B. l. 87), and Suṇṇada-Bîraṇa,— these four persons joined with the ten (*mentioned above*), and gave gold, and acquired . . . .[10] And all of these, headed by Mottakâṛa-Holeyana (B. l. 88), allotted, for the *aṅgabhôga* and the oil of the perpetual lamp of the god Brahmêśvara (l. 83), the turmeric of . . . . (B. l. 88), and the turmeric of . . . . , and the . . . . , and one *paṇa* per annum on each ladder (?),[11] (*as a grant to continue*) as long as the moon and sun should last.

The *Sênabôva* Mâdiyaṇṇa (B. l. 90) and Chaṭṭiyaṇṇa wrote (*i.e.*, apparently, composed) this.[12] The *Rûvâri* Hoṇṇôja engraved it.[13]

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[1] *Sukara-kaviy=appa Charâjanum (or °app=Acharâjanum) sahaja-kavi Mallidêvanum baradaru.* In line 55 of the Baḷagâmi inscription of A.D. 1102 (see page 2 6 above, note 2) mention is made of an *âśu-kavi* named Nitaḷâksha.

[2] In B. line 90, this name appears with the lingual ṇ,— Hoṇṇôja.

[3] *Khaṁḍarisidaru.* Compare *khaṇḍaraṇe*, 'engraving,' in C. line 52, [and above, Vol. III. p. 198, line 3].

[4] *Tat-pâdapadm-ôpajîvi.*

[5] *Banavâse-pannirchchhâsiramumaṁ vaḍḍarâvuḷada suṁkamumaṁ dushṭa-nigraha-śishṭa-pratipâlanaṁ-geydu su[kha-saṁkathâ-vinôdadiṁd=arasu] geyyuttire.*—As regards the word Banavâse, see page 229 above, note 7.

[6] *Ayyana-siṁga.*

[7] Both the copies fail here. B. l. 84 shews the *aksharas ḍu . . geyyuttire.* In A. the whole is illegible.

[8] *Châḷukya-Vikrama-varśa(rsha)da 29neya Târaṇa saṁvatsarada Bhâdrapada sudhdha* (read *śuddha*) 6 *Âdityav[ârad=aṁdu]*,

[9] *Bhôjaṁgu*(B. has *bhôjaga*)*tanamumaṁ ubhaya-sâmyamumaṁ*; meaning not known.— Kittel's Dictionary gives *ubhaya sâmya* in the sense of 'the similarity of two things.' But here *sâmya* probably stands for *svâmya*, 'ownership.'

[10] *Ubhaya-sâmya*, again; meaning not known.

[11] *Koyldḷid-arisinamumaṁ bhôjaṁgad-arisinamumaṁ âḷabhôgamumaṁ varshakk=êṇiyal=onda paṇa-mumaṁ*

[12] *Baredaru.*

[13] *Khaṁḍarisida.*

C.— Of the time of Perma-Jagadêkamalla II.— A.D. 1144.

This inscription, also, is at the temple which is now known as the temple of Basavêśvara, but was originally called the temple of Brahmêśvara.— The **writing**, consisting of fifty-two lines of about fifty letters each, covers an area about 2' 11" broad by 4' 8½" high, and is in a state of perfect preservation almost throughout.— The **sculptures** at the top of the stone are, in the centre, a *liṅga*, with an officiating priest, inside a shrine; on the proper right side, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.— The **characters** are Kanarese, of the period to which the record refers itself; and they are almost exceptionally well formed and engraved. The size of the letters ranges from ½" to 1".— Except for the opening invocation of Śiva and one imprecatory verse in line 45, the **language** is Kanarese, partly in verse, and partly in prose. The record gives us a word, *khaṇḍaraṇe* (line 52), evidently meaning 'engraving,' which is not to be found in dictionaries.[1] And, as variants, it gives *gauṇḍa* (*e.g.* line 7) and *gavuṇḍa* (*e.g.* line 10), as further forms of *gauḍa*, *gavuḍa*;[2] *nâḷ* (in *nâḷprabhu*, lines 21, 51), as another form of *nâḷ*, = *nâḍ*, 'district';[3] and *hâḷ* (line 33), as another form of *hâḷ*, 'ruin, desolation, a waste' (*i.e.* land left uncultivated). In respect of metrical license, we may note that in line 8 *Jakkave* is written for *Jakkavve*, and in line 29 *eppat-okkaluṁ* is written for *eppatt-okkaluṁ*, simply to suit the metre.

The **inscription** is a record of the time of **the Western Châlukya king Perma-Jagadêkamalla II.** It is a Śaiva record. And it registers grants that were made, both in the reign of that king and on a previous occasion, to the temple of the god Brahmêśvara. The later grant was made by a *Daṇḍanâyaka* named **Mallibhâvarasa,** who was administering the *vaḍḍarâvuḷa* and *hejjuṅka* taxes under the *Daṇḍanâyaka* **Yôgêśvaradêvarasa** who was in charge of **the Banavâse twelve-thousand province**; and it consisted of an oil-mill and a tax, for the maintenance of the perpetual lamp of the god. The earlier grant was made by a certain Bammagauṇḍa or Barmagauṇḍa,[4] the *Nâḷprabhu* or official in charge of the local district; and the chief item of it was an area of land, as much as his horse was able to go round, ridden at full speed.

The record contains **two dates.** The details of the **first date,**— when the grant was made by Bammagauṇḍa,— are Monday, the new-moon day, when there was an eclipse of the sun, of the month Mâgha of the Saumya *saṁvatsara,* which was the fourth year of the Western Châlukya king Bhûlôkamalla-Sômêśvara III. The given *saṁvatsara* was Śaka-Saṁvat 1052 current. And the corresponding English date is **Monday, 10th February, A.D. 1130**: on this day, the *tithi* ended at about 2 hrs. 29 min. after mean sunrise (for Ujjain); but there was no eclipse. The full details of the **second date,**— when the grant was made by the *Daṇḍanâyaka* Mallibhâvarasa; shortly after which time, presumably, the whole record was put on the stone,— are Sunday, coupled with the fifth *tithi* of the bright fortnight of the month Kârttika of the Raktâkshin *saṁvatsara,* which was the seventh year of (Perma)-Jagadêkamalla II. (the son and successor of Sômêśvara III.). This date was not recorded correctly. The given *saṁvatsara* was Ś.-S. 1067 current. And the given *tithi* ended at about 10 hrs. 50 min. after mean sunrise (for Ujjain) on Tuesday, 3rd October, **A.D. 1144,** and cannot be connected with the Sunday at all.

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[1] So, also, A. and B. have given us the verb *khaṇḍarisu*, 'to engrave.'

[2] The further variant *gâvuṇḍa* (*e.g.* line 21) has already been noted under A. and B.

[3] Kittel's Dictionary includes *nâḷ* as a form of *nâḍ*; but not *nâḷ*. It does not include the word *nâḷprabhu* (which occurs in other ancient records also); but it does give the equivalent *nâḍoḍeya*, which it explains as 'the chief of a country, or of a district.'

[4] This Bammagauṇḍa was a son of Êchagauṇḍa (lines 8, 9); and consequently he was a grandson of the first Bammagâvuṇḍa, the founder of the temple of Brahmêśvara,— Êchagauṇḍa being mentioned in A. line 33, as a son of the first Bammagâvuṇḍa.

ABSTRACT OF CONTENTS.[1]

The record opens with the usual verse *Namas=tuṁga-śiraś-chuṁbi, etc.*, in praise of the god Śiva under the name of Śaṁbhu. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahârâjâdhirâja, Paramêśvara,* and *Paramabhaṭṭâraka,* the glory of the family of Satyâśraya, the ornament of the Chaḷukyas, the glorious **Bhûlôkamalladêva-(Sômêśvara III.)** (line 3). And it then says that, while he was reigning, there was a certain Bammagaunda (l. 7), Bammagavuṇḍa (l. 8), or Barmagavuṇḍa (l. 10),— son of Êchagauṇḍa and Jakkavve (ll. 8, 9),— who was an angry bee on the water-lilies that are the feet of the god Hara (Śiva),[2] and whose wife was Bhâgale (l. 20).

One day, while the *Nâḷprabhu* Bammagâvuṇḍa (l. 21) was enjoying the pleasure of a talk about religion, the *Sênabôva* or accountant Boppa (l. 22), Boppaṇa (l. 24), or Boppimayya (l. 25),— himself, also, a bee on the water-lilies that are the feet of the god Hara,[3]— faced him, and reminded him that religion is one's aid, one's ornament, and one's treasure, and that therefore it is a man's duty to accumulate good works; that so it was that the shrine of the god Brahmêśvara at **Abbalûr** (ll. 26, 27) had come along under the protection of Barmagâvuṇḍa's grandfather and father; that his ancestors and himself owed all their success to granting allotments to the shrine; and that the seventy husbandmen (l. 29),[4]— born in the lineage of the *Seṭṭiguttas* of the place, and themselves always playing the part of angry bees on the water-lilies that are the feet of the god Ahîndrabhûshaṇa (Śiva),[5]— had lifted high the religion of Śiva, by concurring in all the religious proposals that he had made.

On this representation (l. 30), Bammagâvuṇḍa, inflamed more than ever with a desire for union with the passionate woman that is devotion to the god Śiva, immediately mounted a very tall horse, and promised that, as far as his horse should run at the top of its speed, so far he would give land to the god Brahmêśvara.[6] And so, having made his horse run (l. 33), and having laved the feet of Jñânaśaktipaṇḍitadêva (l. 38), the disciple of Vâdividyâbharaṇapaṇḍitadêva of the **Mûvarakôṇeyasaṁtati,** with libations of water, **at the time of the vyatipâta on Monday, when there was an eclipse of the sun, the new-moon day of the month Mâgha of the Saumya saṁvatsara, which was the fourth of the years of the glorious Bhûlôka[malla*]** (l. 39),[7] for the oblation and the perpetual lamp of the god, and to provide food for ascetics, and for the repairs of whatever might become broken, torn, or worn-out (l. 40), he gave, free from all imposts, eight *mattars* of rice-land in the open field[8] called Haṇṇeya-bâl (l. 33), and six *mattars* . . . . ,[9] and fifteen *mattars* . . . . ,[10] and a betel-nut plantation of one thousand trees below the large tank, and sites for twenty houses in that part of the town which belonged to the gods.[11]

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[1] From the ink-impression. A transcription is given in *Carn.-Dêśa Inscrs.* Vol. I. p. 690.

[2] *Hara-charaṇa-kamaḷa-yuga-madavat-shaṭcharaṇaṁ.*

[3] *Hara-charaṇa-kamaḷa-bhṛiṁgaṁ.*

[4] *Eppatt-okkaluṁ.* Other records mention bodies of "sixty husbandmen" and "fifty husbandmen." And the *Postal Directory of the Madras Circle* places villages called Aivattokkalu, *lit.* "the fifty husbandmen," in the Padinâlknâḍ tâluka of Coorg and the Uppinaṅgaḍi tâluka of South Kanara.

[5] *Ahîṁdrabhûshaṇ-ôtpu(tphu)lla-pad-âṁbuj-ônmada-madhubra(vra)tar.*

[6] *Eṁbudaṁ Bamma-gâvuṇḍaṁ Śiva-dharmma-kathâ-śravaṇa-maṇi-karṇṇapûranuṁ Śiva-dharmma-kathâmri(mṛi)ta-rasa-varsha-bahaḷita-puḷaka-sasya-sarasa-kêdâranum=âgi Śiva-bhakti-bhâmini-saṁgamanârâgaṁ kay-gaṇme tat-kshaṇadoḷ=uttuṅga-turaṅgam-ârûḍa(ḍha)n=âgi mal-turaṅgav=elli-varav=aṭi-javadiṁ parivud=alli-varaṁ śrî-Brahmêśvara-dêvargge bhûmiyaṁ neṭṭane koṭṭappen=eṁdu pratijñ-ârûḍa(ḍha)n=âgi.

[7] *Śrîmad-Bhûlôka[malla*]-varshada 4neya Saumya-saṁvatsarada Mâghad=amâvâsye sûryya-grahaṇa Sômavâra vyatîpâtad=andu.*

[8] *Bayal.*

[9] *Hâḷigûtadanennegavumaṁ*; meaning not known.

[10] *Berddaleyumaṁ*; meaning not known.

[11] *Dêvara purad=oḷag=irppattu maneya nivêśanamumaṁ.*

After a mandate, in prose, to preserve the grant thus made, and two verses (one in Kanarese and one in Sanskṛit) about the merit of preserving and the sin of confiscating religious grants, the record proceeds (l. 45):—

On Sunday, (coupled with) the fifth tithi of the bright fortnight of the month Kârttika of the Raktâkshin saṁvatsara, which was the seventh of the years of the asylum of the universe, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, *Paramêśvara*, and *Paramabhaṭṭâraka*, the glory of the family of Satyâśraya, the ornament of the Châḷukyas, the glorious *Pratâpachakravartin* Jagadêkamalla (II.) (l. 47),[1] while the *Daṇḍanâyaka* Yôgêśvaradêvarasa was ruling the Banavâse twelve-thousand, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (*with his paramount sovereign*),[2] Mallibhâvarasa (l. 49), the *Daṇḍanâyaka* of the *vaḍḍarâvuḷa* and *hejjuṅka* taxes, came in state to Abbalûr,[3] and saw the grants that had been made to the temple of the god Brahmêśvara, and was pleased, and allotted, for the oil of the perpetual lamp of the god, one oil-mill and the *okkalu-dere* tax on one shop, free from all imposts.

The *Nâlprabhu* Bammagâvuṇḍa (l. 51) and the great saint Jñânaśaktidêva[4] shall preserve (*these grants*). The writing (*i.e.*, apparently, the composition)[5] is that of the born poet,[6] the *Upâdhyâya* Mahadêvabhaṭṭa, and of Malliyaṇa, the nephew of the *Sênabôva* Boppimayya; the engraving[7] is that of Sâtôja, the son of Lâḷara-Chaṇḍôja.

D.—Of the time of Taila III.—About A.D. 1153.

This inscription is on a stone tablet in a field, Survey No. 137.— The writing, consisting of forty lines of about forty letters each,[8] covers an area about 2′ 1″ broad by 2′ 11″ high. It is in a state of very good preservation as far as the end of line 13. From that point onwards, it has suffered more or less damage. But all the historical information that I quote from it, can be made out without any doubt. And it is only from line 28 that the record becomes undecipherable.— The sculptures at the top of the stone are, in the centre, a *liṅga*; on the proper right side, a squatting figure, facing full-front, with the sun above it, and perhaps a water-pot beyond it; and on the proper left, a cow and calf, with the moon above them.— The characters are well-formed Kanarese characters, of the period to which the record refers itself. The size of the letters ranges from ⅜″ to ¾″.— Except for the opening Sanskṛit verse in praise of Śiva, the language is Kanarese, throughout all the legible portion, partly in verse, and partly in prose. Lines 10 and 12, 13, give the word *turaya*, as a corruption of *turaga*, 'a horse,' which is not yet shewn in dictionaries.

The inscription is a record of the time of the Western Châlukya king Taila III. It mentions also his feudatory, the *Mahâsâmantâdhipati*, *Kariturayapaṭṭasâhaṇi* or groom of the head-trappings of elephants and horses,[9] and *Manevergaḍe*, the *Daṇḍanâyaka* Mahadêvarasa

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[1] *Śrîmatu-pratâpachakravartti-Jagadêkamalla-varshada 7neya Raktâkshi-saṁvatsarada Kârttika su(śu) 5 Âdityavârad=aṁdu.*

[2] *Dushṭa-nigraha-śishṭa-pratipâḷanaṁ-geydu sukha-saṁkathâ-vinôdadiṁ râjyaṁ-geyyuttam-ire.*

[3] *Śrîmatu vaḍḍarâvuḷa-hejjuṁkada daṇḍanâyakaṁ Mallibhâv-arasaru Abbalûriṅge bijayaṁ-geydu.*

[4] The first component of this name is here written *jyâna*.

[5] *Barapa.* [6] *Sahaja-kavi.* [7] *Khaṇḍaraṇe.*

[8] With perhaps originally some more, now broken away and lost, below the extant portion.

[9] *Kari* is, of course, the Sanskṛit *karin*, 'elephant.' *Turaya* is evidently a corruption of the Sanskṛit *turaga*, 'horse;' and is, in fact, explained as such by the occurrence, in line 30 of the Śilâhâra grant of A.D. 1058 (*Cave-Temple Inscriptions*, No. 10 of the brochures of the Archæological Survey of Western India, p. 102), of its Sanskṛit form in the epithet *turaga-Rêvanta*, which appears as *turaya-Rêvanta* in line 10 of the present record *Paṭṭa* is given in Kittel's Dictionary as meaning, among other things, 'the frontlet, or fillet with a golden tablet,

who was ruling the **Banavâse twelve-thousand province** and the **Huligeṛe three-hundred district**; and a subordinate of the latter, the *Daṇḍanâyaka* **Mâyidêva.**[1] And it further mentions a *Mahâmaṇḍalêśvara* named **Sôvidêvarasa,** belonging to some branch of the **Kâdamba family,** who had the hereditary title of "supreme lord of **Bândhavapura,** the best of towns,"[2] and the epithet of "he who has attained the excellent favour of the god Praṇamêśvara."[3]

That part of the record which contained the donative passages and the date, is either illegible or broken away and lost. But, from the fact that Mahadêvarasa is here described as a feudatory of Taila III. himself, as also in the record of A.D. 1152,[4] whereas in the Baḷagâmi inscription of A.D. 1155[5] he is described as a *Daṇḍanâyaka* of Bijjala, we may refer the present record to **about A.D. 1153.**

ABSTRACT OF CONTENTS.[6]

The record opens with the usual verse *Namas=tuṁga-śiraś-chumbi, etc.*, in praise of the god Śiva under the name of Śambhu. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, *Paramêśvara*, and *Paramabhaṭṭâraka*, the glory of **the family of Satyâśraya,** the ornament of **the Châḷukyas,** the glorious **Traiḷôkyamalladêva-(Taila III.)** (line 3). And it then proceeds to say that **the Chôḷika** (l. 4) came against him in war, but had to unwillingly pay tribute to him; that, in the other direction, **the king of Mâḷava** (l. 5) was frightened and fled away to refuge, and **the Gûrjara** saved himself only by giving even more than **the Chôḷa** had given (l. 6); and that all other kings had to acknowledge the sway of the emperor **Nûrmaḍi-Tailapa (III.)** (ll. 6, 7).

While he, the *Pratâpachakravartin* (l. 8), bearing the burden of the whole earth, was reigning with the delight of an agreeable or friendly interchange of communications (*with his feudatories*),[7] —and while his feudatory,[8] the *Mahâsâmantâdhipati* who had attained the

which is tied to the head of a king's favourite horse or elephant.' And the same dictionary gives *sahaṇi, sâhaṇi,* and *sâhaṇiga*, in the sense of 'groom,' and *sâhaṇa*, in the sense of 'the act of tending and training horses,' and, under *sahaṇi*, quotes the Malayâḷam *châṇi*. [Compare p. 103 above, and note 6].— The same official title, with the same use of *turaya* for *turaga*, occurs again in a record of A.D. 1152 (see the next note).

[1] These two persons are mentioned together in other records also :— (1) An inscription of A.D. 1155-56 at Baḷagâmi in Mysore (*P. S. O.-C. Inscrs.* No. 181; and see *Mys. Inscrs.* p. 100). The construction of this record is — *Traiḷôkyamalladêvara vijaya-râjyam* (lines 3, 4) * * * * * * *mahâmaṁḍalêśvaraṁ Bijjaṇa-dêvarasaru* (ll. 10, 11) * * * * * * * *tan-mahâprachaṁḍa-daṁḍanâyakaṁ* (ll. 11, 12) * * * * * * * *Mahadêvarasaṁ* (l. 13) * * * * * * * *tan-mahâpradhânaṁ* (l. 16) * * * * * * * *Mâyidêvarasan* (l. 20). This describes Mâyidêvarasa as a *Mahâpradhâna* of Mahadêvarasa, and the latter as a *Daṇḍanâyaka* of Bijjala, during the reign of Taila III. (2) An inscription of A.D. 1152 which is said to be at a temple of Siddhappa at Pura in the Kôḍ tâluka, Dhârwâr district (*Carn.-Dêsa Inscrs.* Vol. II. p. 1: but there does not seem to be a village named Pur or Pura anywhere in the Dhârwâr district; perhaps Puradakeri, in the Kôḍ tâluka, is intended). This describes Mahadêvarasa as a feudatory of Taila III. himself, and as a *Mahâsâmantâdhipati*, *Kariturayapaṭṭasâhaṇi*, *Sênâdhipati*, and *Daṇḍanâyaka*, enjoying the Huligere three-hundred and the Banavase twelve-thousand, with the pleasure of an agreeable or friendly interchange of communications; and it describes Mâyidêvarasa as a *Mahâsâmantâdhipati* and *Daṇḍanâyaka* subordinate to Mahadêvarasa, and as enjoying the *kejjuṅka* and *vaḍḍarâvuḷa* taxes.

[2] *Bândhava-puravar-âdhîśvara.* The reading is very distinct.— The place is not otherwise known. Can it be the modern 'Bandhole,' in the Kṛishṇarâjpêṭ tâluka, Mysore district?

[3] It might be expected, I think, that the name would be Praṇavêśvara. But the consonant in the third syllable is distinctly *m*, not *v*.

[4], [5] See note 1 above.

[6] From the ink-impression. This record is not in the *Carn.-Dêsa Inscrs.*

[7] *Sukha-saṁkathâ-vinôdadiṁ râjyaṁ-geyuttam-ire.*

[8] *Tat-pâdapadm-ôpajîvi.*

pañchamahâśabda (ll. 9, 10), a very Rêvanta with horses,[1] the choice elephant of his father (l. 12),[2] the *Karituragapaṭṭasâhaṇi*, *Manevergaḍe*, and *Daṇḍanâyaka* **Mahadêvarasa** (l. 13),[3] was ruling the **Banavâse twelve-thousand** and the **Huligere three-hundred**, punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*) (l. 14),[4] — the feudatory of the latter[5] was the *Daṇḍâdhîśa* **Mâyidêva** (l. 16).

While **Mâyidêva** (l. 21), having acquired [(*the charge of*) the *vaḍḍarâvuḷa* and *hejjuṅka* taxes][6] of the **Banavâse twelve-thousand**, was protecting the people and was happily ruling or administering (*those taxes*) :[7]—

The record then (l. 22) introduces the *Mahâmaṇḍalêśvara* **Sôvidêvarasa** (l. 26), who is described as the supreme lord of **Bândhavapura**, the best of towns (l. 23),—the sun of the

[1] *Turaya-Rêvantaṁ*, line 10. For *turaya*, = *turaga*, 'horse,' see page 234 above, note 9.— The same epithet *turaya-Rêvanta* occurs in line 11 f. of an inscription at Baḷagâmi (*P. S. O.-C. Inscrs.* No. 171; and see *Mys. Inscrs.* p. 139, where Mr. Rice's translation, confusing *turaya* with *turiya*, gives "a fourth Rêvanta"); and the Sanskrit form *turaga-Rêvanta* has already been quoted from a Śilâhâra grant of A.D. 1058 (see page 234 above, note 9). And it is explained by such expressions as *hayârûḍha-prauḍha-rêkhâ-Rêvanta*, "a very Rêvanta, a perfect *rêkhâ* among those who are mounted on horses" (*P. S. O.-C. Inscrs.* No. 31, line 7; and see *Mys. Inscrs.* p. 232, "a Rêvanta among skilled horsemen;" see also *id.* p. 325, "a Rêkhâ-Rêvanta in riding the most unmanageable horses"), and by a long compound in line 47 f. of an inscription at Harihar (*P. S. O.-C. Inscrs.* No. 125) which runs *grahaṇa-nirgata-prêraṇa-lagna-stâ(sthâ)pan-ôllaḷita-sâdi-sû[chana ?]-sâ(śâ)kaḷa-sapti-saṁkuḷa-grâhita-paṁchadhârâ-prapaṁcha-saṁcharaṇa-chaturatara-surêkhâ-Rêvantanum*, and is not altogether intelligible at present.— I am indebted to Prof. Kielhorn for the information that Rêvanta was a son of Sûrya, begotten by Sûrya, who had taken the form of a horse, on Gandhyâ in the shape of a mare; and for a verse in the *Mârkaṇḍêyapurâṇa*, LXXVIII. verse 24, which, after telling how Sûrya and Gandhyâ produced the two Aśvins, says, in seeking to explain the name of Rêvanta,— *Rêtasô=ntê cha Rêvantaḥ khaḍgî charmî tanutra-dhṛik aśv-ârûḍhaḥ samudbhûtô bâṇa-tûṇa-samanvitaḥ*; "and, when the seed came to an end, there was produced Rêvanta, armed with a sword, clad in leather, wearing armour, mounted on a horse, and equipped with arrows and a quiver." And in explanation of the terms *rêkhâ* and *surêkhâ*, for which it is rather difficult to find a suitable English expression in such combinations,— (*rêkhâ* means literally 'a line, streak, row, series, the first or prime meridian'),— he has given me a passage which speaks of *tâṁ kshiti-talê vara-kâminînâṁ sarvâṅga-sundaratayâ prathama-aika-rêkhâm*, "her, who by the beauty of her body is the first and sole *rêkhâ* of the handsome women on the face of the earth," *i.e.* "the most beautiful woman of all." For some other instances of the same use of the word *rêkhâ*, see page 187 above, note 7.— Another name mentioned with horses in the same way, to form a similar epithet, is that of Vatsarâja; *e.g.*, *haya-Vatsarâjaṁ*, "a very Vatsarâja with horses (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 204, text line 8), and *vishama-haya-Vatsarâja*[*num*], "a very Vatsarâja with troublesome or vicious horses," in line 12 of an inscription at Tâḷgund (*P. S. O.-C. Inscrs.* No. 218; *Mys. Inscrs.*, p. 200, gives "like Vatsa to poison"), and *sû(śû)kaḷa-haya-Vatsarâjaṁ*, "a very Vatsarâja with restive horses (A. above, line 49). And the two names occur together in line 23 f. of the Śilâhâra grant of A.D. 1058, already quoted above, which describes Mârasiṁha as *Rêvantô Vatsarâjô vara-turaga-chay-ârûḍha-rêkhâ-viśuddhau*, "a very Rêvanta, and a very Vatsarâja, in the exact determination of who might be the most eminent among those who are mounted on troops of excellent horses." Rêvanta was the chief of the Guhyakas, and, therefore, is apparently not to be identified with Vatsarâja.

[2] *Ayyana gaṁdha-vâraṇaṁ*.

[3] The original has *daṇḍanâyakaṁ magaṁ Mahadêvarasaru Banavâse, etc.*,— perhaps implying that he had a father of the same name; compare the description of Brahma, the general who re-established the Western Châlukya sovereignty for Sômêśvara IV., as the *kumâra* Bammayya (*e.g.*, E. below, lines 69, 70; and in other records also), in order to distinguish him from his grandfather of the same name.

[4] *Dushṭa-nigraha-śishṭa-pratipâḷanadiṁ sukha-saṁkathâ-vinôdadiṁd=arasu-geyuttam-ire*.

[5] *Tat-pâdapadm-ôpajîvi*.

[6] These words, though quite illegible here, may be safely supplied from lines 26 ff. of the Baḷagâmi inscription of A.D. 1155-56 (see page 235 above, note 1), which run — *Enisida mahâpradhânaṁ Banavase-pannirchchhâsirada vaḍḍarâvuḷa-hejjuṁkada heggaḍe daṇḍanâyakaṁ Mâyidêvarasar râjadhâni-Baḷḷigrâmeya nelevîḍinoḷ sukhadiṁ=irdd=ondu divasaṁ*.— So also the inscription of A.D. 1152, which is said to be at Pura in the Kôḍ tâluka, Dhârwâr district (see the same note), describes him as the *Mahâsâmantâdhipati* and *Daṇḍanâyaka* Mâyidêvarasa, who was enjoying (*anubhavisuttam*) the *hejjuṅka* and *vaḍḍarâvuḷa* taxes.

[7] *Banavâse-pannirchchhâsirada* [*vaḍḍarâvuḷamuṁ hejjuṁkamumaṁ*] *paḍedu prajeyaṁ pratipâḷisi sukhadiṁ=arasu-geyuttam-ire*.

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water-lily that is the **Kâdamba family**,[1] — the champion of his father (l. 25),[2] — he who had attained the excellent favour of the god Praṇamêśvara,[3] — who was ruling the **Nâgarakhaṇḍa seventy** (l. 26) and . . . . , punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (*with his official superiors*) (l. 27).[4] But after this, from near the end of line 27, the remainder is hopelessly illegible.

E.— Of about A.D. 1200.

This inscription is on a stone tablet standing against the wall, or perhaps built into the wall, on the right of the god inside a temple of Śiva under the name of Sômanâtha, which appears to be the temple the foundation of which is recorded in the inscription.— The **writing** covers an area about 3′ 7½″ broad by 6′ 1″ high. It is in a state of good preservation almost throughout.— The **sculptures** at the top of the stone are, in the centre, a *liṅga*, with a standing priest; on the proper right, the bull Nandi, with the sun above it; and on the proper left, a cow and calf, with the moon above them.— The **characters** are Kanarese, of the period to which, from the internal evidence, the record is to be referred. The size of the letters is somewhat irregular, ranging from about $\frac{3}{16}$″ in the *n* of *janá*, line 15, to nearly 1″ in the *sh* of *manushya*, line 24. The characters are mostly well formed and well engraved. But in many places they are difficult to read, because the execution is indifferent and imperfect, owing to sometimes the tops of the letters, and sometimes other parts of them, not being completed in the engraving, though marks in the ink-impression shew that they were sketched on the stone and were partially cut by the engraver. Some pointed instances of this are as follows:— In line 8, *nishada-himavanta* reads at first sight *gishada-bâvavana*, the *hi*, which may always be easily confused with *bâ*, being badly formed, and the side-strokes which would turn *gi* into *ni* and *va* into *ma*, and the whole of the subscript *t*, having not been filled in by the engraver, though the ink-impression shews that they were more or less outlined on the stone; in line 9, the tops of the second, third, fifth, and seventh *aksharas* are similarly imperfect in *śama-mahimâ-kaṁdaraṁ*, and the *rtti* at the end of the line was left almost altogether unformed; in line 12, there are two instances in *prakaṭitak*, in which the *k* reads at first sight as *r*, and another, in *sukêśiyu*, in which the superscript vowel, as well as the top of the *k*, was left unformed; and in line 48, if the name of the Jain temple were not known from other sources, it would probably have been read *âṇegejjya*, instead of *ânesejjeya*. Many other similar instances might be pointed out; but the preceding ones seem sufficient. Whether these faults are due to pure carelessness on the part of the engraver, or to his coming unexpectedly on very hard places in the stone, it is difficult to say from simply the ink-impression. The characters include the *upadhmânîya* in *puḥpâḷi*, for *pushpâḷi*, line 2. The lingual *ḍ* is usually expressed by its distinct sign, which appears very clearly in *maṇḍana*, line 7; but in a few places we have the ordinary *d*. The dental *dh* is formed properly enough in *svardhunî*, line 9; but in some other places it is hardly to be distinguished from *v*, *e.g.* in *dhâmaṁ*, line 2, and *dhârâ*, line 61. There is a somewhat rare mediæval form of *y* in *anvayadoḷu*, line 62: we have clear instances of the corresponding forms of *m* and *v* in *maṛigi*, line 44, and *nilipevu*, line 39; and the *m* is carried back to A.D. 804 by the Kanarese grant of Gôvinda III. (*Ind. Ant.* Vol. XI. p. 125; see *para-dattam=bâ*, line 14). The *virâma* is represented by its own proper sign in *puradol*, line 13, and in *śrîman*, line 84, and by the same mark, but imperfectly formed, in *dûṛal*, line 50; elsewhere, however, it is represented by the vowel *u*; and there are pointed instances of this in *bharanu*, line 26, *uruḷug*, line 41, *aḷuki*, line 41-42, *śrîmadu*, line 60, and *êtânu*, line 98. The *anusvâra* is written sometimes, in the usual fashion, above the top line of writing, and frequently so faintly that it does not show in the lithograph, and sometimes, in a larger form, between the lines of writing; the word *kaṁdaraṁ*, line 9, illustrates both methods of forming

[1] *Kâdaṁba-kuḷa-kamaḷa-mârttaṇḍaṁ.* [2] *Ayyan=aṁkakâraṁ.* [3] See page 235 above, note 3.

[4] *Dushṭa-nigraha-śishṭa-pratipâḷanadiṁ sukha-saṁkathâ-vinôdadiṁ râjyaṁ-geyuttam-ire.*

it.—The opening invocatory verse is in Sanskrit; a Sanskrit proverb is quoted in line 19; three Sanskrit *ślôkas* are introduced in lines 25 f., 32 f.; and there are seven of the usual benedictive and imprecatory Sanskrit verses in lines 94 to 98. With these exceptions, the **language** is Kanarese, in prose and verse mixed. Now that we have a proper vocabulary, the interpretation of this record presents no real difficulties, though I am indebted to Mr. H. Krishna Sastri for assistance in respect of the verses in lines 22, 35, and 40, and to Prof. Kielhorn for advice in respect of some dubious points in Sanskrit passages: but it would have been impossible to deal with this exceptionally interesting and racy document *verbatim*, all through, without the Rev. Mr. Kittel's Kannaḍa-English Dictionary; and I take this opportunity of recording prominently my appreciation of the great value of that scholarly and admirable work, which has now, for the first time, placed it in the power of Western students to understand fully, and do justice to, the beauties of the Kanarese language, especially in its classical and mediæval dialects, and also of expressing my thanks to Mr. Kittel himself for kindly perusing the proofs of my text and translation of this record and suggesting a few refinements in my rendering.[1] The language of this record may be described as intermediate between the classical and mediæval dialects of Mr. Kittel's classification. The forms are mostly archaic. But the more modern forms appear here and there, even in the metrical portions: in the prose passages, we may note *iddalli*, line 71, *kshêtradalli*, line 91, the termination *gaḷige*, lines 51, 77 (in the copulative form), and the ordinary neuter accusative with *v*, instead of *m*, in *kâlavan*, line 19, and the copulative accusative with *v*, instead of *m*, in *kavilegaḷuvaṁ brâhmaṇaruvaṁ*, line 93; in the verses we may note the neuter nominative in *v*, instead of *m*, in *dêśav*, line 11, *utkaṭav*, line 23, and various other places, and the neuter accusative with *v*, in *ânaṁdavaṁ*, line 42-43, and such words as *pratyakshav-âgi*, line 31, and *baḷikkav*, line 43, where, again, we have the *v* instead of the *m*. In respect of vocabulary, we may note that lines 43, 48 give us *baḷikkaṁ*, *baḷikaṁ*, as variants of *baḷikkaṁ*, *baḷikaṁ*; lines 73, 93 give, as also do various other records, *aḷi*, as a variant of *aḷi*, 'to destroy, to be destroyed;' and line 78 gives *bêḷkum* as a variant of *bêḷkum*, =*bêḷku*, *bêku*, 'it is wished, it is due, it must, *etc.*'—In respect of **orthography**, there is a constant use of *b* for *v* in Sanskrit words, and of *ri* for *ṛi*,[2] which requires to be corrected in the verses so as to preserve the metre which is usually satisfied only by restoring the vowel; but the only points to which special attention need be directed, are, the occasional use of *ai* and *aiy* for *ay*, in *Râmaiyanaṁ*, line 47, *Râmaiyyaṁgaḷa*, line 61, *Bamaiyaṁnuṁ*, line 70, *ainûruvaṁ*, line 85, and *ainûṟar*, line 88, and a frequent omission to double consonants after the letter *r*.

The **inscription** does not refer itself to the reign of any particular king, and is not dated. But it is assigned to **about A.D. 1200,** or a few years earlier, by the mention, in lines 81 to 90 and 99, of **the Kâdamba Mahâmaṇḍalêśvara Kâmadêva,** and by the statement, in line 101, that the record, though put into shape by another person, was composed by **the Daṇḍanâyaka Kêśavarâja.** For Kâmadêva, who belonged to the Hângal branch of the Kâdamba family, we have dates ranging from A.D. 1181-82 to 1203;[3] and Kêśavarâja must be the *Mahâpradhâna* and *Daṇḍanâyaka* Boḷikeya-Kêśimayya or Kêśirâjayya, for whom we have dates ranging from

[1] The epigraphic records contain many technical expressions,—particularly in the way of titles, territorial terms, names of gods, guilds, professions, taxes, tenures, measures, and so on; but also some more ordinary words,—which Mr. Kittel's dictionary does not explain, because, no doubt, they do not occur in ordinary literature or in the Native vocabularies of the language. It may be hoped that, if he should ever issue a supplement to it, he will examine the edited records, and see what can be done to collate, examine, and explain such expressions: while doing what I can in this direction, I can really do little more than call attention to points which come prominently to my notice in searching for the meanings of words which are not intelligible at first sight; and I cannot undertake to collect all the different variants of Kanarese words which are found in the inscriptions. We still require a grammar of the classical and mediæval dialects, written in English and on European lines.

[2] Rather curiously, we have *nispriha*, with the vowel, in line 28, though line 33 gives *nispriha*.

[3] *Dyn. Kan. Distr.* pp. 559, 563.

A.D. 1168 to 1181 in records which connect him with the government of the Banavâsi twelve-thousand and other districts.[1] Before them, mention is made of **the Western Châlukya king Sômêśvara IV.** (A.D. 1183 and 1189); and before him, of **the Kalachurya prince Bijjala** (A.D. 1145, and 1156 to 1167). A short passage at the end, evidently added at a somewhat later date, mentions **a Kâdamba prince Mallidêva,**[2] and recorded some grant which he, also, made to the same temple.

The interest and importance of the record centre in the fact that it discloses the name of the person, Êkântada-Râmayya, who towards the close of the twelfth century A.D. brought about **a revival of the worship of Śiva,** or a fresh impetus to the Śaiva faith with elaborated and improved rites and practices, which eventually culminated in the establishment of a new sect of Śivabhaktas or worshippers of Śiva, called technically **Vîra-Śaivas,** *i.e.* "brave, fierce, or strict Śaivas, Śaiva champions," and popularly Liṅgâyats or Liṅgawants, *i.e.* "those who have the *liṅga* or phallic emblem." The Liṅgâyats—(using the appellation by which all average members of the sect would describe themselves)—are outwardly distinguished from the ordinary Śaivas by the practice of carrying about with them a miniature *liṅga*, usually in a silver box suspended from the neck and hanging about the waist. And the chief characteristics of their faith and practices are, adoration of the *liṅga* and of Śiva's bull Nandi, hostility to Brâhmaṇs, disbelief in the transmigration of the soul, contempt for child-marriage, and approval and habitual practice of the remarriage of widows. They are found chiefly in the Kanarese country; their vernacular is Kanarese; and it is due almost entirely to them that this beautiful, highly polished, and powerful language has been preserved, in later times, amidst the constant inroads of Marâṭhâs from the north. They now constitute about thirty-five per cent. of the total Hindû population in the Belgaum, Bijâpur, and Dhârwâr districts.[3] In Mysore and the Kôlhâpur State, they number about ten per cent. of the Hindû population. And they are also found, but in smaller proportions, in the districts of Poona, Shôlâpur, Sâtârâ, and North Kanara. Elsewhere, they are constantly met with; but as the result of the migration of isolated families, mostly in connection with trade and manufactures. In the Bijâpur and Dhârwâr districts, and possibly in the neighbouring parts of the Nizâm's Dominions and Mysore, the sect appears to be still steadily gaining ground. And an interesting internal movement was observable in 1891, when large numbers of the members of it claimed to have themselves entered in the census returns under the designation of Vîra-Śaivas, in preference to that of Liṅgâyats, with which they had been content on previous similar occasions.

According to **the tradition of the Liṅgâyats themselves,** as embodied in their principal sacred writings, the *Basavapurâṇa* and *Channabasavapurâṇa*,[4] the events which led up to the establishment of the new sect were as follows:—

To a certain Mâdirâja and his wife Madalâmbikâ, pious Śaivas of the Brâhmaṇ caste, and residents of a place named Bâgewâḍi which is usually supposed to be the subdivisional town of

[1] *Dyn. Kan. Distrs.* pp. 485, 487, 489.

[2] Probably identical with the Mallikârjuna or Mallidêva, for whom we have dates ranging from A.D. 1215-16 to 1252 (*Dyn. Kan. Distrs.* p. 564).

[3] For detailed accounts of them in these districts, with their doctrines, customs, *etc.*, and their divisions into Pure, Affiliated, and Half-Liṅgâyats, see the *Gazetteer of the Bombay Presidency*, Vol. XXI. Belgaum, pp. 149 to 151; Vol. XXII. Dhârwâr, pp. 102 to 116; and Vol. XXIII. Bijâpur, pp. 219 to 280.—For a more general account, see an "Essay on the Creed, Customs, and Literature of the Jaṅgams," by Mr. C. P. Brown, in the *Madras Jour. of Lit. and Science*, Vol. XI. pp. 143 to 177.

[4] Abstract translations of these two works by the Rev. G. Würth have been published in the *Jour. Bo. Br. R. As. Soc.* Vol. VIII. pp. 65 to 97 and 98 to 221, from which I quote.—In a verse quoted by Mr. Kittel in his *Śabdamaṇidarpaṇa*, Introd. p. 26, we are told that the *Basavapurâṇa* was finished on Śrâvaṇa krishṇa 10, Thursday, of the Saumya *saṁvatsara*, Śaka-Saṁvat 1291 (expired). The given *tithi*, however, ended, not on a Thursday, but on Sunday, 29th July, A.D. 1369.—The *Channabasavapurâṇa* appears to have been written in Ś.-S. 1507 (expired), = A.D. 1585-86 (*Jour. Bo. Br. R. As. Soc.* Vol. VIII. p. 221).

that name in the Bijâpur district, there was born a son, who, being an incarnation of Śiva's bull Nandi, sent to earth to revive the declining Śaiva rites, was named Basava.[1] When the usual time of investiture had arrived, Basava, then eight years of age, having meanwhile acquired much knowledge of the Śaiva scriptures, refused to be invested with the sacred Brâhmaṇical thread; declaring himself a special worshipper of Śiva, and stating that he had come to destroy the distinctions of caste. This refusal, with his singular wisdom and piety, attracted the favourable notice of his uncle Baladêva, "prime minister"[2] of (the Kaḷachurya king) Bijjala, who had come to be present at the ceremony; and Baladêva gave him his daughter Gaṅgâdêvî or Gaṅgâmbâ in marriage.[3] The Brâhmaṇs, however, began to persecute Basava, on account of the novel practices propounded by him. And he consequently left his native town, and went to a village named 'Kappadi,' where he spent his early years, receiving instruction there from the god Śiva, in the form of the local god Saṁgamêśvara.[4]

Meanwhile, his uncle Baladêva died. At the advice of the deceased minister's relatives, Bijjala decided on securing the services of Basava, whose ability and virtues had now become publicly known. After some demur, Basava accepted the office; having the hope that the influence attached to it would help him in propagating his peculiar tenets. And, accompanied by his elder sister Nâgalâmbikâ, he proceeded from 'Kappadi' to Kalyâṇa, where he was welcomed with deference by the king, and was installed as prime minister, commander-in-chief, and treasurer,— second in power to only the king himself;[5] and the king, in order to bind him as closely as possible to himself, gave him his younger sister Nîlalôchanâ to wife.[6]

Somewhere about this time, from Basava's unmarried elder sister Nâgalâmbikâ, who was an incarnation of the intelligence of the goddess Pârvatî, there was born, by the working of the spirit of Śiva, a son, who was an incarnation of Śiva's son Shaṇmukha or Kârttikêya, the god of war.[7] Because, the *Channabasavapurâṇa* says, he was more beautiful than Basava in many respects, he was named Channabasava, *i.e.* "the beautiful Basava."[8] And he seems to be depicted as playing a more important part than even Basava himself in the propagation of the tenets of the new sect; for, Basava is represented as receiving from him instruction on important points connected with it.[9]

The two *Purâṇas* are occupied, for the most part, with doctrinal expositions, recitals of mythology, praises of previous Śaiva saints, and accounts of miracles worked by Basava. And it is only quite at the end of each of them, that we come again on any matter that purports to be historical. They assert, however, that, with the influence that his official position gave the uncle, Basava and his nephew propagated with great energy and activity their doctrines, which included the persecution and extermination of all persons,— and especially the Jains,— whose creed differed from that of the Liṅgâyats.[10] Coupled with the lavish expenditure incurred by Basava, from the public coffers, on the support of the Jaṅgams or Liṅgâyat priests, the proceedings aroused in Bijjala, who was of the Jain faith,[11] feelings of uneasiness and distrust, which are said to have been fanned from time to time by a rival minister named Mañchaṇṇa, in spite of the latter being himself, in secret, a Vîra-Śaiva.[12] And at length an event occurred, which ended in the assassination of Bijjala and the death of Basava.

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[1] *Loc. cit.* p. 67.— The word *basava* is treated as a corruption of the Sanskṛit *vṛishabha*, 'a bull,' in its special designation of Nandi, the bull on which Śiva rides.— From Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p. 305, it would appear that some versions of the *Basavapurâṇa* substitute, for Bâgewâḍi, Iṅgḷêshwar, which is a village in the same neighbourhood.

[2] The *Mackenzie Collection*, however, gives the technical official title *Daṇḍanâyaka* or 'leader of the forces,' which would not necessarily denote a prime minister.

[3] *Loc. cit.* p. 67.

[4] *Loc. cit.* p. 68.

[5] *Loc. cit.* p. 69.

[6] *Loc. cit.* p. 70.

[7] *Loc. cit.* pp. 118, 119, 120.

[8] *Loc. cit.* p. 123.

[9] *Loc. cit.* p. 125.

[10] *Loc. cit.* p. 71.

[11] *Loc. cit.* p. 73.

[12] *Loc. cit.* pp. 78, 88, 128.

At Kalyâṇa, there were two specially pious Liṅgâyats, named 'Halleyaga' and 'Madhuveyya,' whom Bijjala, in mere wantonness, caused to be blinded. Thereupon, says the *Basavapurâṇa*,[1] Basava,— himself leaving Kalyâṇa for a place named 'Saṁgamêśvara,'[2] —deputed one of his followers, Jagaddêva, to slay the king. And Jagaddêva, with two unnamed friends, succeeded in making his way into the palace and accomplishing his errand,— stabbing the king even in the midst of his court. Civil war ensued. And, the news coming to Basava as he was journeying, he hastened on his way, and, reaching 'Kudalî-Saṁgamêśvara,' was there absorbed into the god;[3] while Channabasava fled to Uḷvi, in North Kanara, where he found refuge in a cave.

The *Channabasavapurâṇa* gives a somewhat different account.[4] It places first the death of Basava, who, it says, was absorbed in Saṁgamêśvara in the month Phâlguna, falling in A.D. 785, of the Raktâkshin *saṁvatsara*, Śâka-Saṁvat 707 (current);[5] and the only reason that it assigns, is, that news had reached Basava that a certain Prabhu, who was an incarnation of Śiva,[6] had left Kalyâṇa, and had been absorbed into Śiva in a plantain-tree at Śrîśaila,— leaving it to be inferred that Basava simply followed an example set to him by Prabhu. On the death of Basava, Bijjala appointed Channabasava to the office that had been held by his uncle. After this, the king caused the pious 'Halleija' and 'Madhuveija' to be tied to a rope and dragged about the ground till they died. In revenge for this, Bijjala was slain by two torch-bearers, named Jagaddêva and Bommaṇa. Then Channabasava, who had meantime sent away many Liṅgâyats to Uḷvi under the pretext of celebrating a feast in honour of the god Jaṅgamêśvara, gathered together his horses and men, and left Kalyâṇa to follow and join them. The "sôn-in-law" of Bijjala started in pursuit. And a battle ensued, in which the pursuers were destroyed, and the king was taken captive. At the advice of Nâgalâmbikâ, however, Channabasava restored the slain army to life; and, having impressed upon the king that he should not persecute the Liṅgâyats, as his predecessor had done, but should walk in righteousness, he anointed him, and sent him back to govern his country.[7]

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[1] *Loc. cit.* pp. 96, 97.

[2] Meaning, apparently, the 'Kudalî-Saṁgamêśvara' which is mentioned further on.

[3] According to Sir Walter Elliot (*Jour. R. As. Soc.*, F. S., Vol. IV. p. 22, note, and *Madras Jour. of Lit. and Science*, Vol. VII. p. 214, note), the place of Basava's absorption is said to be Saṅgam, in the Hungund tâluka, Bijâpur district, at the junction of the Kṛishṇâ and the Malparbhâ, where, he added, a depression in the *liṅga* at the temple of Saṁgamêśvara is still pointed out as the exact spot into which Basava entered. I am not prepared to deny the correctness of these statements. Still, as regards the true identification of the place, the prefix 'Kudalî' seems to me to point rather to the historically much more important (see, *e.g.*, *Dyn. Kan. Distrs.* p. 445, note 1) Kûḍal-Saṅgam, at the junction of the Kṛishṇâ and the Tuṅgabhadrâ.

[4] *Loc. cit.* pp. 219, 220. This part of the narrative is put as a prophecy in the mouth of Channabasava.

[5] *I.e.*, according to the southern luni-solar system of the cycle, by which the calculation would be made backwards from the time when the *Purâṇa* was written.— The *Channabasavaṇṇakâlajñâna* (Wilson's *Descriptive Catalogue of the Mackenzie Collection*, pp. 312, 313,) gives the month Phâlguna of Śaka-Saṁvat 696, equivalent as a current year, to A.D. 773-74, as the date of the absorption of Basava.

[6] See also *loc. cit.* pp. 71, 72.

[7] The *Purâṇa* ends with various other prophecies, not connected with the present subject, to the effect that the king, thus anointed, should reign for sixty years from the death of Basava; that then, at a time when the Hoysaḷa kingdom was flourishing, the Turks,— (the original probably has Turushkas),— led by the giant Pitâmbara, born among them by the blessing of Śiva, should come and vanquish Bijjala, destroy Kalyâṇa, kill cattle in the temple of Śiva, erect a mosque there, and build the town of Kalburigi; that the kings of Ânegundi should build the town of Vijayanagara, near Hampe; that Pitâmbara and his house should reign over the land for seven hundred and seventy years; that then there should arise a king named Vasantarâya, who would drive the Turks out of the country and restore Kalyâṇa; that, all the Śaiva saints coming to life again, Channabasava should become the prime minister of this king, and Basava the commander of his forces; and that thus the Liṅgâyat religion should be re-established and greatly increased.— These "prophecies" are, of course, nothing but confused reminiscences of intervening history up to the time when this *Purâṇa* was written (A.D. 1585-86; see page 239 above, note 4).

The **Jain account**, as given in the *Bijjalarâyacharitra*,[1] puts things very differently. Basava's influence with the king is attributed to the fact that he had a very beautiful sister, whom the king took as a concubine. And the end of Bijjala and Basava is related thus:— Bijjala had marched against and subdued the Kôlhâpur chief, *i.e.* the Śilâhâra *Mahâmaṇḍalêśvara*, who must have committed some act of rebellion. During a halt on the way back to Kalyâṇa, a Jaṅgam arrived, sent by Basava, and disguised as a Jain, and presented the king with a poisoned fruit, the mere smell of which caused his death. He had time, however, before dying, to tell his son 'Immaḍi-Bijjala,' *i.e.* "the second Bijjala,"[2] that it was Basava who had sent the fruit, and to enjoin him to put Basava to death. Immaḍi-Bijjala accordingly ordered that Basava should be apprehended, and that all the Jaṅgams, wherever seized, should be executed. And, on hearing this, Basava threw himself into a well, and died; while his wife 'Nilâmbâ'[3] poisoned herself. Channabasava, however, after Immaḍi-Bijjala's resentment was allayed, presented his uncle's treasures to the king, and was admitted to favour and to a ministerial office at court.[4]

Such are the traditional accounts. There are, however, no apparent reasons for attributing either to the Liṅgâyat *Purâṇas*, of which even the earlier one was written two centuries after the events which it purports to record, or to the Jain poem, any greater historical accuracy than other Hindû works of the same class have been found to possess. And, on the contrary, there are fair grounds for questioning the correctness of the narratives given by them. The Liṅgâyat and Jain accounts differ very markedly, and to a far greater extent than can be accounted for on simply the supposition of a representation of true facts from different sectarian points of view. In respect of the circumstances immediately attending the deaths of Bijjala and Basava, even the Liṅgâyat *Purâṇas* are not at all in accordance with each other. The *Channabasavapurâṇa* allots to these events the absurd date of A.D. 785, which is too early by close upon four centuries. Even the Jain poem appears to place them,[5] not only twelve years before the time, in A.D. 1167, when Bijjala, still alive, abdicated in favour of his eldest son, but also even before the time, in A.D. 1156, marked by the introduction of a reckoning of his own, when Bijjala commenced his independent career. And whereas, if Basava and Channabasava really held the high office that is allotted to them by tradition, we ought to have found by this time a clear mention of them somewhere or other in the mass of epigraphic records that has now come under observation, no allusion of any kind, applicable to either of them, has been obtained, except in **the Managôḷi inscription of A.D. 1161** (above, page 9). That record gives us the names of Basava and Mâdirâja, both of which appear in the *Basavapurâṇa*, in connection with the foundation and endowment of a *liṅga*-temple, evidently of some considerable size and repute, at Managôḷi in the neighbourhood of Bâgewâḍi, the alleged residence of Mâdirâja and birthplace of Basava; and, in doing so, it really seems to give us **the original of the traditional Basava** who figures in the Liṅgâyat *Purâṇas* and the Jain book. And, in disclosing the facts that the parents of Basava were, not Mâdirâja and Madalâmbikâ, but Chandirâja of the Kâśyapa *gôtra* and Chandrâmbikâ, and that Mâdirâja belonged to altogether a different family, namely the Harîta *gôtra*, it furnishes further grounds for questioning the correctness of the Liṅgâyat tradition, which, indeed, seems but little better than a legend.

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[1] *Loc. cit.* p. 97; and Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p. 320.

[2] This doubtless denotes Sôvidêva. But there is no epigraphic evidence for calling him Immaḍi-Bijjala.

[3] A wife of Basava named Nilâmbikâ, daughter of one of Bijjala's ministers, is mentioned, from "another report," in *Jour. Bo. Br. R. As. Soc.* Vol. VIII. p. 70.

[4] Sir Walter Elliot has said that Basava's sister, who became the king's mistress, was named Padmâvatî; that it was at Uḷvi that Basava drowned himself; and that these events occurred, according to the Jain poem, in Kaliyuga-Saṁvat 4255 (expired), = Saka-Saṁvat 1077 (current), = A. D. 1154-55. But I have not been able to find the authority for these statements.

[5] See the preceding note.

For the full story that is told in the record now published, reference may be made to the translation, page 252 below; a great deal of it cannot be materially abridged, without detracting from its interest and merits. We have to make allowance for the supernatural agency, the divine birth of the hero as an incarnation of Vîrabhadra the attendant of Śiva, and the miracle of his cutting off his own head and having it restored to him by his god,—all of which, narrated apparently while the subject of the story was still alive, or at any rate very shortly after his death, illustrates how quickly, in India, real historical events may come to be overlaid with what is purely imaginary and mythical. But, if that is done, the narrative is reasonable and plain, and has the clear ring of truth in it. It shews us the real person to whom the movement was due, and the way in which he started it. And it amounts to this:—

To a Śaiva Brahmaṇ named Purushôttamabhaṭṭa, who belonged to the Śrîvatsa *gôtra* and was an inhabitant of a town named Alande in the Kuntala country,[1] there was born a son named **Râma,** who became an ardent devotee of Śiva, and, by the intensity and exclusiveness of his worship of that god, acquired the name of **Êkântada-Râmayya.**[2] He visited various Śaiva places of pilgrimage. And eventually he came to **Huligeṟe (Lakshmêshwar),** where there was a temple of Śiva under the name of "the Sômanâtha of the South,"[3] and then to **Ablûr,** where, in addition to the place being plainly a stronghold of Jainism, there was, as we learn from the other records (pages 213, 232, above), an evidently important and influential Śaiva establishment at the temple of Brahmêśvara. At Ablûr, he got into controversy with the Jains, who, led by one of the village-headmen named **Saṅkagauṇḍa,** sought to interrupt and put a stop to his devotions. Some wager was made, the terms of it being recorded in writing on a palmyra-leaf, on the result of which the Jains staked their god and their faith. Êkântada-Râmayya won the wager.[4] And then, as the Jains refused to do what they had pledged themselves to do, namely to destroy their Jina and set up a Śiva instead of it, he himself, in spite of their guards, their horses, their chieftains, and the troops that they sent against him, overturned the Jina and laid waste the

[1] This place may be safely identified with the modern Aland or Alande, the chief town of a tâluka of the same name, in the Nizam's Dominions,—the 'Allund' of the Indian Atlas, sheet No. 57, lat. 17° 33', long. 76° 38'. At the temple of Îśvara at Nimbargi in the Kalburigi tâluka, twelve miles south of Aland or Alande, there is an inscription with dates in A.D. 1047 and 1098 (*Carn.-Dêśa Inscrs.* Vol. I. p. 92); and the passage of A.D. 1047 speaks of "the country of Alande in the country of Kuntala." It registers the grant of a village named Gudiyadêvatige in the Goṅkanâḍ district of the Alande thousand. This particular village cannot be identified with any certainty; it may be 'Goody,' four miles on the south-east of Nimbargi, or it may be 'Goody,' nine miles on the south-west of Nimbargi. But the Alande thousand is evidently the country round Aland or Alande and Nimbargi. From the entry in the Indian Atlas, the modern name would seem to be Aland. In the titlings, however, of some inscriptions at the neighbouring village of Ruddawâḍi, it is given as Alande in Sir Walter Elliot's collection.

[2] For the explanation of the prefix to his name, see lines 28, 29 of the text.

[3] The temple still exists.—There is another mention of Sômanâtha of Purikara (*i.e.* Huligeṟe) in an inscription of A.D. 1096 at Baḷagâmi (*P. S. and O.-C. Inscrs.* No. 166, line 31 f.), which says that it was through the excellent favour of the god Sômêśvara of the city of Purikaranagara that his son Sômêśvara or Sôvidêva was born to Sarvadêva, a *Daṇḍanâyaka* of the Western Châlukya king Vikramâditya VI.—It is worth noting that the form of the name in this record is Purikara,—not Pulikara, as given by Mr. Rice (*Mys. Inscrs.* p. 172), and as it occurs elsewhere. The second *akshara* is rather indistinct in the photograph: but it is recognisable as *ri*; and the *prâsa* or alliteration requires that the consonant should be *r*.

[4] The record asserts that he cut off his own head, and laid it at the feet of his image of Śiva, which had been brought out of the temple for the purpose of the ordeal; and that, after seven days, it was restored to him by his god, safe and sound, without a scar. And the exact spot on which, according to tradition, this was done, is marked by the next record, F., page 260 below.—The story of his cutting off his head is mentioned in the *Channabasava-purâṇa* (*Jour. Bo. Br. R. As. Soc.* Vol. VIII. p. 198): but the controversy, in the course of which it is said to have been done, is there attributed to a Jain having entered a Śaiva temple without removing his shoes; and the occurrence is located at Kalyâṇa, where, it is said, Râmayya had gone in order to see Bijjala, whose fame had spread in all directions. The same passage makes Râmayya quote, in his address to the Jain, an instance of a previous saint, Mahâkâla, having performed the same feat at a village named 'Jambur,' and also attributes a repetition of the feat to a subsequent saint, 'Bankideva,' who heard the story of Râmayya.

shrine, and, as is gathered from subsequent passages, built for his own god, under the name of Vîra-Sômanâtha, at Ablûr, a temple "as large," the record says, "as a mountain." The Jains then went and complained to **Bijjala**, who became much enraged, and sent for Êkântada-Râmayya, and questioned him as to why he had committed so gross an outrage on the Jains. Thereupon Êkântada-Râmayya produced the writing on the palmyra-leaf, and asked Bijjala to deposit it in his treasury, and offered that, if the Jains would wager their eight hundred temples, including the Ânesejjeyabasadi,[1] he would repeat the feat, whatever it may have really been, that he had already accomplished.[2] Wishing to see the spectacle, Bijjala called all the learned men of the Jain temples together, and bade them wager their shrines, repeating the conditions on a palmyra-leaf. The Jains, however, would not face the test again; saying that they had come to complain of the injury that had already been done to them, and not to wager and lose any more of their gods. So Bijjala, laughing at them, dismissed them with the advice that thenceforth they should live peaceably with their neighbours, and gave Êkântada-Râmayya, in public assembly, a *jayapattra* or certificate of success. Also, pleased with the unsurpassed daring with which Êkântada-Râmayya had displayed his devotion to Śiva, he laved Râmayya's feet, and granted to the temple of Vîra-Sômanâtha a village named Gôgâve,[3] to the south of Maḷugunda in the Sattaḷige seventy in the Banavâsi twelve-thousand. Subsequently, the record says, when **the Western Châlukya king Sômêśvara IV.** and his commander-in-chief Brahma were at Śeleyahaḷḷiyakoppa,[4] a public assembly was held, in which recital was made of the merits of ancient and recent Śaiva saints. The story of Êkântada-Râmayya being told, Sômêśvara IV. wrote a letter summoning him into his own presence at his palace, and laved his feet, and granted to the same temple the village of Ablûr itself in the Nâgarakhaṇḍa seventy in the Banavâsi twelve-thousand. And finally, **the Mahâmaṇḍalêśvara Kâmadêva** went and saw the temple, heard all the story, summoned Êkântada-Râmayya to Hângal, and there laved his feet and granted to the temple a village named Mallavaḷḷi, on the north of Jôgêsara near Muṇḍagôḍ in the Hosanâḍ seventy in the Pânuṁgal five-hundred.[5]

In this account, there is nothing inconsistent with the possibility of others being concerned in the matter and helping the movement on,— for instance, the Basava or Basavarasayya of the Kâśyapa *gôtra*, of the Managôḷi inscription of A.D. 1161, who was a contemporary of Êkântada-Râmayya, and in whom we may find the original of the Basava of the Liṅgâyat *Purâṇas*. And very possibly the Liṅgâyat or Vîra-Śaiva sect was actually established, in somewhat later times, by a person named Channabasava. In fact, as regards the first point, though the worship of Śiva languished in some parts of the country, it had by no means died out; and on some other occasion we may go into the history of the Kâlâmukha sect, of the various other Śaiva establishments at Baḷagâmi, of the five-hundred *Svâmins* of Aihoḷe, of the adherents of the Vîra-Baṇañju doctrine, and of other religious bodies, scattered about all over the Kanarese country, from whom the movement must have received encouragement and support,

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[1] This was a celebrated Jain temple at Lakshmêshwar. It is mentioned in also the Guḍigere Jain inscription of A.D. 1076, which says (*Ind. Ant.* Vol. XVIII. p. 39, line 20 f.) that it was founded "in former times," at Purigere, by Kuṅkamamahâdêvî, the younger sister of "the *Châlukyachakravartin* Vijayâdityavallabha," which name seems to be used to denote the Western Chalukya king Vijayâditya (A.D. 696 to 733-34).

[2] The record asserts that, on this occasion, he undertook that, after cutting off his own head, he would even allow his opponents to burn it, and still would recover it.

[3] This is the modern 'Gegaw' of the Indian Atlas, sheet No. 42, seventeen miles S. S. E. ½ S. from Ablûr, in the Shikârpur tâluka, Shimoga district, Mysore. Maḷugunda apparently does not now exist.

[4] This place cannot now be found in maps, *etc.*, unless it may be identified with 'Sheloli,' near Gârgôṭi, in the Bhûdhargad subdivision of the Kôlhâpur State. The word *koppa*, with which the name ends and which occurs frequently in village-names in the Kanarese country, means 'a small village.'

[5] Muṇḍagôḍ still exists, under the same name, in the Yellâpur tâluka of the North Kanara district, about sixteen miles to the north by east from Hângal. And Mallavaḷḷi is Malwaḷḷi, three miles to the south-west from Muṇḍgôd. Hosanâḍ and Jôgêsara (which was perhaps a temple) cannot be traced.

quite as much as from the Śaiva establishment at the temple of Brahmêśvara at Ablûr itself. But the present record indicates a crisis in the history of Śaivism, when it was specially exposed to danger from the attacks of the Jains, and, apparently, of some still existing Buddhist influences.[1] It shews plainly that **Êkântada-Râmayya was the person who came most prominently to the rescue of the waning worship.** And, as it describes Bijjala as simply a *Mahâmaṇḍalêśvara* at the time when, after settling the quarrel between Êkântada-Râmayya and the Jains of Ablûr, he made his grant to the new temple of Vîra-Sômanâtha which Râmayya founded there, **it places the exploits of Râmayya shortly before A.D. 1162,** in which year Bijjala completed his usurpation of the sovereignty by assuming the paramount titles.

TEXT.[2]

1 Ôm[3] [||*] Namas[4]=tuṁga-śiraḥś[5]-chumbi-chandra-châmara-châravê trailôkya-nagar-ârambha-mûla-stambhâya Śambhavê || Śrîmad[6]-Gaṁgâ-taraṁg-ô-

2 chchaḷita-jaḷa-kaṇa-śrêṇi-puḥp-âḷi-śôbhâ-dhâmaṁ chaṁchaj-jaṭâ-pallavam=amri(mṛi)ta-kar-ôdyat-phaḷaṁ bâhu-śâkhâ-râmaṁ Gauri-lat-â-

3 liṁgitam=amara-nutaṁ Śambhu-kaḷpadruv=âdaṁ Râmaṁg=ig=artthiyiṁ vâchchhita[7]-phaḷa-chayamaṁ saṁtat-ôtsâhadiṁdaṁ || Śrîkaṇṭhaṁ Râmadêvaṁg=anuppa(pa)ma-

4 ma[8]himaṁg=ige saṁpattanedumṇanâ[9] nâkank-ânîka-mauḷi-prakara-maṇi-gaṇa-śrêṇi-śôṇ-âṁśu-jâḷa-byâkirṇu-âghri[10]-dvay-âḷaṁkri(kṛi)tan=amara-varaṁ sîtaśailê[ṁ*]dra-

5 kany-âḷôk-âṁśu-śri-nivâsaṁ sakaḷa-gaṇa-vri(vṛi)taṁ Vîra[11]-Sômêśan=Îśaṁ || Chaḷad[12]-ugra-grâha-vaktra-chchu(chyu)ta-timi-nikar-âtuchchha-puchchh-âgra-ghât-âkuḷit-âṁ-

6 bhaḥ-kuṁbhi-yûtha-prakara-sajaḷa-phûtkâra-hast-âbhri(bhra)-mâḷâ-miḷitaṁ sutt-ippo(rppu)d=udyan-maṇi-gaṇa-kiraṇa-sphâra-mukt-âṁśu vêḷâchaḷa-mâḷaṁ

7 bhû-ramâ-maṇḍana-vipuḷa-kaṭîdêśa-mudraṁ samudraṁ || Va[13] || Ant=anêka-jaḷachara-nivâ[sa*]muṁ sam[u*]ttuṁga-laharî-nivâsamum=enisi sogayisuva

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[1] Three records at Kaṇheri in the Ṭhâṇa district, of the time of the Râshṭrakûṭa king Amôghavarsha I. (A.D. 814-15 to 877-78), shew that Buddhism was then still a living religion, favoured by the authorities, in Western India (*Ind. Ant.* Vol. XIII. p. 134 ff.; and see *Dyn. Kan. Distrs.* p. 404, Nos. 3, 4 and p. 406, No. 8). The Ḍambaḷ inscription of A.D. 1095, of the time of the Western Châlukya king Vikramâditya VI., records grants made to *vihâras* of Buddha and Ârya-Târâdêvî at that town, in the Dhârwâr district (*Ind. Ant.* Vol. X. p. 185; and see *Dyn. Kan. Distrs.* p. 452). An inscription of A.D. 1098 at Baḷagâmi in Mysore mentions Nâgiyaka, the *sêdasi* or attendant or house-servant of the Bauddhâlaya or Buddhist establishment at that town (*P. S. O.-C. Inscrs.* No. 167, lines 34, 35; and see *Mys. Inscrs* p. 109). And an inscription of A.D. 1129 at the same place mentions that Bauddhâlaya again, and tells us that it was one of the five *maṭhas* of Baḷagâmi, the others being establishments of Vaishṇavas, Śaivas, worshippers of Brahman, and Jains (*P. S. O.-C. Inscrs.* No. 178, line 44; and see *Mys. Inscrs.* p. 90).

[2] From the ink-impression. A transcription is given in *Carn.-Dêsa Inscrs.* Vol. II. p. 121.

[3] Represented by an ornate symbol. Less ornate symbols are used in lines 61, 81, 99; and plain symbols in lines 80, 90, 98, 101.

[4] Metre, Ślôka (Anushṭubh).

[5] Read *śiraś*.

[6] Metre, Sragdharâ; and in the next verse.

[7] Read *vâṁchhita*.

[8] This *akshara*, *ma*, was perhaps at first omitted, and then inserted in the margin before the beginning of the line. But there are various places in this record, at which the lines begin rather irregularly.

[9] Read *saṁpattan=endum*.— From the *ma* of *Râmadêvaṁg*, as far as the *duṁ*, the existing text has been written over something else which cannot be made out. The original passage ended with *ṇaṇâ*; and these two *aksharas* were left uncancelled.

[10] Read *vyâkîrṇ-âṁghri*.

[11] In the first *akshara*, *mî* was engraved and then was corrected into *vî*.

[12] Metre, Mahâsragdharâ.

[13] *I.e.*, *vachanaṁ*.

8 lavaṇa-samudradiṁ parivri(vṛi)tav=âda Jaṁbûdvîpadi teṁkalu Nîḷa-Nishada(dha)-Himavanta-parvvataṁgaḷoḷav=alli || Vri[1] || Eseguṁ[2] pûrvv-âpar-âṁbhônidhi-mi[ti]-

9 vitat-âyâmadiṁ siddha-kanyâ-visar-ânaṁg-ôru-kêḷi-śrama-śama-mahimâ-kaṁdaraṁ svardhunî-vâḥ-prasar-ôpakshuṇṇa-nânâ-[naga-ni]-

10 kara-gaḷad-gaṇḍaśai]-âḷi-mâḷâ-visaraṁ prasphâra-śîtadyuti-ruchi-nichaya-bhrâjitaṁ [ś]itaśailaṁ || Va |(||) Â Himagi[rî]ndrada dakshiṇa-pârśva-va[rtti]-

11 y=att=ippa **Bhâratavarshadoḷu** **Kuṁtaḷa-dêśav**=eṁbud=adhika-śôbhe-vett=esevud=alli || Ka[3] || Sogayipud[4]=**Aḷandey**=eṁbudu nagaraṁ cheluv=esedu nâḍev(y)=Ama-

12 râvatigaṁ migil=enisi vibudha-janadiṁd=agaṇita-dhana-dhânya-jaḷa-samri(mṛi)-ddhiyin=eṁduṁ || Matta || Prakaṭitak=Amarâvatiyoḷu Suk[ê]śiyu[ṁ] Maṁju-ghôsheyuṁ tâm=irbbar=sa-

13 kaḷa-vadhû-tatiy=ellaṁ su-kêśiyar=mmaṁju-ghôsheyar=ttat-puradoḷ || Vri || Adu[5] nânâvidha-gandhasâḷi-vanadiṁ savvattukedyâna[6]-naṁdanadiṁ pûrnna(rṇṇa)-taṭâka-kûpa-

14 sarasî-saṁndôhadiṁ[7] sâras-ônmada-bhri(bhṛi)ṁgî-pika-kôka-kêki-śuka-saṁgh-ânîka-śâkunta-nâdadin=ettaṁ gaṇikâ-vinôda-kri(kṛi)ta-vîṇâ-nâdadiṁd = e p p a g u ṁ[8] |(||) Va |(||) Ant=aparimita-kê-

15 dâra-bhûmiyuṁm[9]=apâra-jaḷâśray-âbhirâmamuṁ bahu-jan-âkîrnna(rṇṇa)muṁ=amêya-gaṇikâ-nivâsamum=agaṇita-vaṇigjan-âśrayamum=enisi śôbhâ-nivâsam=âge ||

16 Vri || Avataris[10]-irddan=alli rajat-âchaḷadiṁ Girijâ-samêtam=utsavadoḷe Sôma-nâthan=akhiḷ-âmara-mô(mau)ḷi-vinaddha-ratna-saṁbhava-k[i*]raṇa-prabhâ- p a ṭ a l a-puṁja-parâga-padâ[bja]n=artthiyiṁd=a-

17 vanata-bhâktik-âbhimata-siddhi-phaḷ-ôdaya-kaḷpabhûruhaṁ || Ka || Â[11] Sôma-nâtha-pura-saṁvâsitaroḷu brahmapurigaḷoḷ=pi(vi)praroḷ=â Byâ(vyâ)sa-Śuka-Vâma-dêva-Parâśara-Kapiḷ-âdi-sadri(dṛi)śan=o-

18 rbban=negaḷdaṁ || Ka || **Śrîvatsa-gôtran**=urbbi(rvvî)dêva-nutaṁ nikhiḷa-vêda-vêdâṁga-vidaṁ pâvana-charitra-guṇa-sadbhâvaṁ **Purushôttamaṁ** dpi(dvi)j-ôttaman=enipaṁ || Kaṁ || Â viprana sati Sîtâdêvigav=â [Sa]tya-

19 tapana-satigaṁ guṇa-sadbhâvade **Padmâṁbike** sale pâvana-sucharitre pati-hita-bra(vra)tey=enipaḷ || Â daṁpatigaḷ=pala-kâlav=anapatyar=âg-irdd=oṁdu devasaṁ n=âputrasya lôkô=sti yeṁbą vêda-vâkyama[ṁ*] ti-

20 [ḷidu] || Ka |(||) Putr-ârtthav-âgi satya-pavitr-âcharaṇaṁ negaḷda **Purushô-ttaman**=âpat-[t*]râṇan=Îśan=eṁdu kaḷatr-ânvitan=âgi Śaṁbhuvaṁ pûjisidan || Va [||*] Aṁnegam=itta divija-danuja-vri(vṛi)ṁda-vandita-p[â]dâraviṁda-

21 [n=appa] Mahêśvaraṁ Kaviḷâsa[12]-parbba(rvva)tada ramya-bhûmiyoḷu Kêśava-Vâsav-Âbjabhavar=ôlagisal=asaṁkhyâta-gaṇa-parivri(vṛi)tan=Umâ-sahitaṁ v[o*]ḍḍ-ôlagadoḷu sukha-saṁkathâ-

22 vinôdadiṁdam=ire Nâradan=eṁba gaṇ-êśvaran=int=eṁda || Vri || Ôhila[13] Dâsi(sa) Cheṁna Siriyâḷa Haḷâyudha Bâṇan=Udbhaṭar=dêhadoḷ=oṁdi baṁda Maḷayêśvara Kêśavarâjar=âdiy=â gaihi-

23 ka-saukhyamaṁ bisuṭ=asaṁkhya-gaṇaṁ nijav=âda bhakti-sad-gêhadoḷ=ill=iralu samayam=utkaṭav=âduvu(du) **Jaina-Bau[d]dharoḷa(ḷ)** || Eṁbuduṁ Mahêśvaraṁ dara-hasita-vadanâraviṁ-

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[1] Read *vṛi*; *i.e.*, *vṛittaṁ*.

[2] Metre, Mahâsragdharâ.

[3] *I.e.*, *kanda*.

[4] Metre, Kanda; and in the next verse.

[5] Metre, Mattêbhavikriḍita.

[6] Read *sarvv-arttuk-ôdyâna*.

[7] Read *sandôhadiṁ*.

[8] Read *oppaguṁ*.

[9] Read *bhûmiyum*.

[10] Metre, Champakamâlâ.

[11] Metre, Kanda; and in the next three verses.

[12] Read *Kaiḷâsa*.

[13] Metre, Utpalamâlikâ.

24 dan=âgi Vîrabhadranaṁ nîṁ manushya-lôkadoḷu nimn=aṁśadoḷ=orbvi(rbba)nam puṭṭisi para-samayagaḷaṁ niyâmis=eṁbuduṁ Vîrabhadranuṁ **Purushô-**

25 **ttama-bhaṭṭargge** svapnadoḷ=tâpasa-rûpadiṁ baṁdu putraṁ para-samaya-niyâmakaṁ nimage puṭṭugum=e[ṁ*]du mattaṁm[1]=iṁt-eṁda || Ślôka || **Jaina**[2]-mârggêshu yê yâ-

26 tâ bahavô dakshiṇâpathê tê dûshitâ bhavantu sarvvê **Râmêṇa** tava sûnunâ || Va || Endu va(pa)rama-prasâdaṁ-mâḍi pôpuduṁ **Purushôttama-bhaṭṭaru**

27 kri(kṛi)t-ârtthar=âgi saṁtasaṁ-baṭṭu maganaṁ paḍedu jâtakarm-âdi-kriyegaḷaṁ mâḍi dêvat-ôd[d*] êśadiṁ **Râman=e**[ṁ*]du pesaran=iṭṭar=Âtanuṁ tanna dibya(vya)-janm-ânurûpam-â-

28 ge Śiva-yôga-yuktan=âgi nispṛiha-vri(vṛi)ttiyiṁ chariyisuttuṁ || Kaṁda || Êkâgra[3]-bhakti-yôgadin=êkâkiy=enalke saṁdu Śivanaṁ pirid=app=êkântadoḷ=ârâdhi-

29 siy=**Êkâṁntada**[4]-**Râman**=eṁba pesara[ṁ*] paḍadaṁ || Vri || Satataṁ[5] saṁdu Śiv-âgam-ôkta-vividha-kshêtraṁgaḷoḷu Śâṁbhav-âyatan-ânêka-nadî-nada-prakaradoḷu Gauri(rî)var-âghridpa-

30 y[6]-âśrita-vâk-kâya-manô-nugaṁ chariyisuttuṁ baṁdu kaṇḍaṁ sur-ârchchitanaṁ Dakshiṇa-Sômanâthanan=agh-augha-trâsiyaṁ prîtiyiṁ || Va || Antu baṁd=anavara-

31 ta-vinamad-amara-vara-mauḷi-maṇi-kiraṇa-maṁ[7]jarî-raṁjit-âṁghriyugman=appa **Huligeṟeya** Sômanâthanan=ârâdhisuttam-ippudum=â paramêśara[8] pratya-kshav-âgi ||

32 Atra ślôka-dvayaṁ || **Abbalûru**[9]-vara-grâmaṁ gatvâ **Râma** mam=âjñe(jña)yâ [|*] tatra vâsaṁ kuru svasthaṁ yaja mâṁ bhakti-yôgataḥ || **Jainai**[ḥ*] saha vivâdaṁ cha śaṁkâṁ hitvâ ku-

33 rushv=atha | sva-śirô=pi paṇaṁ kri(kṛi)tvâ putra tvaṁ vijayî bhava || Eṁdu Sômanâtha-dêvar=besasidaḍ=**Êkântada-Râmayyan=Abbalûra** Brahmê-śvara-sthânudâḷu[10] nispri(spṛi)ha-vri(vṛi)ttiyiṁdam=ire || Ka |(||)

34 Yu(u)lid[11]=aḍḍi-baṁdu **Jainar**-palar=ant=â **Saṁka-gauṇḍa**-sahitaṁ piriduṁ chaladiṁ kaivârisidar=ttolagade Jina daivan=endu Śiva-saṁnidhiyoḷu || Va || Adaṁ keḷd=**Êkâṁntada-Râmayyaṁ-**

35 n[12]=ati-krudhdha(ddha)n=âgi Śiva-saṁnidhiyoḷ=anya-dêvatâ-stavanaṁ mâḍal-âgad=eṁdaḍ=aḍa(da)ṁ mâṇade nuḍiy[u*]tt-iral=iṁt=eṁdaṁ || Vri || Jagamaṁ[13] mâḍuvan=âvan=âvan=adan=â-

36 pat-kâ[la]doḷ=kâvan=iṁ mige kôpaṁ tanag=âge saṁharisal=âvaṁ dakshan=â Śaṁbhu sarvva-gan=irdd-ante gata-prabhâva-vibhavaṁ saṁsâradoḷu biddu daṁdugadoḷu bardvu(rddu) tapak[k*]e sârddu

37 sukhamaṁ pordd-irppanuṁ dêvanê || Ka || Haran[14]=ant-ir=îvan=ê nimm=aruhaṁ muṁ-koṭṭ=iṭ=âv[u*]d=âvudu mun[n*]aṁ Haranoḷ=paḍadar=anêkar=vvaramaṁ Bâṇa-Diniśâḷa-bhakta-gaṇaṁgaḷu || Ka || Ene Jai-

38 **nar**=eṁgu nîṁ muṁnina hitarara[15] hêḷal=êke nimnaya si(śi)ramaṁ janam=aṟiyal=aridu koṭṭ=âtanoḷ=iṁ paḍe nîne bhaktan=âtane dêvaṁ || Ka || Enal=**Êkântada-Râmaṁ** Manasijaripug=ittu taleya

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[1] Read *mattam*.
[2] Metre, Ślôka (Anushṭubh).
[3] Metre, Kanda.
[4] Read *Êkântada*.
[5] Metre, Mattêbhavikrîḍita.
[6] Read *âṁghridvay*.
[7] *Mamajarî* was written, and then was corrected into *maṁjarî*.
[8] Read *paramêśvaraṁ*.
[9] Metre, Ślôka (Anushṭubh); and in the next verse.
[10] Read *sthânadoḷu*.
[11] Metre, Kanda.
[12] Read *Êkântada-Râmayyan*.
[13] Metre, Mattêbhavikrîḍita.
[14] Metre, Kanda; and in the next three verses.
[15] Read *hitaraṁ*.

39 nâṁ paḍedaḍe nîv=enag=îva paṇam=ad=ên=ene munid=eṁdar=Jjinana kittu Śivanaṁ nilipevu || Ka || Ene kuḍuvud=ôleyaṁ nîv=enag=eṁd=itt=ôle goṁḍu śiramaṁ tâṁ bhô[ṁ*]kenal=aridu kuḍuva paḍado-

40 ḷu Śivanaṁ sâṁnidhya-mâḍi **Râmaṁ** nuḍiguṁ || Vri || Uḍugaḍe[1] Śaṁbhu nîne śaraṇ=eṁnadaḍaṁ manam=anya-bâ(bhâ)vadoḷ=oḍardaḍam[2]=î kri(kṛi)pâṇa-mukhadiṁ tale pôgade nilk=ad=allad-i-

41 rddaḍe Śiva niṁna muṁn-aḍig=uruḷug=enutaṁ kali **Râman=ârddu** key-giḍad=arid=ikkaluṁrayisidaṁ[3] śiramaṁ Śivan=aṁghriyugmadoḷu || Vri || Are[4]-gayi-goṁḍane kittu nôḍidane kûrppaṁg=a-

42 ḷuki meyi-gaydanê[5] seragaṁ pârddane bâḷge bhaktar=enutaṁ ball-âḷu **Râmaṁ** sva-kaṁdharamaṁ chakkene hulla kaṭṭan=ariv-aṁt=aklêśadiṁd=âgaḷ-aṁt=arid=Îś-âṁghriyoḷ=i[kki Śaṁkara-]gaṇak[k*]=âna[ṁ*]da-

43 vaṁ mâḍidaṁ || Ka || Arida[6] taley=êḷu-devasaṁ baregaṁ meṟadiṁ baḷikkav=ittaṁ Haran=âdaradiṁ tale kaley=illade tirav=âdudu lôkav=aḷi(ṟi)ye **Râma[ṁ*]** paḍadaṁ || Ka || Beṟa-

44 g-âgi **Jainar=ellaṁ** maṟigi Jina-praḷe(la)yav=eṁbudaṁ mâḍad-ir=iṁn=eḍ-eṟagi[7] kâl-viḍiye mâṇade baṟa-siḍil=aṁt=eṟagi Jinana taleyaṁ muṟidaṁ || Vri || Baḍi[8]-goṁḍ=orbbane sokki bâḷe-

45 vanamaṁ kâḍ-âne pokk-ant-iru[9] kaḍagaḷu kâpina vîraraṁ turugamaṁ sâmantaraṁ tûḷdu mâmârppaḍegaḷu[10] **Jainara** Mâri bandud=enutuṁ be[ṁ*]-goṭṭu pôgalu Jinaṁ keḍev-a[ṁ]naṁ baḍid=alli kai-ko-

46 ḷisidaṁ śrî-Vîra-Sômêśanaṁ || Vri || Adan=ellaṁ neṟe pôgi **Bijjaṇa-**mahîpâḷaṁge **Jainarkkaḷ=**urkkavadiṁ[11] pêḷdu virôdhav-âge piriduṁ dûṟutt-iraḷu kôpa-durmmadan=â **Bijjaṇa-**bhûbhujaṁ[12] munisiniṁ

47 **Râmaiyanaṁ**[13] kaṁḍu nîn=idan=anyâyaman=êke mâḍidey=enal=koṭ[ṭ*]=ôleyaṁ tôṟidaṁ || Ka || Avar[14]=itta yôley=ide nîn=avadharisuvud=ikku niṁna bhaṁḍâradoḷ=iṁ-

48 n=avar=oḍḍav=iraliy=iṇn=oḍḍuvud=ârppaḍe niṁna munde Jinaraṁ palaraṁ || [Va*] || Ant=appaḍ=î taleyan=arid=avara kaiyoḷ=oḍ[ḍ*]uven=avar=adaṁ suṭṭiṁ-baḷikav=âṁ paḍ[u*]ven=enag=Ânesejjeya-basa-

49 di m[u*]khyav=âgiy=eṁ-nuṟuva basadi[15] Jinaraṁ palaran=oḍḍuvud=ene Bijjaṇa-râyaṁ nâm=î kautukamaṁ nôḍuvav=oṁdu[16] basadigaḷa paṁḍita-rumaṁ **Jainavaṁ**[17] karadu nîm-â(a)ppaḍe

[1] Metre, Champakamâlâ.

[2] For the sake of the metre, either *oḍardaḍam* must be pronounced as if it were written *voḍardaḍam*, or else we must read *toḍardaḍam*, which gives exactly the same meaning. Otherwise, the last syllable of *bhâvadoḷ* remains short, and the metre is violated.

[3] Read *ikkal=ârayisidaṁ*.

[4] Metre, Mattêbhavikrîḍita.—In what follows, read *gây-goṁḍane*. *Gây* is for *gâya*, = *ghâya*, 'a wound.' For *are-gây*, see *ara-gâya*, under *ara*.

[5] Read *mey-gâydanê*.

[6] Metre, Kanda; and in the next verse.

[7] The *prâsa*, or alliteration of the consonant of the second syllable of each *pâda*, is violated here. And the metre is faulty in the next word.

[8] Metre, Mattêbhavikrîḍita; and in the next verse.

[9] Read *iralu*.

[10] Read *mârppaḍegaḷu*. And see under *mâṟ*, = *mâṟu* (2).

[11] Read *ukkivadiṁ*. The *prâsa* is violated here.

[12] The second syllable, *bhu*, was at first omitted, and then was inserted, rather minutely and indistinctly, above the line.

[13] Read *Râmayyanaṁ*.

[14] Metre, Kanda.

[15] Read *eṁḷu-nûṟuṁ-basadiya*.

[16] Read *nôḍuvev=eṁdu*.

[17] Read *aisarumaṁ*.

50 basadigaḷaṁ paṇaṁ-mâḍi ôleyaṁ kuḍiv=endaḍ=avar=âv=î-mumn=oḍada basadiyaṁ dûṟal bandev=alladin=oḍḍi Jina-praḷe(la)yaṁ-mâḍalu baṁdavar=alle(lla)v=ene Bijjaṇa-râyaṁ[1] nakku nîv=iṁn=usi-

51 rade pôgi sukhadin=iriv=eṁd=avaraṁ kaḷipi Râmayya[ṁ*]gaḷig=ellaruv=aṟiye jaya-patramaṁ koṭṭu(ṭṭaṁ) |(||) Vri || Ari[2]-râya-kshitibhri(bhṛi)ṁ-Nagâriy=ari-rây-âṁbhôdhi-Kuṁbhôdbha-

52 vaṁ ari-rây-êṁdhana-tibra(vra)-vahni ari-rây-Ânaṁga-Bhâḷêkshaṇaṁ ari-rây-ôgra-bhujaṁga-bhûri-Garuḍaṁ śrî-Bijjaṇaṁ vairi-râjya[3]-ram-âkarshaṇa-dôle(li)t-âsi-suhri(hṛi)daṁ kîrty-aṁganâ-vallabhaṁ ||

53 Chôḷanan[4]=ikki Lâḷanan=adhakkarisi sthiti-hîna-mâḍi Nêpâḷanan=Aṁdhranaṁ tuḷidu Gurjjaranaṁ seṟey-iṭṭu Chêdi-bhûpâḷana maimeyaṁ muṟidu Vaṁgana bisis[i] kâdi koṁdu Baṁ-

54 gâḷa-Kaḷi[ṁ*]ga-Mâgadha-Paṭasvara-Mâḷava-bhûmipâḷaraṁ pâḷisidaṁ dharâ-vaḷê(la)yamaṁ kali Bijjaṇarâya-bhûbhujaṁ || Ka || Koḍad[5]=oḷage puṭṭi kaḍalaṁ kuḍidaṁ Ghaṭayôni puṭ[ṭ*]i Kaḷachuryya-

55 roḷ=ôgaḍisade Chaḷukyar=anvaya-gaḍalaṁ kuḍid=urkku saj-janaṁ Bijjaṇanoḷu || Va || Svasti Samadhigatapaṁchamahâśabda-mahâmaṇḍaḷêśvaraṁ | Kâḷâ(ḷa)ṁ-jara-puravar-âdhîśvaraṁ [|*] suvarnna(rṇṇa)-vri(vṛi)sha-

56 bha-dhvajaṁ | ḍamaruga-tûryya-nirgghôshaṇaṁ | Kaḷachuryya-kuḷa-ka[maḷa]-mâ[r*]ttaṇḍaṁ [|*] kadana-prachaṇḍaṁ | mone-muṭṭe-gaṇḍaṁ [|*] subhaṭar=âdityaṁ | kaligaḷ=aṁkusa(śa)ṁ | gaja-sâ-

57 manta-śaraṇâgata-vajra-paṁjaraṁ [|*] pratâpa-Laṁkêśvaraṁ [|*] para-nârî-sahôdaraṁ [|*] Sa(śa)nivâra-siddhi [|*] giridurgga-mallaṁ [|*] chalad-a[ṁ*]ka-Râma[ṁ |*] nissa(śśa)ṁka-mallan=ity=akhiḷa-nâm-âdi-sa-

58 masta-praśasti-sahita[ṁ*] śrîmatu Bijjaṇadêvaṁ Râmayyaṁgaḷu mâḍida parama-sâhasakaṁ niratiśayav=appa Mâ(ma)hêśvara-bhaktiga[ṁ*] mechchi Vîra-Sômanâtha-dêvara dêgula-

59 da mâṭa-kûṭa-prâkâra[6]-khaṇḍa-sphuṭita-jîrnn-ôdhârakka[7] dêvar=aṁgabhôga-naivêdyak[k*]aṁ Banavase-enichhâsirada[8] kaṁpaṇi(ṇaṁ) Sat[ṭ*]aḷigey-[9] ep[p*]attaṟa ma[ṁ*]neya Chaṭ[ṭ*]arasanum=â ka[ṁ*]paṇad=agrâyita-pra-

60 bhu-gauṇḍugaḷaṁ[10] muṁd=iṭṭu śrîmadu-Bijjanadêva[ṁ*] Sattaḷigey-eppattaṟ=oḷage Maḷuguṁdadiṁ teṁkaṇa Gôgâvey=emba grâmamaṁ prasiddha-sîmâ-sahitaṁ tribhôgamumaṁ

61 śrîmad-Êkântada-Râmai(ma)yyaṁgaḷa kâlaṁ kachchi dhârâ-pûrbba(rvva)kaṁ mâḍi koṭṭu [p]ratipâḷisidaṁ || Ôm [||*] Śrî[11]-nuta-kîrti-vikramadoḷ=oṁdida Sôma-kul-aika-bhûshaṇaṁ tân=enip=î

62 Chaḷukya-nri(nṛi)par=anvayadoḷu vasudh-âdhinâthar=âkhyâna-parâkramar=kaḷiye dhâtripar=âhri(hṛi)tey-âge Tailapaṁ tâne Chaḷukya-dhâtri-kulaśailan=enalu mudadiṁde tâḷdidaṁ ||

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[1] The *râ* was at first omitted, and then was inserted above the line.

[2] Metre, Mattêbhavikrîḍita.

[3] Read *râja*.

[4] Metre, Utpalamâlikâ; the verse consists, very unusually, of five *pâdas*.

[5] Metre, Kanda.

[6] The more usual expression here would be *prâsâda*.

[7] Read *jîrṇṇ-ôddhârakkaṁ*.

[8] Read *pannirchchhâsirada*.

[9] We might correct the *Sataḷigey* of the original into *Sâtaḷigey*, in accordance with G. line 9, where the reading is quite clear, just as readily as into *Sattaḷigey*. But the next line here shows *Sattaḷigey* very clearly; and we must accept that as the form intended in this place also.

[10] Read *gauṁḍugaḷumaṁ*; and, in the preceding line, *Chaṭṭarasanuman* would be better.

[11] Metre, Utpalamâlikâ.

63 Aṁt=â **Tailapadêvaṁge Satyâśrayadêvan**=eṁba magaṁ puṭṭidaṁ tat-tanayaṁ **Vikramadêvaṁ** tatad[1]-anujaṁ **Daśavarmmadêvan**[2]=âtana magaṁ **Jaya-siṁgarâyan**=âtana magan=**Âhava-**

64 **mallan**=âtana magaṁ **Tribhuvanamalla-Permâḍirâyan**=âtana magaṁ **Bhû-lôkamal[l*]a-Sômêśvaradêvan**=âtana maga[ṁ*] pratâpachakravarti-**Jagadêka-mal[l*]an**=âtana, tam[m*]aṁ **Trailô-**

65 **kyamalla-Nûrmmaḍi-Tailapan**=âtana magaṁ **Tribhuvanamalla-Sômêśvara-dêvan**=âtana parâkrama-prabhâvam=eṁt-eṁdaḍe || Vri || Kôḍ[3]-uḷḷ=ugra-madêbhav=oṁd-eraḍ=enal[k]=eṁpattuv=oḍ-âg-iral[4]=kôḍ=i-

66 ṭṭ=ânade taḷtu kâdi geldaṁ[5] kôḍ-illad=oṁd=âneyiṁ nâḍaṁ biḍan=ibhaṁgaḷaṁ turagamaṁ **Sômêśvaraṁ** billamaṁ nôḍalk=â **Kaḷachû(chu)ryya-**vaṁśaman=adaṁ nirmûḷavaṁ mâḍidaṁ || Vri || Da(dha)-

67 re[6] nisâpatnav=âgalu siri nija-vasa(śa)diṁ sa[ṁ*]d=udârakke tân=âgarav=âgalu kîrtti dik-pâḷaka-nikara-mukh-âdêśav=âgalu jayâ-sauṁdari nichcha[ṁ*] tôḷa bâḷaṁ seṟe-viḍid-ire sâmrâjyamaṁ tâḷdidaṁ du-

68 rddhara-śauryyaṁ **Vîra-Sômêśvaran**=ahita-vadhû-nêtra-nîrêja-sômaṁ || Aṁndha-tamav[7]=enipa **Kaḷachuryy-**âṁdhaṁ masuḷalke taṁna têjade dhareg=anubandhaṁ taṁnoḷe sale sammaṁ-

69 dhise **Châḷ[u*]kya-râya-Sômaṁ** negaḷdaṁ || Va || Ant=â **Tribhuvanamalla-Sômêśvaradêvaṁ** sakaḷa-chamûnâtha-śirômaṇiyuṁ **Châḷukya-**râjya-pratishṭâ-pakan[8]=appa ku-

70 mâra-**Bamaiyaṁnuṁ**[9] tânu[ṁ*] **Seleyahaḷ[l*]iya-koppadoḷu** sukha-saṁkha(ka)thâ-vinôdadin=irdd=oṁdu devasaṁ dharmma-gôshṭi(shṭhi)yoḷ=irdu purâta[na]-nûta[na*]r=appa Śiva-bhaktara gu-

71 ṇa-stavanaṁ-mâḍuttam-ird=**Êkântada-Râmayyaṁgaḷ**=**Ab[b*]alûral**=iddalli **Jainar=**ellaṁ neradu baṁdu mahâ-vivâdaṁ-mâḍi nî[ṁ*] taleyan=aridu-koṁḍu Śivana kaiyoḷ=paḍadey-appaḍe Jina-

72 nan=oḍedu Śivanaṁ pratishṭe(shṭhe)-mâḍuv=eṁd=oḍḍaman=oḍḍiy=ôleyaṁ [ko]ṭṭaḍ=avaru koṭṭ=ôleyaṁ koṁḍu taṁna taleyan=aridu-koṁḍu Śivaṁge pûje mâḍi baḷik=â taleyaṁ yêḷu-

73 devasako munnin-ante taleyaṁ[10] po(?)le(?)-viḷav-antu paḍedu **Bij[j*]aṇa-dêvana kaiyyalu** jaya-patravaṁ pûje-sahitaṁ koṇḍudumaṁ **Jinanan**=oḍedu basadiyan=aḷidu bisu-

74 ṭu nelanaṁ kha[ṁ*]ḍisi[11] Vîra-Sômanâtha-dêvaraṁ pra[ti]shṭhe-mâḍi Śiv-âgam-ôktav-âge parbba(rvva)ta-pra[mâ*]ṇada dêgulamaṁ trikûṭav-âge mâḍisidar=eṁbudaṁ k[ê]ḷdu **Tribhuvanamal[l*]a-Sô-**

75 **mêśvaradêvaṁ** vismayaṁ-bi(ba)ṭṭu nôḍuv=artthiyiṁ binnavattaḷeyaṁ barayisi barisiy=avaran=idi[r*]-goṇḍu tannaṁ[12] maneg=oḍa-goṇḍu pôgi piriduṁ satkâradiṁ pûji-

76 si śrîmad-Vîra-Sômanâtha-dêdêvara[13] dêgulada mâṭa-kûṭa-prâkâra-khaṁḍa-spuṭita-jînn-ôdhârakkaṁ[14] dêvara aṁgabhôga-raṁgabhôga-naivêdyakkaṁ Chaitra-

[1] Read *tad*.
[2] The *va* of the third syllable was at first omitted, and then was inserted above the line.
[3] Metre, Śârdûlavikrîḍita.
[4] Read *eṁbattum=oḍḍ-âg-iral*.
[5] To suit the metre, this word must be pronounced *geladaṁ*.
[6] Metre, Mahâsragdharâ. In the second word, read *nissapatnav*.
[7] Metre, Kanda. Read *andhatamav*.
[8] Read *pratishṭhâpakanum*.
[9] Read *Bammayyanuṁ*.
[10] This word seems to be an unnecessary repetition.
[11] Or perhaps we should read *midisi*.
[12] Read *dêvara*.
[13] Read *tanna* or *tannaya*.
[14] Read *sphuṭita-jîrṇ-ôddhârakkaṁ*.

77 pavitra-vasaṁtôtsav-âdi-pa[r*]vvagaḷigav=annadâna-vidyâdânakka[ṁ*] **Banavase-**panichhâsirada[1] ka[ṁ*]paṇaṁ **Nâgarakhaṁḍav-**eppat[t*]aṟ=oḷagaṇa **Ab[b*]alûran=**â dêvargg=â vûr=âga-
78 lu-bêḷkuv=eṁdu parama-bhaktiyiṁd=â ka[ṁ*]paṇa[da] manneya **Mallidêvanaṁ** mu[ṁ*]d-iṭṭ=â vûra mêlâḷike-manneya-suṁka daṁḍa-dôsha-nidhinikshêpa-sahitav-âgi **Êkânta-**
79 **[da*]-Râmayya[ṁ*]gaḷa** kâlaṁ karchchi pûrvva-prasiddha-sîmâ-sahitaṁ[2] tribhôga-sahitaṁ dhârâ-pûrvakaṁ-mâḍi Pâ(pa)ramêśvara-dattiy-âge(gi) tâbra-[3] śâsanamaṁ koṭ[ṭ*]=âneyan=êḷi(ṟi)si me-
80 ṟayisi parama-bhaktiyiṁ pratipâḷisidaṁ [॥*] Ôm [॥*] Śrîkaṁṭha-[4] padâṁbujaman=anâkuḷa-chittadoḷe pûjipaṁ **Śiva-samaya-prâkâran=**eḷa(ni)si sale negaḷd=**Êkântada-Râman=Îśa-**
81 bhakti-prêmaṁ ॥ Ôm [॥*] Śriyuṁ[5] dî[r*]ggh-âyuvaṁ kîrttiyan=anudinavuṁ mâḷke gîrvvâṇa-vri(vṛi)ṁda-jyâyaṁ **śrî-Vîra-Sômaṁ** vidhri(dhṛi)ta-himakaraṁ **Kâmadêvaṁg=**udâra-śrî-yuktaṁ-
82 g=Adrijâ-sasmita-sita-taraḷ-âlôla-vistâra-lîlâ-nêy(tr)-âḷôk-ôddha(?)ta-śrî-lalita-ra t i-k a ḷ â-lâsya-śailûsha-vêshaṁ ॥ Svasti Samadhigatapaṁchamahâśabda-mahâmaṁ-
83 ḍaḷêśvaraṁ **Banavâsi-**puravar-âdi(dhî)śvaraṁ **Jayanti-Madhukêśvara-**dêva-labdha-vara-prasâdaṁ vidvaj-[j*]an-ârhladaṁ[6] **Mayûrava[r*]mma-kula-**bhûshaṇaṁ **Kâdaṁba-**kaṇṭhîravaṁ kadana-prachaṇḍaṁ sâha-
84 s-ôttu[ṁ*]gaṁ kaligaḷ=aṁkusa(śa)ṁ satya-Râdhêyaṁ śaraṇâgata-vajra-paṁjara[ṁ*] yâchaka-kâmadh[ê*]nuv=ity-akhiḷa-nâm-âvaḷi-sahitan=appa śrîman mahâ-[7] maṇḍaḷêśvara[ṁ*] **Kâmadêv-arasa-**
85 **r=Ppânuṁgal[l*]-**ainûṟuvaṁ[8] dushṭa-nigraha-śishṭa-pratipâḷanadin=âḷuttam-irdd= **Abbalûra** Vîra-Sômanâtha-dêvaraṁ baṁdu kaṇḍu **Râmayyaṁgaḷu** Śiv-âgavâ(ma)-vidhâ-
86 nadiṁ **mâḍisida** parbba(rvva)t-ôpamânam=appa dêgulamaṁ kaṇḍ=avaru mâḍida sâhasamaṁ sa-vistara[ṁ*] kêḷdu mechchi parama-prîtiyiṁd=oḍa-goṁḍu pôgi
87 **Pânuṁgalla** neleviḍinoḷ=pradhânaru[ṁ*] tânuṁ **Madukeya-**maṁḍaḷiṁka[9]-sahitaṁ sukha-saṁkathâ-vinôdadi[ṁ*] kuḷḷirddu parama-bhaktiyiṁ Vîra-Sômanâtha-
88 dêvargge **Pânu[ṁ*]gall-**ainûṟaṟ[10]=oḷagaṇa kaṁpaṇaṁ **Hosanâḍ-**eppattaṟ=oḷage **Muṇḍagôḍa** samîpada **Jôgêsaradiṁ** baḍagaṇa **Mallavaḷḷiy=**emba grâmamaṁ prasiddha-sî-
89 **mâ-sahitav-âgi** tribhôg-âbhyantaraṁ namasyaṁ-mâḍiy=â dêvara dêgulada khaṇḍa-spuṭita-jîrnn-ôdhdârakaṁ[11] dêvar=aṁgabhôga-raṁgabhôga-naivêdya[kkaṁ*] Chaitra-
90 pavitra-vasaṁtôtsav-âdi-parbba(rvva)gaḷgam=anna-dânakkaṁv[12]=eṁdu **Râmayyaṁgaḷa** kâlaṁ karchi dhârâ-pûrvvakaṁ-mâḍi parama-bhaktiyiṁ koṭṭu dharmmamaṁ pratipâḷisidaṁ ।(॥) Svasty=astu Ôm ॥
91 Int=î dharmmaṁgaḷaṁ pratipâḷiyisidavaru[13] śrî-**Vâraṇâsi Prayâge Kurukshêtra Argghyatîrttha Śrîparvvat-**âdi-puṇya-kshêtradalli sâyira kavilegaḷa kôḍuṁ
92 koḷaguvaṁ honnoḷ=kaṭṭisi chatu[r*]vvêda-pâragar=appa s[u*]-brâhmaṇargge[14] sûryyagrahaṇa-sômagrahaṇa-bya(vya)tîpâta-sa[ṁ*]kramaṇ-[â*]di-p u ṇ y a-k â l a d o ḷ= vidhi-yuktav-âge koṭṭa

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[1] Read *pannirchchhâsirada.*

[2] The syllable *sa* was at first omitted, and then was inserted above the *md* of *sîmâ.*

[3] *I.e.*, *tâṁbra*, for *tâmra.*

[4] Metre, Kanda.

[5] Metre, Sragdharâ.

[6] Read *âhlâdaṁ.*

[7] Read *śrîman-mahâ.*

[8] Read *aynûṟaṁ.*

[9] Read *maṁḍaḷika.*

[10] Read *aynûṟaṟ.*

[11] Read *sphuṭita-jîrṇṇ-ôdd hârakkaṁ.*

[12] Read *dânakkav.*

[13] Read *pratipâḷisidavaru.*

[14] The syllable *hma* was at first omitted, and then was inserted above the line.

93 pa(pha)lavaṁ paḍevaru î dharmmavan=aḷidavar=â Gaṁge Vâraṇâsi Kuru-kshêtra-Prayâg-âdi-puṇya-kshêtraṁgaḷoḷ=â kavilegaḷuvaṁ brâhmaṇaruvaṁ koṁda pâpamaṁ paḍevar=Îy=arttha-saṁ-

94 dêhav=ill=eṁbudaṁ muṁnnaṁ[1] Manu-vâkyaṁgaḷu(ḷa)ṁ pêḷgu[ṁ*] || Ślôka || Bahubhir[2]=vvasudhâ bhuktâ râjabhiḥ Sagar-âdibhiḥ yasya yasya yadâ bhûmis=tasya taṣya tadâ pa(pha)laṁ || Gaṇyaṁtê pâṁva(sa)vô

95 bhûmêr=gaṇya[ṁ*]tê vri(vṛi)shṭi-biṁdavaḥ na gaṇyatê vidhâtr=âpi dharmma-saṁrakshaṇê phalaṁ || Sva-datt[â*]ṁ para-datt[â*]ṁ vâ yô harêta vasuṁdharâṁ | shashṭhir-vvarsha[3]-sahasrâṇi vishṭhâyâṁ jâ-

96 yatê krimiḥ || Karmaṇâ manasâ vâchâ ya[ḥ*] samartthô=py=upêkshatê | sabhyâ(bhya)s=tath=aiva chaṁḍâla[ḥ*] sarvva-dharmma-bahishkri(shkṛi)taḥ || Kulâni târayêt=karttâ sapta sapta cha sapta cha | adhô=vapâ-

97 tayêd=dhartâ sapta sapta cha sapta cha || Ślôka || Api Gaṁg-âdi-tîrtthêshu haṁtur=gâm=athavâ dvijaṁ nishkriti[4] syân=na d[ê*]vasva-brahmasva-haraṇ[ê*] nri(nṛi)ṇâṁ || Sâmânyô[5]=yaṁ dharmma-sêtu=

98 nripârṇâṁ[6] kâlê-kâlê pâlanîyô bhavadbhiḥ sarvvân=êtânu bhâvita(na)ḥ pârththavêṁdrâ[7] bhûyô-bhûyô yâchatê Râmachaṁdraḥ || Svasty=astu maṁgaḷaṁ cha | śriś=cha || Ôm

99 Ôm [||*] Haranoḷ[8]=tavanidhiy=aṁt=âṁ darav=urav=ill=enisi paḍedu dêgulavaṁ Puraharana Kaiḷâsad=aṁt-ire virachisidaṁ Śaṁbhu-bhakti-dhâmaṁ **Râmaṁ** || Vri || Dêgulak[9]=endu bhakta-

100 janav=âdaradind=idir-erdda koṭ[ṭ*]aḍa(da)ṁ hâgavan=âdaḍaṁ kaḷadu-koḷḷade bêḍade nâḍe dve(dai)nyadiṁ pôgi nri(nṛi)pâḷaraṁ Śivan=anugrahav=akshayav-âge mâḍidaṁ dêgula[va]ṁ Har-âdr[i]g=eṇ[e]-

101 y-âg-ire **Râman**=id=êṁ kri(kṛi)t-ârtthanô || Ka || **Kêśavarâja**[10]-chamûpaṁ śâsanavaṁ peḷdan=aṁt=adaṁ tirddi nirâyâsane baradan[11]=Îśana dâsaṁ Śiva-charaṇakamaḷa-śaraṇaṁ Saraṇaṁ || Ôm [||*]

102 Svasti Śrîmattu-Hara-dharaṇî-prasûta-**Mukkaṁṇa-Kâdaṁba**-[vaṁśa*]ruṁ **Bana-v[â]s[i]**-puravar-âdhîśvararuṁ śrî-Madu(dhu)kanâtha-dêvara dibya(vya)-śrî-pâda-

103 padm-âradhakaru[12] || **Mal[l*]idêvarâyaruṁ** ||[13] **Nâgarakha[ṁ*]ḍeya** . . . . **rige-nâḍumaṁ** . . . .

104 . . . . koṭṭaru ||

TRANSLATION.[14]

Ôm! Reverence to the god Śaṁbhu (Śiva), who is made beautiful by a *chaurî* which is the moon that lightly rests upon his lofty head, and who is the foundation-pillar for the erection of the city of the three worlds! May that tree of paradise which is Śaṁbhu, praised by the gods,—which is the abode of the beauty of clusters of flowers which are the rows of drops of

[1] Read *munnaṁ*.

[2] Metre, Ślôka (Anushṭubh); and in the next five verses.

[3] Read *shashṭi-varsha*.

[4] Read *nishkṛiti*, for *nishkṛitiḥ*.

[5] Metre, Śâlinî.

[6] Read *sêtur=nṛipâṇâṁ*.

[7] Read *pârtthivêṁdrân*.

[8] Metre, Kanda. The metre is faulty in the third *pâda*.

[9] Metre, Utpalamâlikâ.

[10] Metre, Kanda.

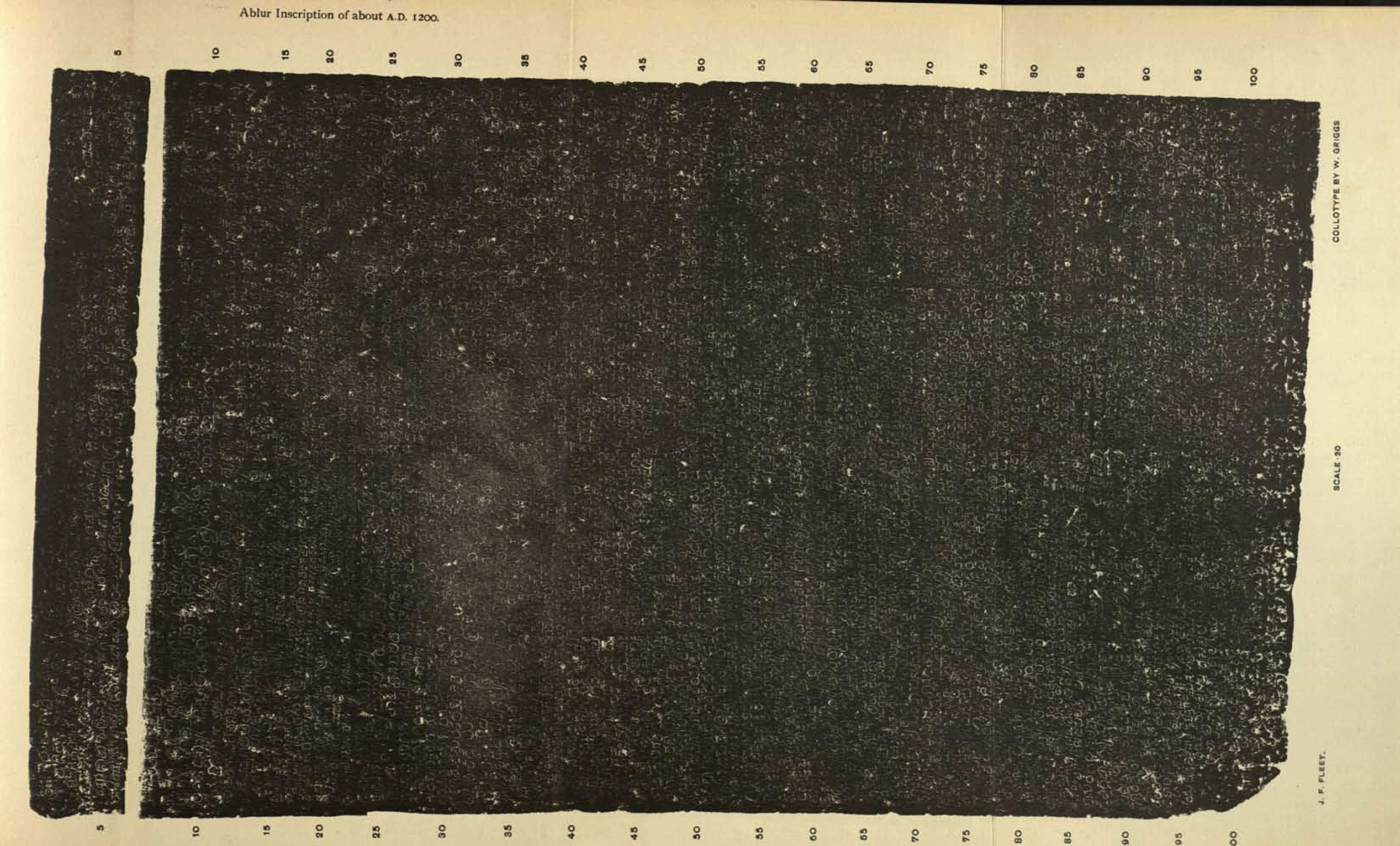
[11] The metre is faulty here.

[12] Read *ârâdhakaruṁ*. The following mark of punctuation is unnecessary.

[13] This mark of punctuation is unnecessary.

[14] On previous occasions I have, like others, been accustomed to give in italics, in brackets, words which are not in the original texts, but are necessary to complete the sense and make readable sentences in English; for instance, in the opening verse of this record, the words "the god" before "Śaṁbhu," "his" before "lofty," and "and" before "who." For the future I shall give all such words in common type, without brackets, and shall give in italics, in brackets, only words which are added to explain or supplement the meaning of the original texts, and as to the correctness or suitability of which any doubt may be possible.

Ablur Inscription of about A.D. 1200.



water thrown up by the waves of the holy river Gaṅgâ *(that flows through the coils of his hair)*; which has for fresh sprouts his dangling matted hair; which has as its growing fruit the ambrosia-rayed moon (*on his forehead*); which is pleasing with boughs that are his arms; and which is embraced by a creeper that is the goddess Gaurî (Pârvatî),— give to **Râma**,[1] in particular, with perpetual activity, an abundance of such fruits as are longed for by a petitioner! May Śrikaṇṭha (Śiva), who is Îśa (*in the form of*) Vîra-Sômêśa, surrounded by all the *Gaṇas*,[2]— who is adorned by feet in which there are set here and there the numerous crimson rays of the clusters of the jewels in all the tiaras of the multitude of the gods; who is the best of the immortals; and who is the abode of the splendour of the rays of the glances of (Pârvatî) the daughter of (Himâlaya) the lord of the mountain of cold,— always confer good fortune upon **Râmadêva**, upon him who is of unequalled greatness!

(Line 5)— Round about it (namely Jambûdvîpa) is the ocean, which is met by banks of clouds that are the trunks, blowing out spouts of water, of numerous herds of elephants which agitate the waters by the blows of the tips of their tails that are as efficient in doing so as the shoals of great fish which fall out from the mouths of the fierce monsters of the sea that glide to and fro; from which there rise the rays of many jewels and the lustre of large pearls; which has lines of mountains on its shores; and which is enclosed by the broad hips of the woman who is the Earth. And there, on the south of Jambûdvîpa, which is girt about by the salt ocean which is thus beautiful as being the abode of numerous marine animals and the place of very high waves, among all the Nîḷa, Nishadha,[3] and Himâlaya mountains, the cold mountain (Himâlaya),— which has vast glens for rest after the fatigue of the great dalliance of love of the crowd of the daughters of the *Siddhas*; which is full of rows and rings of huge rocks falling down from the many piles of mountains that are pounded by the torrent of the waters of (the Mandâkinî) the river of heaven; and which is irradiated by the mass of the tremulous lustre of the cold-rayed moon,— is beautiful with a length stretched out so as to measure the eastern and the western oceans.[4]

(L. 10)—**In the land of Bhâratavarsha,** which lies on the southern flank of that same Himâlaya, the king of mountains, there shines, with exceedingly great comeliness, **the country of Kuntaḷa**; and there there is beautiful **the city that is called Alande,** full of grace and splendour, and ever esteemed to altogether surpass Amarâvatî (the city of the gods) with learned people and with a countless wealth of cattle and grain and water. Moreover:—As is well known, in Amarâvatî there are Sukêśi and Mañjughôshe,[5] these two; but in that town there is a whole multitude of women, all of them with beautiful hair and sweet voices. It is charming with various plantations of sweet-smelling rice,[6] with parks and gardens which are

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[1] *I.e.* to the Râmayya, or Êkântada-Râmayya, who is the subject of the record. In the next verse he is mentioned as Râmadêva. He is called simply Râma again in lines 41, 42, 43, 99, 101.

[2] The *Gaṇas* are the attendants of Śiva. Mention is made of them again in lines 21 to 23, below. The leader of them was Nârada (line 22); and some of them were deceased or translated Śaiva saints, who are named in the same passage.

[3] According to Monier-Williams' Sanskṛit Dictionary, Nîla or Nîlâdri "the blue mountain," is "one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Ilâvṛita or the central division," and Nishadha is a similar range "lying immediately south of Ilâvṛita and north of the Himâlaya."

[4] Compare the opening verse of the *Kumârasambhava*, which describes Himâlaya as reaching to the eastern and the western oceans, as if it were the measuring-rod of the earth.

[5] These are two of the nymphs of paradise; for the first name, see Kittel's Dictionary. The verse contains a play on the meanings of their names.

[6] *Gandha-śâli* is explained in Monier-Williams' Sanskrit Dictionary as 'a sweet-smelling kind of rice.' He also gives *mahâ-śâli*, 'a kind of large and sweet-smelling rice.' And Hiuen Tsiang mentions the "*Mahâśâli*-rice; this rice is as large as the black bean, and when cooked is aromatic and shining, like no other rice at all; it grows only in Mâgadha, and nowhere else; it is offered only to the king or to religious persons of great distinction, and hence the name rice offered to the great house-holder," (*Life*, p. 100; see also *Records*, Vol. II. p. 82, where it is called "the rice for the use of the great"). The *gandha-śâli* is mentioned again in G. below, line 4, and also in one of the Managôḷi inscriptions (page 30 above, line 13).

in bloom through all the seasons, with plenty of well-filled tanks and wells and pools, with sounds everywhere of cranes and buzzing bees and cuckoos and ruddy geese and peacocks and numerous flights of parrots and blue jays, and with the music of lutes in the diversions of courtesans. And when it had thus become a place of many charms, as being known to be the site of an infinite number of parks, and pleasing with inexhaustible pools of water, and crowded with many people, and the dwelling-place of innumerable courtesans, and the abode of a countless number of merchants, there came down there, from the silver mountain (Kailâsa),[1] accompanied by Girijâ (Pârvatî), with great gladness, the god Sômanâtha (Śiva), who has the water-lilies that are his feet made tawny by the mass of the multitude of the rays that dart forth from the jewels inlaid in the tiaras of all the gods, and who is a very tree of paradise having for the ripening of its fruits the accomplishment of the desires of worshippers who bow down before him in supplication.

(L. 17)—Among the residents of that town of Sômanâtha,[2] in the Brâhmaṇ quarters, amongst the Brâhmaṇs, there became famous one who resembled those (*well-known*) Vyâsa and Śuka and Vâmadêva and Parâśara and Kapiḷa and others; namely he, **Purushôttama**, who was called the best of Brâhmaṇs,— belonging to **the Śrivatsa gôtra**; praised by (*all other*) Brâhmaṇs; acquainted with all the *Vêdas* and *Vêdâṅgas*; of an excellent disposition through possessing the virtue of pure behaviour. The good wife of that Brâhmaṇ was **Padmâmbike**, of pure behaviour, devoted to her husband, who by her virtuous disposition caused herself to be likened to both Sîtâdêvî (the wife of Râma) and the wife of that (*well-known*) Satyatapas(?).[3] And, that husband and wife having remained for a long time without offspring, one day, having come to know the saying of the *Vêda* that "there is no heaven for him who has no son,"[4] the famous **Purushôttama**, who practised truth and purity, did worship, together with his wife, to Śambhu, in order to obtain a son, saying "Îśa is the protection from misfortune."

(L. 20)—At that same time, when **Mahêśvara** (Śiva), whose feet, resembling water-lilies, are worshipped by the crowd of gods and demons,— with Kêśava (Vishṇu) and Vâsava (Indra) and Abjabhava (Brahman) in attendance upon him, and surrounded by countless *Gaṇas*, and accompanied by Umâ (Pârvatî),— was enjoying the delight of an interchange of pleasing conversations in royal *darbâr* in a delightful part of the mountain Kaiḷâsa, Nârada, the leader of the *Gaṇas*, spake thus:—"While Ôhila, Dâsa, Chenna, Siriyâḷa, Haḷâyudha, Bâṇa, Udbhaṭa, and Maḷayêśvara who came here in human form, and Kêśavarâja,[5] and innumerable other *Gaṇas*, resigning the happiness of earthly life, have been dwelling here in this

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[1] Hiuen Tsiang mentions a "silver mountain," and appears to place it in the country of *O-ki-ni*, somewhere on the north of the Himâlaya range: he says—"this mountain is very high and extensive; it is from this place that the silver is dug which supplies the Western countries with their silver currency" (*Life*, p. 36).

[2] The text perhaps means to say that Alande was also known by the name of Sômanâthapura.

[3] The *akshara* before the *tya* at the end of line 18 is small and imperfectly formed, and is almost quite illegible. I can only conjecture that it is *sa*. Satyatapas appears to be "a *Muni* who was once a hunter but, after performing severe austerities, obtained, as a boon from Durvâsas, that he should become a great sage and saint." But it is usually Sîtâ and Arundhatî (wife of Vasishṭha), who are quoted as patterns for wives to imitate.

[4] We seem to have here some well-known proverb. *Lôka*, 'world,' must stand for *paralôka*, 'the other world, heaven.'—For a very similar expression, Prof. Kielhorn has referred me to *aputrâṇâṁ kila na santi lôkâḥ śubhâḥ* (*Kâdambarî*, Peterson's edition, p. 61, line 14),—words which the queen heard at a recitation of the *Mahâbhârata*.

[5] The reference here is to various famous Śaiva saints, most of whom appear to be mentioned in the *Basava-purâṇa*.—Mr. H. Krishna Sastri has obliged me with other references for some of these persons: for Siriyâḷa (in Kanarese) or Śiruttoṇḍanâyaṉâr (in Tamiḷ) the fourteenth *âśvâsa* of the *Vṛishabhêndravijaya* of Shaḍakshari, and also the Tamiḷ *Periyapurâṇam* (prose version, Madras edition, p. 217 ff.), with the difference that Siriyâḷa is here represented as the son of Śiruttoṇḍa, and not identical with him, as asserted in the other work; for Halâyudha, the fifteenth *âśvâsa* of the *Vṛishabhêndravijaya*, which incidentally mentions also Dâsa and Chenna (verses 4, 6, after the introduction); and for Malayêśvara (in Kanarese) or Śêramâṉ-Perumâḷ (in Tamiḷ), the *Periyapurâṇam*, p. 220 ff., which says that, when ruling at the town of Koḍuṅgôḷûr, he became a

especial excellent abode of faith, the congregation (*of Śaivas on the earth*) has been afflicted among **the Jains and Buddhists.**" On his speaking thus, **Mahêśvara**, with a smile on his face that resembled a water-lily, said to Vîrabhadra—"Do thou, in the world of men, beget a man with a portion of thyself, and then put a stop to those hostile observances." And thereupon Vîrabhadra came in a dream, in the guise of an ascetic, to **Purushôttamabhaṭṭa**, and said "There shall be born to thee a son, who shall suppress hostile observances;" and he further said "Those many people, in the region of the south, who have trodden in the paths of **the Jains**, all of them shall be put to shame, O master!, by thy son (*who shall be called*) **Râma.**" Having thus spoken and having manifested great graciousness, he went away. And **Purushôttamabhaṭṭa**, full of content at having succeeded, obtained a son, and performed the birth-ceremony and other rites, and bestowed the name of **Râma** in accordance with the bidding of the god.

(L. 27)— And while he (**Râma**), having become imbued with meditation on Śiva in a manner suitable to his divine birth, was practising observances with strict indifference to other things, it came about that, through the intensity of his devotion which was directed entirely to one object, he was called one who had one sole aim; and, having worshipped Śiva with great exclusiveness, he acquired the name of **Êkântada-Râma.** And in the course of practising observances, with speech and body and mind always devoted to the feet of (Śiva) the lord of Gaurî (Pârvatî), at various sacred places prescribed by the Śaiva traditions and on all the numerous great and small rivers where there are altars of Śambhu, he came and beheld with joy the Sômanâtha of the South,[1] honoured by the gods, who drives away all sin. And when, having thus come, he was worshipping that Sômanâtha of **Huligere**, whose feet are beautified by the cluster of the rays of the jewels in the tiaras of the greatest of the gods who unceasingly bow down before him, that supreme lord became manifest, and said,— (Here are two *ślôkas*)[2] —"Go, O **Râma**!, at my command, to the excellent **village of Abbalûru**, and take up thy abode there at ease, and sacrifice to me with strict devotion; and, without any apprehension, enter into controversy with **the Jains**, and wager thy head; and be victorious, O son!"

(L. 33)—And when, on the god **Sômanâtha** having thus given his commands, **Êkântada-Râmayya** was abiding, with complete indifference to other things, at the shrine of the god Brahmêśvara of **Abbalûru**, some of **the Jains**, together with that **Saṅkagauṇḍa**,[3] concerted together, and came to obstruct him, and with great resoluteness persistently sang the praises (*of their own god*) in the proximity of Śiva, saying "Jina is the (*true*) divinity." When he heard that, **Êkântada-Râmayya** became very full of wrath, and said "It is forbidden to praise any other deity in the proximity of Śiva:" but, refusing to desist, they continued vociferating; and then he spake thus:—"Who is it that creates the earth?; who is it that protects it in the time of calamity?; and further, who is it that is able to destroy it, when his anger becomes great?: it is that same Śambhu; and, in the face of the existence of him, who pervades everything, how can he (Jina) be a god, who came by chance into the world, and lived[4] in bewilderment, and applied himself to practising austerity, and (*only thus*) attained happiness?: does your *Arhat* bestow gifts as Hara (Śiva) does?; has he ever given even ever so small a thing?; (*it is*) from

follower of the famous Śaiva devotee Sundaramûrtinâyaṇâr (see *id.* pp. 1 to 51), and visited various Śaiva shrines in the south, and eventually followed Sundaramûrti on horseback to Kailâsa, and which, in connection with the same story, mentions a certain Bâṇa or Bâṇabhadra as a musician who received presents from Sêramâṇ on the recommendation of the god at Madura.

[1] *I.e.* Sômanâtha, (*sc.* Śiva, in that form) of Huligere (Lakshmêshwar), who is mentioned in the next line.— See page 243 above, note 3.

[2] Thus in the original, by way of parenthesis; like the *vachana*, 'prose,' *kanda*, 'verse,' and *vṛitta*, 'metre,' which also we have here and there.

[3] *I.e.* "together with Saṅkagauṇḍa, one of the village-headmen of that place."

[4] *Bardu* seems to be a form of the past participle of *baḻ*, 'to live,'— a root from which we have *bardu*, *baddu*, 'increase, greatness, *etc.*'

Hara (*that*) in former days the devout *Gaṇas* Bâṇa and Dinisâḷa, and so many others, obtained boons." On his having thus spoken, the **Jains** said—" It may be so !;[1] but why dost thou simply talk of former worthies?; cut off thine own head, under such conditions that all people may know of it, and offer it to him, and get it back from him, (*and then we will admit that*) thou art indeed a pious man and he is indeed the god."

(L. 38)—When they had thus spoken, **Êkantada-Râma** said " If I offer my head to (Śiva) the foe of Love, and obtain it back, what is the wager that ye will pay to me?;" whereupon they replied, in anger, " We will pluck up our Jina and set up (*an image of*) Śiva." Then, saying " Give me (*it in writing on*) a palmyra-leaf," and taking the palmyra-leaf that they gave, **Râma** brought (*his image of*) Śiva into the presence (*of the Jains*) at the place where he was to straightway cut off his head and make an offering of it, and spake thus :—" If I have ever not said that thou alone, O Śambhu !, art my protection without fail, and if my thoughts have ever gone astray after other gods, my head shall not go from me by the edge of this scimitar;[2] but, otherwise, O Śiva !, let it roll down before thy feet :" and, thus speaking, the brave **Râma**, with a loud shout, and with an unfaltering hand, set himself to cut off his head and lay it at the feet of Śiva. While the disciples were saying " Surely he inflicted but a small wound; he drew the sword and thought, indeed, to do a bold thing, but then he became afraid and has preserved his body unhurt; he must have devised some mischief to the sword (*blunting it, so that it shall not wound him*)," **Râma**, that man of ability, quickly and instantly cut through his own neck with as little difficulty as if he were shearing through a bundle of grass, and placed (*his head*) at the feet of Îśa (Śiva), and caused joy to the attendants of Śaṁkara (Śiva).

(L. 43)—After the severed head had been exhibited in public during seven days, Hara kindly gave it back: the head became sound again without any scar; and **Râma** received it back, to the knowledge of all people. In much perturbation, all the **Jains**, in great distress, bowed down on the ground and seized his feet, imploring him to abstain from destroying their Jina; but, refusing to abstain, he fell on it like a thunderbolt from a clear sky,[3] and broke the head of the Jina. Just as a wild elephant in rut plunges into a grove of plantain-trees, and, though alone, sweeps everything away before him, so he, putting forth his strength, scattered the heroes who guarded it, and the horses, and the chieftains, and, while the opposing ranks of the **Jains**, crying out that Mâri (the goddess of plague or death)[4] had come upon them, were running away in flight, he beat the Jina till it fell; and there he made them accept the holy Vîra-Sômêśa.

(L. 46)—When the **Jains**, having gone in a body, and having related all the matter in a cunning way to king **Bijjaṇa**, were, with enmity, making a very slanderous complaint about it, king **Bijjaṇa** became mad with anger, and looked at **Râmayya** with wrath, and said " Why hast thou done this evil thing?;" whereupon he shewed the palmyra-leaf that they had given, and said :—" This is the palmyra-leaf that they gave; weigh it in thy mind, and place it in thy treasury; let them wager again; if they dare further stake, in thy presence, (*all*) their various Jinas, then I will cut off my head and place it as the stake in their hands, and will recover it even after they shall have burned it; but they shall wager to me the various Jinas of their eight hundred shrines, the chief of which is the Ânesejjeyabasadi." Thereupon king **Bijjaṇa** said " We will see this marvel;" and he summoned the wise men of the shrines, and the (other)

[1] *Eṅgu*, line 38, is to be taken as *eṅge* (= *ehage*, *ehaṅge*), 'in what manner?, how ?,' + u (= â),—'howsoever, it may be.'

[2] *I.e.* " let me not have the courage to cut it off."

[3] *Lit.* " like a dry thunderbolt, unaccompanied by rain."

[4] There is a reference to Mâri in line 28 of the Nêsargi inscription (*Jour. Bo. Br. R. As. Soc.* Vol. X. p. 243); and another occurs in an inscription at Balmuri (*Ep. Carn.* Vol. III., Sr. 140), in which she is called Mâriya-mûri, " the destroying deity Mâri."

Jains, and said "All of you wager your shrines, and give (*it in writing on*) a palmyra-leaf. But they said "We came to lay a complaint about the shrine which has already been ruined; we have certainly not come to lay a wager and lose (*any more of*) our Jinas!" Then king **Bijjaṇa** laughed, and dismissed them, bidding them to go without any further words, and to live in peace; and he gave to **Râmayya**, in such a way that all of them knew of it, a certificate of victory.

(L. 51)—A very Indra to the mountains that are hostile kings; a very Agastya to the ocean of hostile kings; a hot fire to the fuel of hostile kings; a very Śiva to Love in the form of hostile kings; a great Garuḍa to the fierce serpents that are hostile kings; such is the glorious **Bijjaṇa**, the friend of those who swing the sword in seizing the wives of inimical kings, and the favourite of the woman Fame. Having put down **the Chôḷa**, having humbled **Lâḷa**, having deprived **Nêpâḷa** of stability, having crushed **Andhra** to pieces, having made the **Gurjara** captive, having broken the greatness of the king of **Chêdi**, having ground **Vaṅga** in a mill, and having fought and killed the kings of **Baṅgâḷa**, **Kaḷiṅga**, **Mâgadha**, **Paṭasvara**,[1] **and Mâḷava**, the brave king **Bijjaṇarâya** has protected the whole circuit of the earth. Agastya was born in a pitcher, and drank up the ocean; and in Bijjaṇa, that excellent man, born among **the Kaḷachuryas**, (*there was displayed*) the power of drinking up, without vomiting, the ocean that was **the lineage of the Chaḷukyas.**

(L. 55)—Hail! The glorious **Bijjaṇadêva,**—who was possessed of all the glory of the names of, among others, the *Mahâmaṇḍalêśvara* who attained the *pañchamahâśabda*, the supreme lord of **Kâḷañjara** the best of towns, he who had **the banner of a golden bull,** he who was heralded in public with the sounds of **the double drum called ḍamaruga,** he who was the sun of the water-lily that was **the family of the Kaḷachuryas,** the fierce in fight, the hero in the clash of battle, the sun of good warriors, the elephant-goad of brave men, a very cage of thunderbolts to (*protect*) elephant-like chieftains who sought refuge with him, a very (Râvaṇa) lord of Laṅkâ in prowess, (*he who behaved like*) a uterine brother to the wives of other men, he who was successful (*even*) on a Saturday, the wrestler against hill-forts, a very Râma characterised by firmness of character, the wrestler free from apprehension,—was pleased with the great boldness that was displayed by **Râmayya,** and with his unsurpassed devotion to the god Mahêśvara; and, for the repairs of whatever might become broken or torn or worn-out belonging to the enclosure,[2] with beautiful pinnacles, of the temple of the god Vîra-Sômanâtha, and for the *aṅgabhôga* and the perpetual oblation of the god,—having put forward (*to manage the grant*) **Chaṭṭarasa,** the chieftain of the **Sattaḷige**[3] **seventy** which was a *kampaṇa* of **the Banavase twelve-thousand,** and the chief *Prabhus* and village-headmen of that *kampaṇa*, and having laved the feet of the holy **Êkântada-Râmayya,**—he gave, with libations of water, **the village named Gôgâve** to the south of **Maḷugunda** in the **Sattaḷige seventy,** with its established boundaries and (*to be enjoyed according to*) the *tribhôga*,[4] and so maintained (*religion*).

(L. 61)—Ôm! When many kings, possessed of glory and renowned fame and valour, endowed with prowess (*that has been preserved*) in legends, had passed away in the lineage of the **Chaḷukya kings** which was considered to be the chief ornament of **the Lunar Race, Tailapa (II.),**—as an instance of a typical king,[5]—who may be called one of the seven principal mountains of the earth which was **the Châḷukyas,** with happiness possessed (*the world*). To

[1] This seems to be a variant of, or a mistake for, Paṭachchara, which is given as the name of a people in Monier-Williams' Sanskṛit Dictionary.

[2] See page 249 above, note 6.

[3] See page 249 above, note 9.

[4] *I.e.* to be enjoyed in three equal shares by the god, the Brâhmaṇs, and the grantee; see *Ind. Ant.* Vol. XIX. 271.

[5] *Âhṛitey-âge*, line 62, seems to be used in the sense of *udâhṛitam-âge*. A more literal translation would be,—"when kings are brought together (*to select an illustration*)."

that **Tailapadêva** there was born a son named **(Irivabedanga)-Satyâśrayadêva**; his son was **Vikramadêva (V.)**; his younger brother was **Daśavarmadeva**; his son was **Jayasinga-râya (II.)**;[1] his son was **Âhavamalla-(Sômêśvara I.)**; his son was **Tribhuvanamalla-Permâdirâya-(Vikramâditya VI.)**; his son was **Bhûlôkamalla-Sômêśvaradêva (III.)**; his son was the *Pratâpachakravartin* **(Perma)-Jagadêkamalla (II.)**; his younger brother was **Trailôkyamalla-Nûrmadi-Tailapa (III.)**; and his son was **Tribhuvanamalla-Sômêśvaradêva (IV.)**, whose prowess and majesty were as follows:—

(L. 65)—When eighty fierce tusked elephants in rut were massed together (*to oppose him*), laying aside fear, and not relying upon (*any other means*), with one tuskless elephant he repulsed them as if they were but one or two,[2] and fought and conquered the countries, the towns, the elephants, and the horses; (*and so*) **Sômêśvara** uprooted that race of **the Kalachuryas**, as if it were but a *billa*-tree. In such a way that the Earth became free from enmity, and Fortune, having come under his control, became herself a very mine of generosity to him, and Fame laid his commands on the mouths of all the rulers of the points of the compass, and the lovely woman Victory was ever fettering the sword of his arm (*to restrain him from altogether too excessive conquests*), **Vîra-Sômêśvara (IV.)**, whose valour was unassailable, and who was the moon of the water-lilies that were the eyes of the wives of his foes, acquired the sovereignty. A very close connection between the earth and himself being formed at that time when the dense darkness that was **the Kalachuryas** dispersed before his brilliance, **the Châlukya king Sôma** became famous.

(L. 69)—That same **Tribhuvanamalla-Sômêśvaradêva (IV.)**,—when the *kumâra* **Bammayya**,[3] the chief of all the leaders of the army, the establisher of **the Châlukya sovereignty**, and he himself, were at the small village of **Seleyahalliyakoppa** with the pleasure of an agreeable interchange of communications, and were one day engaged in a discourse about religion and were reciting the praises of ancient and recent devotees of Śiva,—heard the story of how **Êkântada-Râmayya**, when he was at **Abbalûru**, and when all **the Jains** assembled and came and entered into a great disputation with him and made a wager that, if he would cut off his head and could get it back[4] from the hands of Śiva, he might break their Jina and set up Śiva, and gave (*it in writing on*) a palmyra-leaf, took the palmyra-leaf that they gave, and cut off his own head, and then, after doing worship to Śiva, on the seventh day got back his head free from all injury just as it was before, and obtained a certificate of victory, together with respectful treatment, from the hands of **Bijjanadêva**, and broke the Jina, and destroyed the shrine and flung it down, and laid waste the site, and set up the god Vîra-Sômanâtha, and in accordance with the Śaiva traditions founded a temple with three pinnacles, as vast as a mountain. And **Tribhuvanamalla-Sômêśvaradêva (IV.)** was astonished, and, from a desire to see him, caused a letter of deferential invitation to be written, and made him come, and met him with respect, and took him along with himself to his own house, and did worship to him with great reverence, and,—for the repairs of anything that might become broken or torn or worn-out belonging to the enclosure[5] with beautiful pinnacles of the temple of the holy god Vîra-Sômanâtha, and for the *angabhôga* and the *rangabhôga* and the perpetual

[1] There are mistakes here: Jayasimha II. was, indeed, a son of Daśavarman; but the latter was the younger brother of Irivabedanga-Satyâśraya, not of Vikramâditya V.; and Vikramâditya V. was a son of Daśavarman: see the table, above, Vol. III. p. 2.

[2] Compare a verse in the Gadag inscription of A.D. 1192 (*Ind. Ant.* Vol. II. p. 300, text line 29 f.), which, properly translated, describes Brahma (the general who helped Sômêśvara IV. to recover the kingdom, and who is mentioned by the name of Bammayya in line 70 below) as conquering sixty tusked elephants with one young tuskless elephant, when, in contempt of (*i.e.* in mutiny against) his father, he was depriving the Kalachuryas of the sovereignty.

[3] *I.e.* "the younger Bammayya;" so called to distinguish him from his grandfather of the same name (see *Dyn. Kan. Distrs.* p. 464, note 3). He is the Brahma who is mentioned in the preceding note.

[4] *Padadey-appade*, line 71, from *padadey*, for *padaday*, + *appade*, is a somewhat stilted equivalent of *padadade* or *padadode*.

[5] See page 249 above, note 6.

oblation of the god, and for the occasions, among others, of the purificatory ceremony of the month Chaitra and the festival of spring, and for the giving of food and the imparting of knowledge,— saying that the village was to belong to that god,— with the very greatest devotion, having put forward **Mallidêva,** the chieftain of the *kampaṇa,* (*to manage the grant*), and having laved the feet of **Êkântada-Râmayya,** gave, with libations of water, (*by*) a copper-plate charter, as a grant to the god Paramêśvara (Śiva), the village of **Abbalûru** in the **Nâgarakhaṇḍa seventy** which was a *kampaṇa* of the **Banavase twelve-thousand,** together with the customs-duty called *mêlâḷike-manneya* of that village, and with (*the right to*) fines and punishments and buried treasure, and with its boundaries established in former times and with the *tribhôga* ; and he seated him on an elephant and paraded him in public, and thus with the very greatest devotion maintained (*religion*).

(L. 80)— Ôm ! **Êkântada-Râma,** who worshipped the water-lilies that are the feet of Śrîkaṇṭha with thoughts free from any perplexity, and who became famous in being considered to be the bulwark of the Śaiva rites, delighted in devotion to Śiva !

(L. 81)— May the holy god Vîra-Sôma,— who is the greatest among all the gods ; who carries the moon (*on his forehead*) ; and who wears the garb of an actor in the dance of amorous dalliance which is lovely on account of the beauty imparted to it by the smiling, white, trembling, full glances of the sweet smiles of (Pârvatî) the daughter of the mountain (Himâlaya),— day by day confer fortune and long life and fame upon **Kâmadêva,** upon him who is endowed with nobility !

(L. 82)— Hail ! When the illustrious *Mahâmaṇḍalêśvara* **Kâmadêvarasa,**— possessed of the string of names of, among others, the *Mahâmaṇḍalêśvara* who attained the *pañchamahâśabda* ; the supreme lord of **Banavâsi,** the best of towns ; he who acquired the excellent favour of the god Madhukêśvara of **Jayanti** (Banavâsi) ; the delight of learned people ; the ornament of **the family of Mayûravarman ;** the lion of **the Kâdambas ;** the fierce in fight ; he who excelled in audacity ; the elephant-goad of brave men ; a very Râdhêya (Karṇa) in truth ; a very cage of thunderbolts to (*protect*) those who sought refuge with him ; a very cow of plenty to petitioners, — was governing **the Pânuṁgal five-hundred,** punishing the wicked and protecting the good, he came and saw the god Vîra-Sômanâtha of **Abbalûru,** and beheld the temple, as large as a mountain, which **Râmayya** had had made according to the precepts of the Śaiva traditions, and listened in detail to the daring that he had displayed, and was pleased, and took him along with himself with the very greatest affection, and went away ; and,— when his ministers and himself, together with the *Maṇḍaḷika* **Madukeya,** were seated (*in assembly*) at the capital of **Pânumgal** with the pleasure of an agreeable interchange of communications, with the very greatest devotion he made the village named **Mallavaḷḷi,** on the north of **Jôgêsara** which is near to **Muṇḍagôḍ** in the **Hosanâḍ seventy** which is a *kampaṇa* in the **Pânuṁgal five-hundred,** together with its established boundaries and including the *tribhôga,* into a *namasya*-grant for the god Vîra-Sômanâtha, and laved the feet of **Râmayya,** and gave it, with libations of water, with the very greatest devotion, for the repairs of whatever might become broken or torn or worn-out belonging to the temple of that same god, and for the *aṅgabhôga* and the *raṅgabhôga* and the perpetual oblation of the god, and for the purificatory ceremony of the month Chaitra and the festival of spring and the other occasions, and for the giving of food ; and thus he preserved religion. May it be well ! Ôm !

(L. 91)— Those who preserve these acts of religion shall obtain the reward of fashioning in gold the horns and hoofs of a thousand tawny-coloured cows at the sacred Vâraṇâsi or Prayâga or Kurukshêtra or Arghyatîrtha or Śrîparvata or any other holy sites, and giving them to Brâhmaṇs versed in the four *Vêdas* at such meritorious times as an eclipse of the sun, an eclipse of the moon, a *vyatîpâta,* a passage of the sun from one sign of the zodiac to the next, *etc.* ; those who destroy these acts of religion shall incur the sin of slaying those same cows and Brâhmaṇs at the Ganges or Vâraṇâsi or Kurukshêtra or any other sacred sites ! And, to shew

that there is no doubt about this, he[1] quotes the sayings of Manu of former times :— The earth has been enjoyed by many kings, commencing with Sagara; whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of making this grant, if he continues it*)! The dust of the earth may be counted, and the drops of rain; but the reward of preserving a religious grant cannot be estimated even by the Creator! He who confiscates land that has been given, whether by himself or by another, shall be born as a worm in ordure for the duration of sixty-thousand years! He who, though capable (*of better things*), displays neglect in act or thought or speech,— whether he be a person of good condition or a man of low caste, he is outside the pale of all religious rites! The maker (*of a grant*) shall raise seven times seven times seven families (*to heaven*); but he who confiscates shall cause the same number of families to sink down (*into hell*)! There may be absolution for one who slays a cow or a Brâhmaṇ on the Ganges or at any other sacred place, but not for men who confiscate the property of gods or Brâhmaṇs! "This general bridge of religion should at all times be preserved by you;" thus does Râmachandra make his earnest request to all future princes! May it be well and auspicious; and may there be good fortune! Ôm! Ôm!

(L. 99)— Saying "(*As*) I am thus (*notoriously*) a very treasury of austerities directed towards Hara, any small effort is not (*becoming to me*)," **Râma**, the abode of devotion to Śambhu, constructed (*this great*) temple of (Śiva) the destroyer of the cities (of the demon Tripura). Without spending or asking for anything, even so little as a *hâga*,[2] which devotees, standing in front of him in reverence, might offer for the shrine, but going with great humility to the princes (*and obtaining their contributions*), through the inexhaustible favour of Śiva **Râma** made this temple, resembling (Kailâsa) the mountain of Hara; how successful he was!

(L. 101)— **Kêśavarâja**, the leader of the forces, spake this record; and Saraṇa,— the slave of Îśa; he whose refuge is the water-lilies that are the feet of Śiva,— put it into proper shape, and wrote it with facility. Ôm!

(L. 102)— Hail! **Mallidêvarâya**,— [who belonged to the race of*] **Mukkaṇṇa-Kâdamba** who was born from the holy Hara (Śiva) and the Earth; the supreme lord of **Banavâsi**, the best of towns; the worshipper of the water-lilies that are the sacred and holy feet of the holy god Madhukanâtha,— . . . .
of **Nâgarakhaṇḍe**, gave . . . .

F.— Of about A.D. 1200.

This record is on a stone tablet outside the temple of Sômanâtha.— The **sculptures** on the stone are, at the extreme proper right end, a *liṅga*, with an officiating priest standing to it, and with a human head on the front part of the *abhishêka*-slab and the headless body below it, propped up against the lower part of the stand of the *liṅga*; and, along the rest of the stone, a representation of a fight: next to the *liṅga*, there are five standing figures, armed with spears and shields, and facing away from the *liṅga*, and evidently intended to be Śaivas fighting in defence of it; in front of them, there are five or six standing figures, armed with spears only, and attacking them; immediately behind the latter, there are four smaller figures, each blowing a large horn held up in its circular shape over his head;[3] further on, there are two groups,

[1] Namely, the composer of the record.

[2] A *haga* is a very small coin, equal to one *aṇe* and two *kâsus*.

[3] The horns are of the kind called in Kanarese *kahaḷe*, *kâhaḷe*, or *kâḷe*, and in Marâṭhî *śiṅg*. They are used in the services of temples, as well as in religious and secular processions, at weddings, and so on; and evidently in former days they were used as battle-horns. They are made sometimes all in one piece, sweeping round in a continuous curve covering rather more than half a circle, and sometimes with a joint in the middle so that, in

each of four standing figures, apparently spectators; and some seven or eight men are lying stretched out wounded or dead, all along below the feet of the combatants and of some of the spectators.— The **writing** runs along the top of the stone, above the sculptures, and covers an area about 5′ 2½″ broad by 0′ 2⅝″ high. It is in a state of very good preservation, except that seven or eight letters are missing at the end of each line; it would seem that the stone has been at some time or another trimmed at that end, and that these letters have been cut away, and perhaps, with them, some sculptures,— possibly some horsemen and, at the extreme end, an image of Jinêndra. The purport of what is lost at the end of line 2 is plain enough, though it need not be supplied with exactly the same *aksharas* that I shew in square brackets in the text; but it is impossible to say how the missing word or words at the end of line 1 should be filled in. The second line of writing commences below the *s* of *saṁka-gâvuṇḍaṁ* in line 1.— The **characters** are well formed and boldly engraved Kanarese characters of about A.D. 1200. The size of the letters ranges from about ¾″ to 1″.— The **language** is Kanarese.

The **inscription** is not dated, and does not refer itself to the reign of any king. It simply marks the place where, according to tradition, **Êkântada-Râmayya** cut off his head and offered it to Śiva, and then obtained it back again, as recorded in the long inscription, E. above.

TEXT.[1]

1 Śrî-Brahmêśvara-dêvaralli **Êkântada-Râmayya** basadiya Jinan=oḍḍav=âgi taleyan=aridu baḍeda ṭâvu || **Saṁka-gâvuṁḍa** basadiyan=oḍ[e*]yal-îyadhe(de) âḷuṁ kudurey . . . .

2 n=oḍḍ-iralu **Êkântada-Râmayya** kâdi geldu Jinanan=oḍedu li[ṁgamaṁ pratishṭhe-mâḍidaṁ ||]

TRANSLATION.

The place where, at (*the temple of*) the holy god Brahmêśvara, **Êkântada-Râmayya**, when the Jina of the shrine had been wagered, cut off his head, and received it back again! When **Saṅkagâvuṇḍa** would not let him destroy the shrine, and arrayed his men and horses . . . . (*to defend it*), **Êkântada-Râmayya** fought and conquered, and broke the Jina, and set up a *liṅga*.

G.— Of the time of Siṅghaṇa.—A.D. 1219.

This record is on a stone tablet standing against the wall, or perhaps built into the wall, outside the back of the temple of Basavêśvara.[2]— At the top of the stone there is a compartment

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addition to being used in the circular shape, the two parts of them can be turned so as to stretch out in reversed curves like an elongated S. To the European ear, they are chiefly associated with nothing but a discordant tumult of sound; and not incorrectly, when they are blown in processions, with simply the object of making as much noise as possible. But this use of them does not do justice to them. In the Kanarese country (and doubtless elsewhere also) some of the men, whose profession is to play these large horns, have well-merited reputations, reaching far and wide; their services are much in request, and are well rewarded; and it is a great treat to get hold of one of these skilled players and hear his performance. He will first stand upright, and " wind " the horn, which for this purpose he holds in its circular shape, sweeping right up from his mouth over his head. He will then sit down, with the horn, in the same shape, slung by a cord round his neck and running from his mouth down under one arm-pit and then up over the other shoulder; and it is surprising what sweet sounds he will produce with it, especially when he places the mouth-piece inside his mouth and sings an air through the horn. And he will usually finish by placing the mouth-piece against the outside of his cheek, or against his throat, and then also, apparently, playing it in the same soft mode; but this, which is also done by some players on the *śaṅkha*-shell, is of course only a trick,— though it is a very clever one. I do not know what authorities confer the distinction; but the more specially skilled players are entitled to carry *turâyis* or plumes, which are fixed into sockets in the rims round the mouths of the horns. Similar plumes for drums are mentioned in some of the Kanarese ballads (*Ind. Ant.* Vol. XV. p. 352, Vol. XVIII. p. 359).— The *kâḷe* was one of the five instruments used in producing the *pañchamahâśabda*; see page 216 above, note 3.

[1] From the ink-impression. This record is not included in *Carn-Dêśa Inscrs.*

[2] That is, according to the return made to me. But in *Carn-Dêśa Inscrs.* it is described as being inside the temple.

of **sculptures,** shewing, in the centre a *liṅga*, with a priest standing to it; on the proper right, two seated figures, with two standing figures waving *chauris* over them, and with the moon above; and on the proper left, the bull Nandi, with the sun above it. Then come lines 1 to 10 of the writing. Then comes another compartment of sculptures, shewing two seated figures, each inside a small pavilion, and with a standing figure, holding a *chaurî*, on each side of each pavilion. And then comes the remainder of the record.—The **writing** covers in lines 1 to 10 an area about 2′ 1¾″ broad by 0′ 7″ high, and in lines 11 to 16 an area of the same breadth by about 0′ 4″ high. It is in a state of good preservation almost throughout. But down the proper right of the tablet there is some projection which more or less hides the first *akshara* of each line in lines 1 to 8 and 10, and prevents it from appearing fully in the ink-impression. And the record appears to have been left unfinished in the last line.[1]—The **characters** are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed, though the engraving is rather thin and not very deep. The size of the letters ranges from about 1/16″ to nearly ¾″. The *anusvâra* is formed in two ways, as in E. above; sometimes on the line of writing, and sometimes above it. The *virâma* is represented throughout by the sign for the vowel *u*; and a noticeable instance of this is in *tatu-kshaṇadi*, line 12. The lingual *ḍ* is represented throughout by its own distinct sign.—The **language** is Kanarese, of the same transitional kind as that which we have in E. above. And the record is in prose and verse mixed. In line 3, we have the word *baḷiya*,—a variant of the *baḷiya* of other records,—which according to dictionaries means "near to" (*lit.* "of the vicinity of"), but which in such passages as the present is equivalent to the Sanskṛit *madhyavartin* or *antarvartin*, "in the middle of, or included in."[2] In the same line, we have *bâḍa*,—a *tadbhava* corruption of the Sanskṛit *vâṭa*,—which usually means, as here, "a town," but is sometimes used in the sense of *kampaṇa*, which Kittel's dictionary gives in the sense of "a district," and which I have sometimes translated by "an administrative circle of villages." And in line 15, we meet with the rare form *ôgu*, for *hôgu*, in *ôdar*, = *hôdar*, "they went."—In respect of **orthography,** the only points that call for special notice are (1) the use of *auvu* for *au*, in *pauvurṇṇami*, line 1, and in *gauvuḍa*, lines 5, 8, 10; and (2) a very uncommon use of the initial long *î* in the middle of words, owing to which we have *âvaḷîṁ* for *âvaḷiyin*, line 3, *śâḷiî* and *ôḷiî* for *śâḷiyi* and *ôḷiyi*, line 4, *lîleî* for *lîleyiṁ*, line 6, *sâîra* for *sâyira*, line 9, and, still more extraordinarily, *vaîri* for *vairi*, line 12.

The **inscription** refers itself to the reign of **the Dêvagiri-Yâdava king Siṅghaṇa**; and to a time when (a feudatory) **Siṅgaṇadêvarasa** was governing **the Banavâsi twelve-thousand province.** The tablet is a *vîrgal* or monumental slab, in memory of the death of two local heroes, **Mâcha and Gôma,** in battle, on the occasion of a cattle-raid at Ablûr. The raid was led by **Îśvaradêva of Beḷagavatti.** From Mr. Rice's *Mysore*, 2nd ed., Vol. II. p. 448, we learn that **Beḷagavatti**[3] is the modern **Beḷagutti** in the Honnâḷi tâluka of the Shimoga district, Mysore,—the 'Bellagooty' of the Indian Atlas, sheet No. 42, in lat. 14° 11′, long. 75° 35′, twenty-four miles S. S. E. ½ S. from Ablûr,—and that **Îśvaradêva** belonged to a family of local chiefs mentioned in records there, which give another date for him in A.D. 1216, and give also the names of Mallidêva, A.D. 1196, Siṁhaladêva, A.D. 1232, and Bîradêva, A.D. 1249.

The record is **dated** on the full-moon day, coupled with Monday, of the Pramâthin *saṁvatsara*, specified as one of the years of Siṅghaṇa. The regnal year is not cited, though it is usual to cite it in any date expressed in this manner.[4] The name of the *saṁvatsara*, however,

[1] See page 264 below, note 3.

[2] For this word, and *bâḍa*, both of which occur also in A. (see page 230 above, notes 7, 12), see a note in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 280.

[3] Mr. Rice writes the name 'Belegavatti.' In the present record, however, the vowel of the second syllable is distinctly *a*,— not *e*.

[4] It should have been specified as his tenth year. The transcript in *Cars.-Dêsa Inscrs.* actually inserts *10neya*, as if it stood in the original; and it further reads *Pramâdhi*, by mistake for *Pramâthi*.

fixes the year as Śaka-Saṁvat 1142 current. And this date, again, has not been recorded correctly; for the given *tithi* ended, not on a Monday, but on Saturday, 29th June, **A.D. 1219**, at about 9 hrs. 4 min. after mean sunrise (for Ujjain).

TEXT.[1]

1 Ôm[2] Svasti Samasta-prasa(śa)sti-sahitaṁ **śrî-Siṁhaṇadêva-varushada**[3] **Pramâthi-saṁvatsarada Âśâ(shâ)ḍha pauvurṇṇami**[4] **Śômavâ-**

2 **[ra]dal**a pratâpa-vîra-**Siṁgaṇadêvarasaru Banavase**-paṁnitsâsiravan=âḷutt-ire [||*] Alliya kaṁpaṇaṁ **Nâgarakha[ṁ*]-**

3 **[ḍa]**v-ep[p*]attaṟa baḷiya bâḍa **Abbalûra** vistarav=ent-eṁdaḍe || Giḷi-[5] kuḷadhi(di)ṁ pik-âvaḷiïn[6]=oppuva naṁdanadiṁ viḷâsadiṁ

4 [be]ḷasida gaṁdha-śâḷii[7] Śiv-âlayad=ôḷii[8] Bhâḷanêtra-pûjita[9]-gri(gṛi)hadiṁ baḷâdhika-kaḷâvida-vîra-samûhadiṁdh(d)=i-

5 [l]â-taḷad=oḷag=**Abbalûr**=ati-vichitrataraṁ nijam=âgal=oppuguṁ || Antu śôbhe-vett=**Abbalûra Bira-gauvuḍana**[10] guṇa-

6 [ka]thanav=ent-eṁdaḍe || **Vri**[11] || Para-hitan=eṁdu dâna-vida(dha)n=eṁdu guṇ-[âṁ*]budhiy=e[ṁ*]du lilei[12] ka(kha)rakara-têjanaṁ guru-padâṁbu-

7 [ja]-bhaktanan=entu nôppaḍa[13] purutara-dhairyyanaṁ sakaḷa-vaṁdijan-âśraya-kaḷpavri(vṛi)kshanaṁ vara-vibudh-ôtkaraṁ mudade baṁ-

8 [ṇ]ṇisuguṁ[14] sale **Bira-gauvuḍanaṁ**[15] || Ant=â **Bira-gauvuḍa**[16] sukhadiṁdav=ire **Bhe(be)ḷagavatti-Îśvaradêva[ṁ*]** hala-

9 baru maṁneyara kûḍi **Sâtaḷige**-nâdha(ḍa) nâyakara kûḍi-koṁḍu hattu-sâsira âḷu sâïra[17] kudure vera-

10 si naḍadu baṁd=**Abbalûran**=iḷidu hiṇ[ḍ]u-[s]eṟe-tuṟuvaṁ komb-alliy=â seṟe-tuṟuvaṁ hiṁd-ikki **Bira-gauvuḍana**[18] besa-varaṁ

11 **Baḍagi-Kêtôjana** makkaḷu **Mâchaṁ Gômaṁgaḷu** mâḍida vîrav=eṁnt[19]-e[ṁ]daḍe || Ka[20] || Ghaṭṭisi[21] nûṁkida vâjiya thaṭṭaṁ kaṭṭ-[â]ḷu **Baḍagi-**

12 **Mâchaṁ** tâgalu niṭṭisi **Gômanu** yise paḍal-iṭṭudu tatu-kshaṇadi vairi-[22] balav=enit-anituṁ || Mât=êno peḷal=iṁ-

13 t=upam-âtîtaṁ nôḍal=ati-bhayaṁkaram=enal=iṁt=âṁt=ari-balamuman=ôvade **Kêtôjana** maga[23] **Mâcha** pokku tividaṁ pala-

14 raṁ || Sôdarar=ibbava(ra) vîraṁ mêdinig=achchariy=id=enisi dhuradoḷa palaraṁ kâdi tave koṁdu[24] svargga-

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[1] From the ink-impression.—A transcription of this record is given in *Carn.-Dêśa Inscrs.* Vol. II. p. 388.

[2] Represented by a small circle inside a larger one.

[3] The word *10neya* ought to follow here, but was omitted.

[4] Read *paurṇṇami*. Compare *gauvuḍa*, lines 5, 8, 10, below.

[5] Metre, Champakamâlâ; and in the next verse.

[6] Read *âvaḷiyiṁ*. Compare two similar instances in the next line, and others in lines 6, 9.

[7] Read *śâḷiyi* (for *śâḷiyiṁ*).

[8] Read *ôḷiyi* (for *ôḷiyiṁ*).

[9] The *prâsa*, or alliteration of the consonant of the second syllable of each *pâda*, is violated here.

[10] Read *gauḍana*.

[11] Read *vṛi*; *i.e.*, *vṛitta*.

[12] Read *lîleyiṁ*.

[13] Read *nôrppaḍaṁ*.

[14] Read *baṇṇisuguṁ*.

[15] Read *gauḍanaṁ*.

[16] Read *gauḍaṁ*.

[17] Read *sâyira*.

[18] Read *gauḍana*.

[19] Read *ent*.

[20] *I.e.*, *kaṁda*.

[21] Metre, Kanda; and in the next two verses.

[22] Read *vairi*.

[23] The metre is faulty here; the word *maga*, which is necessary for the sense, introduces two short syllables too many.

[24] The metre is faulty here, also, as the effect of the following *sv* is to lengthen the *u*.

15 kk=ôdar=jjasav=eseye **Machanumm**[1]**=â Gômanum** || Jitêna[2] labhyatê lakshmî mṙi(mṛi)tên=â-[3]

TRANSLATION.

Ôm! Hail! **On Monday the full-moon day of the month Âshâḍha of the Pramâthin** saṁvatsara **of the years of the glorious Siṁhaṇadêva,** who was possessed of all eulogistic titles; while the powerful and brave **Siṅgaṇadêvarasa** was governing **the Banavase twelve-thousand,**— to describe the excellence of **Abbalûru,** a town that was included in **the Nâgarakhaṇḍa seventy** which was a *kampaṇa* of those parts:—

(Line 3)—**Abbalûru** is truly charming on the surface of the earth, in a most exceedingly beautiful manner, by reason of a park which is pleasing with flights of parrots and numbers of cuckoos, by the sweet-smelling rice[4] that grows luxuriantly, by a number of temples of the god Śiva, by a shrine, to which (*much*) adoration is paid, of that same god in the form of him who carries a third eye in his forehead, and by a multitude of brave men who excel in strength and are skilled in arts and sciences.

(L. 5)—To give a description of the merits of **Biragauḍa** of the **Abbalûru** that is thus charming:— Saying that he is devoted to the welfare of others, that he bestows gifts, and that he is a very ocean of virtue, the multitude of good and wise people joyfully praise **Biragauḍa,** who is in mien as radiant as the hot-rayed sun,— who is in every way devoted to the water-lilies that are the feet of spiritual preceptors,— who is possessed of the very greatest resoluteness,— and who is a very tree of paradise in giving support to all people who proclaim his praises.

(L. 8)— While that same **Biragauḍa** was continuing in happiness:— **Beḷagavatti-Îśvaradêva,** with various chieftains and with the *Nâyakas* of **the Sâtaḷige district,**[5] together with ten thousand men and a thousand horses, came along, and descended on **Abbalûru,** and seized the herd of penned-up cows; and then, to describe the bravery displayed by **Mâcha** and **Gôma,** sons of **Baḍagi-Kêtôja,** in rescuing the penned-up cows at the command of **Biragauḍa:—**

(L. 11)— While the valiant **Baḍagi-Mâcha,** having rained blows on the array of horses that he drove away, was still attacking them, and while **Gôma,** having stared fiercely at them, was shooting arrows, the whole of the hostile force immediately fell down in all directions. What words can I use?; if you consider, it surpassed all comparison!: meeting them in the most terrifying manner, **Mâcha,** the son of **Kêtôja,** plunged recklessly into the hostile force, and pierced many of them. In such a way that the bravery of these two brothers was a wonder to the earth, **Mâcha** and **Gôma** fought in battle with many people, and killed numbers of them, and went with great fame to heaven.

---

[1] Read *Mâchanum.*—The metre is faulty here, even with this correction. It might be set right by reading *Mâchanuṁ Gômaṇanuṁ.* And, from certain marks on the *akshara gô,* it would seem that the writer recognised his omission of the *â* in the first syllable of *Machanuṁ,*— began to correct it, by writing *Mâcha* after that word,— and then turned the *cha* into *gô,* and so produced the reading that actually stands.

[2] Metre, Ślôka (Anushṭubh).

[3] After this, there should come another line, containing the completion of this well-known verse, *viz., pi sur-âṅganâ kshaṇa-vidhvaṁsini kâyê kâ chiṁtâ maraṇê raṇê.* These words may perhaps be somewhere on the side or back of the stone, and may have been overlooked by my copyist. But there is no reason why they should not have been engraved on the front of the stone, immediately below line 15; the stone was smoothed in order to form the subscript *k* of *kkôdar* at the beginning of that line, and was not smoothed any further; and it seems, therefore, that the completion of the verse was carelessly omitted, either by the engraver or in the written copy from which he worked.

[4] See page 253 above, note 6.

[5] Sâtaḷige is evidently a variant of the Sattaḷige which we have in E. line 60; see page 249 above, note 9.

i.

ii a.

J. F. FLEET.

W. GRIGGS, PHOTO-LITH.

SCALE 77

FROM INK-IMPRESSIONS SUPPLIED BY DR HULTZSCH.

ii b.

iii a.

(L. 15)—He who conquers obtains fortune;[1] and even one who dies [wins a woman of the gods: since the body perishes in a moment, why should one distress oneself about dying in battle?].

No. 26.—A NOTE ON THE ALPHABET OF THE DONEPUNDI GRANT.

By F. Kielhorn, Ph.D., LL.D., C.I.E.; Göttingen.

Dr. Hultzsch having kindly consented to publish the accompanying photolithograph, which has been prepared under Dr. Fleet's supervision, of the Donepûṇḍi grant of Śaka-Saṁvat 1259, edited by me above, Vol. IV. p. 356 ff., I take the opportunity of adding a few remarks on the writing of that most beautifully engraved inscription. I have already stated that the characters are Telugu. In general, they are the same as those of the Vânapalli plates of Anna-Vêma, published with a photolithograph above, Vol. III. p. 59 ff., which are only about forty years later; but there are one or two interesting differences between the characters of the two inscriptions.

Of initial vowels the Vânapalli plates contain *a*, *â*, *i*, and *ṛi*; in the present grant *i* and *ṛi* do not occur, but, on the other hand, we here have also *î*, in the word *î* in lines 42 and 51; *u*, in *Umâ*, l. 1; and *ê*, in *êvaṁ*, l. 15, *êtad*, l. 38, *etc.*

Of the ordinary Sanskṛit consonants, *gh*, *ṅ*, *jh* and *ḍh* do not occur in the Donepûṇḍi grant; and the signs for *chh* and *ñ* only occur in conjuncts, as subscript letters, in *avvichchhan*, l. 31, *yâvachchhrîmân*, l. 39, and *vijñâna*, l. 34. The signs which may be specially drawn attention to are those for *k*, *ph*, and *bh*.

In the sign for *k* the horizontal line between the top-stroke (*talakaṭṭu*) and the circle is joined with the latter by a straight line, which forms a sharp angle with the horizontal line, as may be seen from *kari*, l. 1, *kruta*, l. 2, *etc.* This (cursive) sign for *k*, which does not occur in the Vânapalli plates and is not found in any of the published palæographic Tables, is also used in the Dibbida plates of Śaka-Saṁvat 1191, published with a photolithograph above, p. 106 ff., and in the three inscriptions of Kâṭaya-Vêma[2] of Śaka-Saṁvat 1313-38, published above, Vol. IV. p. 328 ff. It clearly is the immediate precursor of the *k* of the modern Telugu alphabet.

The sign for *ph* is distinguished from the sign for *p* by a separate semicircular line, placed below the sign for *p*; compare the *pha* of *phala*, l. 4, with the *pa* of *laṁpaṭa*, l. 6. The same sign for *ph* is used in the Vânapalli plates, *e.g.* in *phalaka*, l. 7. In a Chêbrôlu inscription of Jâya of Śaka-Saṁvat 1157, we still find the earlier sign in which the distinguishing semicircular line intersects the proper left vertical line of the sign for *p*.[3]

The sign for *bh*, in the *aksharas bha*, *bhu*, *bhû*, *bhya* and *bhyâ*, is distinguished from the sign for *b* by the top-stroke of *bh*; compare the *bha* of *bhava-*, l. 3, with the *ba* of *babhû-*, l. 9. In *aksharas* where there is no room for the top-stroke, *bh* sometimes is distinguished from *b* by

[1] This verse is usually given more or less incorrectly,—for instance, *P. S. O.-C. Inscrs.* No. 212 has *siddamsana kâyôm*; and No. 225 has *viddamsani*; while No. 182 has *surâyanâm kshaya-yuddhasani*. But the first word is always *jitêna* (*e.g.*, *P. S. O.-C. Inscrs.* Nos. 212, 225, in both of which it is very clear, as also in the present record). The interpretation of it seemed difficult to Prof. Kielhorn also, who suggested some time ago that the original reading might be *jîvêna* (*Ind. Ant.* Vol. XVII. p. 202, note 4). But he now considers that *jitêna* is correct, and is to be translated "by him who has conquered," on the analogy of *vidita*, "one who has learnt," in the first verse of the *Kirâtârjunîya*, where the commentary cites *pîtâ gâvaḥ*, *bhuktâ brâhmaṇâḥ*, and *vibhaktâ bhrâtaraḥ*, all in an active sense.—Since writing the preceding remarks, I have heard from Prof. Kielhorn that he finds that the verse is from the *Parâśarasmṛiti*, Âchârakâṇḍa, Adhyâya III. verse 37 (Bombay edition, Vol. I. Part II. p. 273), which gives it in the form—*Jitêna labhyatê Lakshmir mṛitên=âpi surâṅganâḥ kshayadhvaṁsini kâyê=smin kâ chintâ maraṇê raṇê*, and that Mâdhavâchârya explains *jita* as a past passive participle denoting the agent ("one who has conquered"), exactly as suggested by Prof. Kielhorn.

[2] I owe excellent impressions of these inscriptions to the kindness of Dr. Hultzsch.

[3] In the same inscription, of which I shall treat in Vol. VI., the sign for *ḍh* is distinguished from the sign for *ḍ* by a semicircle, open to the proper right, which is placed below, and attached to, the proper left curve of the sign for *ḍ*.

a small opening in the lower part of the sign for *bh*, as in *vibhâvyatê*, l. 14, and *nabhô*, l. 11; but just as often there is no difference at all between *bh* and *b*, as may be seen *e.g.* from a comparison of *vibôr=* (for *vibhôr=*), l. 19, with *bolaṁ*, l. 48, or from *vibiṁnn-* (for *vibhinn-*), l. 14, *abîshṭ-* (for *abhîshṭ-*), l. 36, *etc.* It is interesting to observe that in all such cases (where in the Donepûṇḍi grant *bh* practically does not differ from *b*), in the Vânapalli plates, the sign for *bh* is generally distinguished from the sign for *b* by just such a separate semicircular line as above we have found to distinguish *ph* from *p*; compare in the Vânapalli plates *vibhâti*,[1] l. 3, *Śaṁbhôr=*, l. 4, *nâbhi*, l. 7, *etc.* Moreover it may be noted that in the inscription B. of Kâṭaya-Vêma, above, Vol. IV. p. 329, in the *bh* of *Bhîmêśvara* in line 8, the distinguishing semicircular line has been changed into a downward stroke, so that the sign for *bh* looks exactly like the *bh* of the modern Telugu alphabet.

In addition to the signs of the ordinary Sanskṛit consonants, the Donepûṇḍi grant also contains the sign for the Dravidian *ḷ*, *e.g.* in *sunirmaḷa*, l. 11, and the sign for *ṟ*, *e.g.* in *êṟu*, l. 44. In the sign for the *ṟ* of *taṟuvâta* in line 49 the engraver erroneously has omitted the horizontal line in the interior of the letter.

Regarding the signs of subscript consonants it may be noted that in the conjuncts *nn* and *ṇṇ* the same sign is used for both (the second) *n* and *ṇ*,[2] as in *nnamaḥ*, l. 1, and *nishaṇna(ṇṇa)*, l. 13. Attention may also perhaps be drawn to the form of the subscript *l*, *e.g.* in *Eṁḍapalli*, l. 45, and *puṭlu*, l. 53.— Of final consonants which are not joined with a following letter, only *t* occurs, in *araṁjayat*, l. 17, and *dhâ(dâ)nât*, l. 23.

As regards medial vowels, I have already indicated that there is hardly any difference between the signs for *i* and *î*; compare *e.g.* *gita-kîrtiḥ*, l. 5, and *dîdhitiṁ*, l. 27. In engraving the *akshara mî* of *ktum=ishṭâ* in line 21 the engraver has made a mistake, which, to judge from the impression, was subsequently corrected by him. Another mistake was made by him in engraving the *akshara nô* at the end of line 15, as may be seen by a comparison of the proper sign for *nô* in °*śânur=nnô*, l. 24, or the *no* of *Jaganobbagaṁḍḍa* in line 27 of the Vânapalli plates.

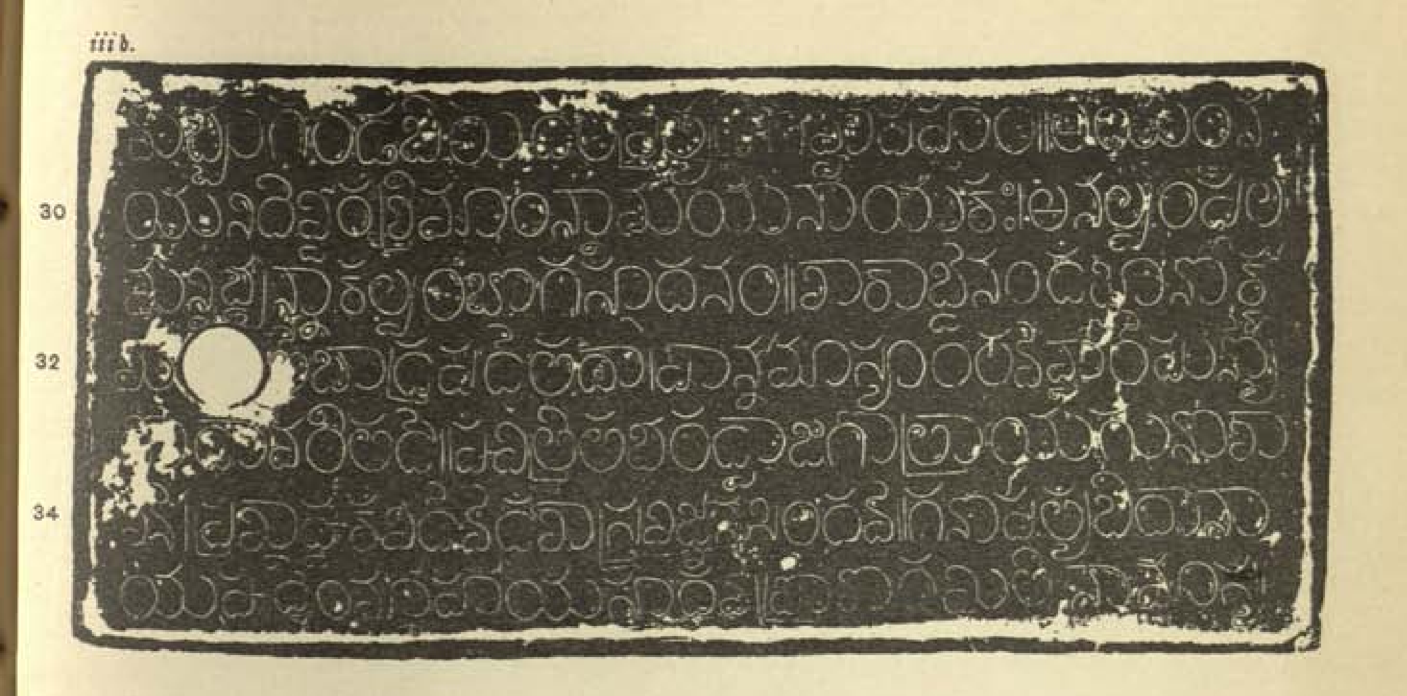
That the plates, near the proper right margin of the first inscribed side of each plate, contain the numeral figures from 1 to 5, has been already stated.

[1] The *akshara bhâ* of this very word is reproduced in Prof. Bühler's *Indische Palaeographie*, Table VIII. col. ix. No. 33, but without the characteristic semicircular line at the bottom, which is quite clear and distinct in the published photolithograph of the Vânapalli plates. The same column contains other similar errors which need not be specified here.

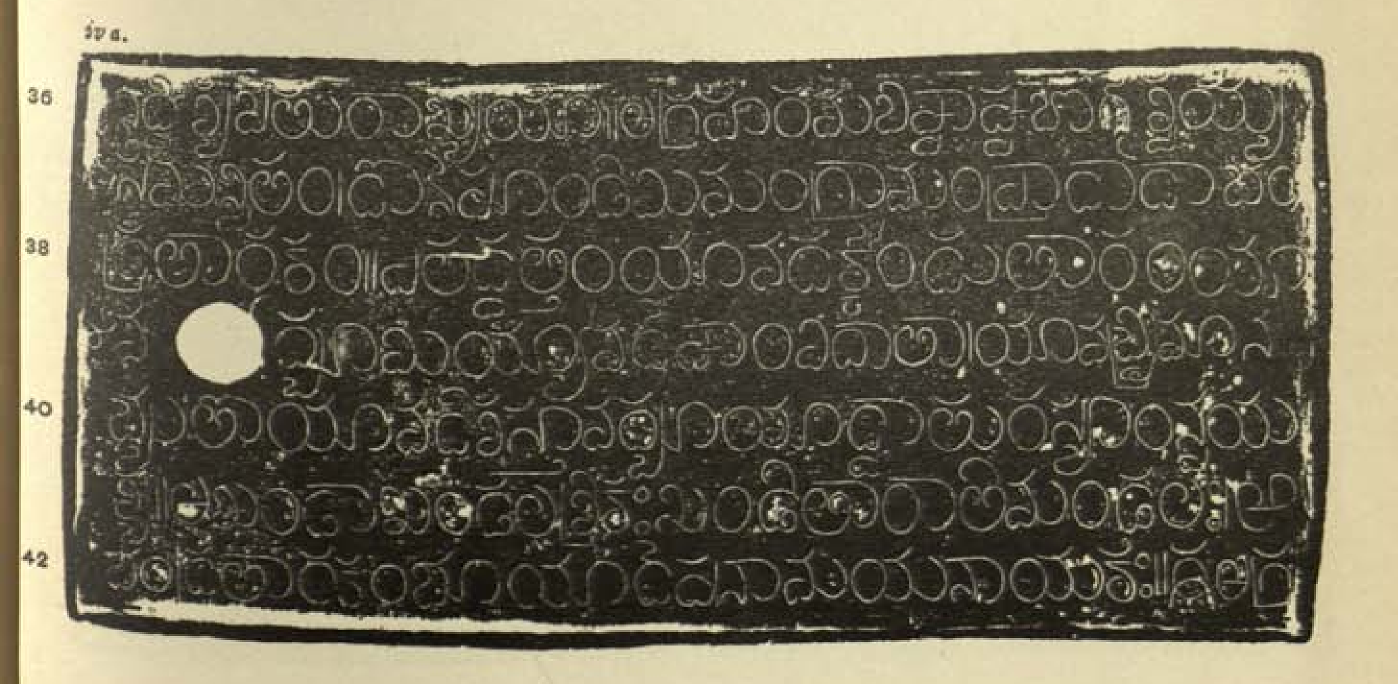
[2] The same practice is followed in some very much earlier inscriptions; compare *e.g.* in the Sâtârâ plates of the Eastern Chalukya *Yuvarâja* Vishṇuvardhana I. (*Ind. Ant.* Vol. XIX. p. 309, and Plate) *sampannaḥ*, l. 4, and *paurṇṇamâsyâṁ*, l. 13.— It may be noted that both in the Donepûṇḍi grant and in the Vânapalli plates the conjunct *rṇṇ* is always written by the sign for *rṇn*.

Donepundi Grant of Namaya-Nayaka.—Saka-Samvat 1259.

iii b.



iv a.



J. F FLEET.

W. GRIGGS, PHOTO-LITH.

SCALE ·77

FROM INK-IMPRESSIONS SUPPLIED BY DR. HULTZSCH.

iv b.

v.

INDEX

A

[1] The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the *additions* on pp. v to ix. The following other abbreviations are used :— *ch.* = *chief*; *co.* = *country*; *di.* = *district* or *division*; *do.* = *ditto*; *dy.* = *dynasty*; *E.* = *Eastern*; *f.* = *female*; *k.* = *king*; *m.* = *male*; *mo.* = *mountain*; *ri.* = *river*; *s. a.* = *same as*; *sur.* = *surname*; *te.* = *temple*; *vi.* = *village* or *town*; *W.* = *Western*.

C

E

K

L

O

P

T

U

V

W

Y

APPENDIX

A LIST OF THE

INSCRIPTIONS OF NORTHERN INDIA

FROM ABOUT A.D. 400.

By Professor F. Kielhorn, G.I.E.; Göttingen.

IN compliance with the request of several scholars who are interested in Indian epigraphy, I publish herewith part of a list of Indian inscriptions, which primarily I had prepared for my own use only. What I offer at present, may be roughly described as **a list of the inscriptions of Northern India, from about the end of the fourth century A.D.** Similar lists of the more numerous inscriptions of Southern India, and of the inscriptions before A.D. 400, are under revision and may be published hereafter.

Within the limits indicated, this list gives, or is intended to give, all inscriptions of any importance that have been published, or noticed with details of their contents, in the periodicals and official volumes accessible to me; and it includes some unpublished inscriptions of which rubbings or impressions have been kindly presented to me from time to time by Drs. Burgess, Fleet, Führer, Hœrnle and Hultzsch, and by the late Sir A. Cunningham. I shall be grateful to every one who will draw my attention to any inscription which may have been omitted. As it stands at present, the list deals with rather more than 700 inscriptions:[1] about 250 copper-plate inscriptions, and the rest, with one exception,[2] inscriptions on stones and rocks.

In arranging the list, I have been guided partly by the eras[3] according to which the inscriptions are dated, and partly by the localities where the originals were discovered. Thus Nos. 1-568 give the inscriptions dated (or, in some cases, supposed to be dated) according to the Mâlava-Vikrama era (1-328, marked V.), the Śaka era (346-386, marked Ś.), the Kalachuri-Chêdi era (387-425, marked K.), the Gupta-Valabhî era (436-507, marked G. or Valabhi-s.), the Harsha era (528-547, marked H.), and the Newâr era (559-568, marked N.); together, generally, with those undated inscriptions the time of which may be approximately determined by reference to the inscriptions dated according to one of the eras mentioned (329-345, 426-435 508-527, and 548-558). Nos. 569-587 give the small number of inscriptions which are (or have been taken to be) dated according to the Saptarshi era (569-574), the era of Buddha's Nirvâṇa (575), the Lakshmaṇasêna era (576-578), and the Siṁha era (579-584), with references to three inscriptions which, dated according to other eras, also quote the corresponding years of the Hijra era, the "Bengâli San," and the Ilâhi era of the emperor Akbar (585-587). And Nos. 588-688 give the remaining inscriptions, which either contain no date at all or are for the

[1] This number includes some inscriptions which are mentioned in footnotes only. Some inscriptions which came to my notice when part of this list was already in type are given at the end, under the head of *Addenda*.

[2] This is the iron pillar inscription No. 508.

[3] The list includes all Indian inscriptions known to me which are dated according to the Saptarshi era, the era of Buddha's Nirvâṇa, and the Mâlava-Vikrama, Kalachuri-Chêdi, Gupta-Valabhî, Harsha, Newâr, Lakshmaṇasêna, Siṁha, and Gâṅgêya eras. But it contains only 21 inscriptions dated exclusively according to the Śaka era, and none which are dated according to the era of the Kaliyuga, and the Kollam and Châlukya-Vikrama eras. Years of the twelve-years cycle of Jupiter are quoted in the Gupta dates of Nos. 451, 453, 456 and 459, and in No. 522; years of the sixty-years cycle of Jupiter in only eleven (Vikrama) dates; and *aṅka* (regnal) years only in Nos. 367, 369, 370, and 671.

most part[1] dated in regnal years, broadly arranged according to the tracts of country where they were found, from Râjputâna and the Pañjâb on the west to Orissa and Gañjâm on the east coast of India. I am aware that a number of the inscriptions towards the end of the list, as well as others which are dated according to the Śaka era, properly belong to Southern India, but have given them here on account of the connection of some of them with northern inscriptions. To draw an absolutely strict line between the north and the south appeared to me as unnecessary as it would be impossible.

On the information given under each number little need be said here. As far as I was able to do so, I have tried to state, not merely where an inscription has been discovered, but also where it is now. I have also indicated whether Plates of an inscription are available.[2] When an inscription has been edited several times, I generally have thought it sufficient to state where it has been published last. In the case of dated inscriptions, I have given throughout the original dates, and have added their European equivalents when they could be ascertained with confidence; moreover, I have shewn whether the numbers which may occur in a date are denoted by numerical symbols or by numeral (decimal) figures. As regards other details, I have mostly confined myself to recording the genealogy or line of succession (where it is given in the original) of the king or chief to whom an inscription belongs, and the names of the princes who are mentioned in connection with him or his predecessors; but, in the case of copper-plates, I have also given the names of the places from which the grants were issued, and, in the case of *praśastis,* the names of their authors.

I venture to hope that this list will be of some service both to these of my fellow students who are engaged in the publication of Indian inscriptions, and to any one who would wish to ascertain whether an inscription on stone or a copper-plate inscription, which he may meet with, is new or has already attracted the attention of scholars. To render the list more useful, the principal names that occur in it are given in an Index.

A.—Inscriptions dated according to the Mâlava-Vikrama Era.

1.—**V. 428.**—*Gupta Inscr.* p. 253, and Plate. Bijayagaḍh pillar inscription of the Varika **Vishṇuvardhana,** the son of Yaśôvardhana, grandson of Yaśôrâta, and great-grandson of Vyâghrarâta :—

(L. 1).—Siddham kṛitêshu chaturshu varsha-śatêshv=ashṭâvinśêshu[3] 400 20 8 Phâlguṇa(na)-bahulasya pañchadaśyâm=êtasyâm=pûrvvâyâm.

2.—**V. 480 (?).**—*Gupta Inscr.* p. 74, and Plate. Gaṅgdhâr inscription of the time of **Viśvavarman,** the son (?) of Naravarman, recording the building of temples, etc., by his minister Mayûrâkshaka :—

(L. 19).—Yâtêshu chatu[r]shu kri(kṛi)têshu śatêshu sausyaishvâ(?shṭhâ)śita-[4] sôttarapadêshv=iha vatsa[rêshu] ||(|) śuklê trayôdaśa-dinê bhuvi Kârttikasya mâsasya sarvva-jana-chitta-sukh-âvahasya ||

3.—**V. 493 and 529.**—*Gupta Inscr.* p. 81, and Plate. Mandasôr inscription of the time of **Kumâragupta [I.]** and his subordinate, the governor at Daśapura, **Bandhuvarman,** the son of Viśvavarman; (composed by Vatsabhaṭṭi) :—

(L. 19).—Mâlavânâṁ gaṇasthityâ yât[ê] śata-chatushṭayê | trinavaty-adhikê=bdânâm= ri(ṛi)tau sêvya-ghanastanê || Sahasya-mâsa-śuklasya praśastê=hni trayôdaśê |

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[1] Nos. 676-684 give the inscriptions the dates of which are actually referred, or probably belong, to the reign of the Gâṅgêya family (or the Gâṅgêya era).

[2] The Plates collected in Dr. Fleet's *Indian Inscriptions* (*Ind. Inscr.*), which are sometimes quoted in the list, have not been published yet.

[3] Read °*vimśêshu.*

[4] Dr. Fleet suggests *saumyêshv=aśîta-*; compare *Gupta Inscr.* p. 73, note.

(L. 21).— Vatsara-śatêshu paṁchasu viśaṁty-adhikêshu[1] navasu ch=âbdêshu | yâtêshv=abhiramya-Tapasya-mâsa-śukla-dvitîyâyâṁ ||

4.— **V. 589.**— *Gupta Inscr.* p. 152, and Plate. Mandasôr inscription of the time of the *Râjâdhirâja*[2] **Yaśôdharman-Vishṇuvardhana**,[3] recording the construction of a well by Daksha (?), the younger brother of Dharmadôsha who was a minister of Vishṇuvardhana, in memory of their deceased uncle Abhayadatta; (engraved by Gôvinda[4]) :—

(L. 21).— Pañchasu śatêshu śaradâṁ yâtêshv=êkânnanavati-sahitêshu | Mâlava-gaṇasthiti-vaśât=kâla-jñânâya likhitêshu ||

5.— **V. 718.**— *Ep. Ind.* Vol. IV. p. 31, and Plate. Udaypur (in Râjputâna) inscription of the time of the Guhila *Râjâ* **Aparâjita**, recording the construction of a temple by the wife of his leader of the forces, the *Mahârâja* Varâhasiṁha; (composed by Dâmôdara, the son of Brahmachârin and grandson of Dâmôdara) :—

(L. 12).— saṁvatsara-śatêshu saptasu(sv=) ashṭâdaś-âdhikêśu(shu) Mâgra(rga)śirsha-śuddha-pañchami(myâm).

6.— **V. 746.**— *Ind. Ant.* Vol. V. p. 181, and Plate. Jhâlrâpâṭaṇ inscription[5] of the time of **Durgagaṇa**; (composed by Bhaṭṭa Śarvagupta) :—

(L. 16).— saṁvatsara-śatêshu saptasu shaṭchatvâriṁśad-adhikêshu.

7.— **V. 770.**— In his *Annals and Antiquities of Râjasthân*, Vol. I. p. 799, Colonel Tod gives a translation of an inscription "of the Mori Princes of Cheetore, taken from a column on the banks of the lake Mánsurwur, near that city." It contains the passage: "Seventy had elapsed beyond seven hundred years (*samvatsir*), when the lord of men, the king of Malwa,[6] formed this lake."

8.— **V. 794.**— *Ind. Ant.* Vol. XII. p. 155, and Plate. Dhiniki (spurious) plates of the *Mahârâjâdhirâja* **Jâikadêva** of Saurâshṭra, issued from Bhûmilikâ :—

(L. 1.)— Vikrama-saṁvatsara-śatêshu saptasu chaturnavaty-adhikêshv=aṁkataḥ [79]4 Kârttika-mâs-âpara-pakshê amâvâsyâyâṁ Âditya-vârê Jyêshṭhâ-nakshatrê ravigrahaṇa-parvvaṇi | asyâṁ saṁvatsara-mâsa-paksha-divasa-pûrvvâyâṁ tithâv=ady=êha.

The date is irregular; see *ibid.* Vol. XIX. p. 369, No. 190.

9.— **V. 795.**— *Ind. Ant.* Vol. XIX. p. 57, and Plate. Kaṇaswa inscription of the prince **Śivagaṇa**, the son of Saṅkuka who was a friend of the king **Dhavala** of the Maurya lineage; (composed by Dêvaṭa, the son of Bhaṭṭa Surabhi; and engraved by Śivanâga,[7] the son of Dvâraśiva) :—

(L. 14).— Saṁvatsara-śatair=yâtaiḥ sa-paṁchanavaty-arggalaiḥ saptabhir=Mmâlav-êśânâm

10.— **V. 811.**— In his *Annals and Antiquities of Râjasthân*, Vol. II. p. 764, Colonel Tod reports that at Chitór in Râjputâna he found an inscription which was dated—

"Sambut 811, Mâgha-sudi 5th, Vṛishpatwâr (Thursday)."

Thursday, 3rd January A.D. 754; see *Ind. Ant.* Vol. XIX. p. 373, No. 196.

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[1] Read *viṁśaty-*.

[2] This occurs in verse, and is not a formal title.

[3] In the published edition *Yaśôdharman* and *Vishṇuvardhana* are taken to be the names of two princes; see *Ind. Ant.* Vol. XIX. p. 227.

[4] See below, No. 329.

[5] For another, fragmentary inscription which is on the same stone, see *Ind. Ant.* Vol. V. p. 182, and Plate.

[6] The probability is, that in the original inscription the era of the Mâlava kings is referred to.

[7] The British Museum possesses a fragmentary and partly effaced inscription which apparently was engraved by the same Śivanâga.

11.— V. 847.— *Zeitschr. D. Morg. Ges.* Vol. XXXVIII. p. 547; *Ind. Ant.* Vol. XIV. p. 45. Shêrgaḍh (Kôṭâ) Buddhist inscription of the *Sâmanta* **Dêvadatta**; (composed by Jajjaka):—

(L. 20).— samvat śa 847 Mâgha-śudi 6 |[1]

Vindunâga; his son Padmanâga; his son Sarvaṇâga, married Śrî; their son Dêvadatta.

12.— V. 898.— *Zeitschr. D. Morg. Ges.* Vol. XL. p. 39. Dhôlpur inscription of the Châhavâṇa **Chaṇḍamahâsêna**:—

(L. 21).— Vasu nava [a*]shṭau varshâ gatasya kâlasya Vikram-âkhyasya [|] Vaiśâkhasya sitâyâ[ṁ*] Ravivâra-yuta-dvitîyâyâṁ || Chandrê Rôhiṇi-saṁyuktê[2] lagnê Siṁghasya[3] Śôbhanê yôgê |

Sunday, 16th April A.D. 842; see *Ind. Ant.* Vol. XIX. p. 35, No. 57.

Îsuka; his son Mahisharâma, married Kaṇhullâ (who became *satî*); their son Chaṇḍa (Chaṇḍamahâsêna).

13.— V. 918.— *Jour. Roy. As. Soc.* 1895, p. 516. Ghaṭayâla inscription of the Paḍihâra (Pratihâra) **Kakkuka**:—

(L. 16).— Varisa-saêsu a ṇavasuṁ aṭṭhârasam-aggalêsu Chettammi | ṇakkhattê vihu-hatthê Buha-vârê dhavala-biâê ||

The date is irregular.

Rajjila, a son of the Brâhmaṇ Harichandra and his Kshatriya wife Bhadrâ; his son Narahaḍa (Narabhaṭa); his son Ṇâhaḍa (Nâgabhaṭa); his son Tâta; his son Jasavaddhaṇa (Yaśôvardhana); his son Chanduka; his son Śilluka; his son Jhôṭa; his son Bhilluka; his son Kakka, married Durlabhadêvî; their son Kakkuka.[4]

14.— V. 919.— *Ep. Ind.* Vol. IV. p. 310; *Archæol. Surv. of India,* Vol. X. Plate xxxiii. 2. Dêôgaḍh Jaina pillar inscription of the time of the *Mahârâjâdhirâja* **Bhôjadêva** [of Kanauj], and of his feudatory, the *Mahâsâmanta* **Vishṇurama**, governor of Luachchhagira (Dêôgaḍh):—

(L. 6).— samvat 919 Asva(śva)yuja-śuklapaksha-chaturddaśyâṁ Vṛi(bṛi)haspati-dinêna Uttarabhâdrapad[â]-nakshatrê.

(L. 10).— [Śa]kakâl-[âbda]-saptaśatâni chaturâ(ra)śity-adhikâni 784 [||]

Thursday, 10th September A.D. 862; see *Ind. Ant.* Vol. XIX. p. 28, No. 30.

15.— V. 932.— *Ep. Ind.* Vol. I. p. 156. Gwâlior inscription of the reign of **Âdivarâha** (**Bhôjadêva**), the son (?) of Râmadêva,[5] [of Kanauj]:—

(L. 7).— Navasu śatêshv=avdâ(bdâ)nâṁ dvâttriṁn(ttriṁ)śat-saṁyutêshu Vaiśâkhê |

16.— V. 933.— *Ep. Ind.* Vol. I. p. 159, and Plate. Gwâlior inscription of the reign of **Bhôjadêva** [of Kanauj]:—

(L. 1).— samvatsara-śatêshu navasu ttrayastriṅśad-adhikêshu[6] Mâgha-śukla-dvitîyâyâṁ saṁ 933 Mâgha-śudi 2.

(L. 5).— asminn=êva samvatsarê Phâlguna-va(ba)hula-paksha-pratipadi.

(L. 11).— asminn=êva samvatsarê Phâlguna-va(ba)hula-paksha-navamyâṁ.

17.— V. 936.— *Archæol. Surv. of India,* Vol. X. p. 33, and Plate xi. Notice of a fragmentary inscription at Gyârispur:—

. . . Mâlava-kâlâch=chharadâṁ shaṭṭriṁ(ṭtriṁ)śat-saṁyutêshv=atîtêshu | navasu śatêshu . . .

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[1] In *Zeitschr. D. Morg. Ges.* the published text has "*samvat śa 841 Mâgha-śudi 6;*" in *Ind. Ant.*, "*samvat Mâgha śu di 20.*" and in *Ind. Ant.* Vol. XIV. p. 351, the date by Dr. Fleet is read "*samvat 800 70 9 śarâṅka 7 Mâgha-śudi 6;*" I take *samvat śa* to be an abbreviation of *samvatsara-śatêshu*; compare my remarks in *Ind. Ant.* Vol. XXVI. p. 152, note 34.

[2] Read *Rôhiṇi-yuktê.*

[3] Read *Siṁhasya.*

[4] See below, No. 546 of H. 276.

[5] See below, No. 330.

[6] Read °*striṁśad-*.

18.—**V. 960.**—*Ep. Ind.* Vol. I. p. 173. Sîyaḍôṇî (Sirôṇî Khurd) inscription, recording a large number of donations, made from V. 960 to V. 1025,[1] mostly by private persons, in favour of various Brâhmaṇical deities at Sîyaḍôṇî. Date of the reign of the *Mahârâjâdhirâja* **Mahêndrapâladêva,** [the successor of Bhôjadêva, of Kanauj] :—

(L. 2).— saṁ[vatsa*]ra-satêshu nava-sata shashṭy-adhikêshu Śrâva . . . . samvat 960 Śrâva[ṇa] . . . .

19.—**V. 960.**—*Ind. Ant.* Vol. XVII. p. 202. Têrahi memorial tablet of the time of the *Mahâsâmantâdhipatis* **Guṇarâja** and **Undabhaṭa** :—

(L. 1).— saṁ [||?] 960 Bhâdrapada-vadi 4 Śanau ||

Saturday, 16th July A.D. 903; see *ibid.* Vol. XIX. p. 173, No. 110.

20.—**V. 964.**—*Ep. Ind.* Vol. I. p. 173. Sîyaḍôṇî inscription;[2] date of a grant of the *Mahâsâmantâdhipati* **Undabhaṭa,** of the reign of the *Mahârâjâdhirâja* **Mahêndrapâladêva,** the successor of Bhôjadêva, [of Kanauj] :—

(L. 4).— samvatsara-satêshu nava-sata [sha*]shṭy-adhikêshu chatur-anvitêshu Mârggasiramâsa-vahulapaksha-tṛitîyâyâṁ samvat 964 Mârgga-vadi 3.

21.—**V. 965.**—*Ep. Ind.* Vol. I. p. 174. Date in the Sîyaḍôṇî inscription[2] :—

(L. 8).— samvatsara-satêshu nava-sata pañchashashṭy-adhikêshu Aśvina-mâsê pratipadâyâṁ samvat 965 Aśvi[na-su]di 1.

22.—**V. 967.**—*Ep. Ind.* Vol. I. p. 174. Date in the Sîyaḍôṇî inscription[2] :—

(L. 11).— samvatsara-satêshu nava-[sa]ta sapta[sha*]shṭy-adhikêshu Phâlguna-mâsa amâvâsyâṁ samvat 967 Phâlguna-vadi 15.

23.—**V. 969.**—*Ep. Ind.* Vol. I. p. 175. Sîyaḍôṇî inscription;[2] date of the time of the *Mahârâjâdhirâja* **Dhûrbhaṭa,** governor of Sîyaḍôṇî :—

(L. 18).— samvatsara-nava-satêshu êkônasaptaty-adhikêshu Mâgha-mâsê pañchamyâṁ samvat 969 Mâgha-śudi 5.

24.—**V. 973.**—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 314. Bîjapur inscription (below, No. 53); date of the time of the Râshṭrakûṭa **Vidagdha,** the son of Harivarman, of Hastikuṇḍî :—

(L. 30).— Râma-giri-naṁda-kalitê Vikrama-kâlê gatê tu Śuchi-mâsê | śrimad-Va(ba)labhadra-gurôr=V vidagdharâjêna dattam=idaṁ ||

(L. 32.)— saṁvat 973.

25.—**V. 974.**—*Ind. Ant.* Vol. XVI. p. 174, and Plate. Asnî (now Fatehpur-Haswa) inscription of the reign of the *Mahârâjâdhirâja* **Mahipâladêva,** the successor of Mah[êndra]pâladêva, [of Kanauj] :—

(L. 5).— saṁmvatsara-sa(śa)têsu(shu) navashu(su) chatu[ḥ*]saptaty-adhikêśu(shu) Mâghamâsa-śûklapakshya[3]-saptamyâṁm=êvaṁ saṁmvat 974 Mâgha-vadi 7.

26.—**V. 981.**—*Ind. Ant.* Vol. XIII. p. 251. British Museum fragmentary inscription of the ascetic **Vakulaja**; (composed by Dêvânanda) :—

(L. 9).— samvat 981[4] Kârttika-sudi 13.

27.—**V. 983.**—*Ind. Ant.* Vol. XIII. p. 250. British Museum inscription of the ascetic **Vakulaja** :—

(L. 16).— samvat 983[5] Chaittra-sudi mpa(paṁ)chamyâḥ(myâṁ)

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[1] The dates are given here separately under the different years.

[2] See above, No. 18.

[3] Dr. Fleet suggests °*mâs-âśuklapakshya-*.

[4] The published text has *781*.

[5] The published text has *783*.

28.—**V. 991.**—*Ep. Ind.* Vol. I. p. 177. Date in the Siyaḍôṇi inscription[1] :—
(L. 33).—sa[mvat] 991 Mâgha-śudi 10.

29.—**V. 994.**—*Ep. Ind.* Vol. I. p. 176. Date in the Siyaḍôṇi inscription[1] :—
(L. 26).—samvat 994 Vaiśâ(śâ)kha-vadi 5 sa[ṁ*]krâṁtau.
22nd April A.D. 938 ; see *Ind. Ant.* Vol. XIX. p. 181, No. 133.

30.—**V. 996.**—*Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 314. Bijapur inscription (below, No. 53) ; date of the time of the Râshṭrakûṭa **Mammaṭa**, the son of Vidagdha (above, No. 24), of Hastikuṇḍî :—

(L. 31).—Navasu śatêshu gatêshu tu shaṇṇavati-samadhikêshu Mâghasya | kṛishṇ-aikâdaśyâm=iha samarpitaṁ Maṁmaṭa-nṛipêna(ṇa) ||
(L. 32).—saṁvat 996.

31.—**V. 1005.**—*Ep. Ind.* Vol. I. p. 177. Siyaḍôṇi inscription ;[1] date of the reign of the *Mahârâjâdhirâja* **Dêvapâladêva**, the successor of Kshitipâladêva, [of Kanauj], and of the time of the *Mahârâjâdhirâja* **Nishkalaṅka**, governor of Siyaḍôṇi :—
(L. 28).—samvatsarâṇâṁ sahasr-aikaṁ pañch-ôttaraṁ Mâghamâsa-śuklapaksha-pañchamyâṁ samvat 1005 Mâgha-śudi 5.

32.—**V. 1005.**—*As. Res.* Vol. I. p. 284. Translation by Charles Wilkins of a Sanskṛit inscription, copied by Mr. Wilmot in A.D. 1785 from a stone at Bôdh-Gayâ ; (mentions **Amaradêva**, one of the *nava ratnâni* in Vikramâditya's court) :—
"On Friday, the fourth day of the new moon in the month of *Madhoo*, when in the seventh or mansion of *Ganisa*, and in the year of the *Era* of *Veekramâdeetya* 1005."
Friday, 17th March A.D. 948 (?) ; see *Ind. Ant.* Vol. XX. p. 127, note 12.

33.—**V. 1008.**—*Ep. Ind.* Vol. I. p. 177. Siyaḍôṇi inscription ;[1] date of the time of the *Mahârâjâdhirâja* **Nishkalaṅka**, [governor of Siyaḍôṇi]:—
(L. 30).—samvat 1008 Mâgha-śudi 11.

34.—**V. 1008 and 1010.**—*Bhâvnagar Inscr.* p. 67, and Plate ; *Prâchînalêkhamâlâ*, Vol. II. p. 24. Udaypur (in Râjputâna) inscription of the time of [the Guhila] **Allaṭa**, the son of the queen Mahâlakshmî and father of Naravâhana :—
(L. 5).—Kârttika-sita-pañchamyâm=Agraṭa-nâmnâ susûtradhârêṇa | prârabdhaṁ dêva-gṛihaṁ kâlê vasu-śûnya-dik-saṁkhyê || Daśa-dig-Vikrama-kâlê Vaiśâkhê śuddha-saptami-divasê | Harir=iha nivêśitô=yaṁ ghaṭita-pratimô Varâhêṇa ||

35.—**V. 1011.**—*Ep. Ind.* Vol. I. p. 124, and Plate. Khajurâhô inscription of the Chandêllas **Yaśôvarman** and **Dhaṅga** ; (composed by Mâdhava, the son of Dêdda) :—
(L. 28).—samvatsara-daśa-śatêshu êkâdaś-âdhikêshu samvat 1011.
In the family of the sage Chandrâtrêya, Nannuka ; his son Vâkpati ; his sons Jayaśakti and Vijayaśakti ; Vijayaśakti's son Râhila ; his son Harsha, married the Châhamâna princess Kañchhukâ ; their son Yaśôvarman-Lakshavarman (contemporary of Dêvapâla, the son of Hêrambapâla who was a contemporary of Sâhi, the king of Kîra) ; his son Dhaṅga (also called Vinâyakapâladêva ?).

36.—**V. 1011.**—*Ep. Ind.* Vol. I. p. 136 ; *Archæol. Surv. of India*, Vol. XXI. Plate xvi. J Khajurâhô Jaina temple inscription of the time of [the Chandêlla] **Dhaṅga (?)** :—
(L. 1).—saṁvat 1011 samayê ||
(L. 10).—Vaiśâ(śâ)sha(kha)-sudi 7 Sôma-dinê ||
Monday, 2nd April A.D. 955 ; see *Ind. Ant.* Vol. XIX. p. 35, No. 59.

[1] See above, No. 18.

37.— **V. 1011.**— Professor Bendall's *Journey*, p. 82, and Plate. Inscription at Ambêr in Râjputâna :—

(L. 1).— saṁvat 1011 Bhâdrapadê(da)-badi 11 Su(śu)kra-dina.

Friday, 28th July A.D. 954, or, perhaps, Friday, 14th September A.D. 955[1] : see *Ind. Ant.* Vol. XIX. p. 174, No. 111.

38.— **V. 1013.**— *Ep. Ind.* Vol. II. p. 124. Date of the completion of a temple of the god Harsha(Śiva), in the Harsha inscription of Vigraharâja (below, No. 44) :—

(L. 32).— saṁvat 101[3] Âshâḍha-śudi 13.

39.— **V. 1016.**— *Ep. Ind.* Vol. III. p. 266. Râjôrgaḍh (now Alwar) inscription of the *Mahârâjâdhirâja* **Mathanadêva,** the son of Sâvaṭa and his wife Lachchhukâ, of the Gurjarapratihâra lineage ; of the reign of the *Mahârâjâdhirâja* **Vijayapâladêva,** the successor of Kshitipâladêva, [of Kanauj] ; issued from Râjyapura :—

(L. 2).— samvatsara-śatêshu daśasu shôḍaś-ôttarakêshu Mâghamâsa-sitapaksha-ttrayôdaśyâṁ Śani-yuktâyâm=êvaṁ saṁ 1016 Mâgha-śudi 13 Śanâv=adya.

Saturday, 14th January A.D. 960 ; see *Ind. Ant.* Vol. XIX. p. 22, No. 3.

40.— **V. 1025.**— *Ep. Ind.* Vol. I. p. 178. Sîyaḍôṇî inscription ;[2] date of the time of the *Mahârâjâdhirâja* **Nishkalaṅka,** governor of Sîyaḍôṇî :—

(L. 36).— samvat 1025 Mâgha-vadi 9.

41.— **V. 1027.**— *Ep. Ind.* Vol. II. p. 124. Date of the death of the Saiva ascetic Allaṭa, in the Harsha inscription of Vigraharâja (below, No. 44) :—

(L. 32).— Jâtê=vdâ(bdâ)nâṁ sahasrê ttriguṇanava-yutê Siṁha-râśau gatê=rkkê śuklâ y=âsit=tri[tî*]yâ Śubha-Kara-sahitâ Sôma-vârêṇa tasyâm |

Monday, 8th August A.D. 970.

42.— **V. 1028.**— *Bhâvnagar Inscr.* p. 70. Udaypur (in Râjputâna) fragmentary inscription of the Guhila **Naravâhana** ; (composed by Âmrakavi, the son of Âdityanâga) :—

(L. 17).— Vikramâditya-bhûbhṛitaḥ ashṭ[â*]viṁśati-saṁyuktê śatê daśa-guṇê sati ||

43.— **V. 102[8].**— From a photograph supplied by Dr. Burgess (see *Archæol. Surv. of India*, Vol. XXIII. p. 125). Nimtôr (in Râjputâna) inscription of the reign of the *Mahârâjâdhirâja* **Châmuṇḍarâja** :—

(L. 6) . . . mahârâjâdhirâja-śrî-Châmuṇḍarâja-râjyê.

(L. 8) . . . samvat 102[8] . . . . .

44.— **V. 1030.**— *Ep. Ind.* Vol. II. p. 119, and Plate. Harsha inscription of the Châhamâna **Vigraharâja** ; (composed[3] by Dhîranâga, the son of Thîruka) :—

(L. 33).— saṁvat 1030 Âshâḍha-śudi 15.

In the Châhamâna lineage, Gûvaka [I.] ; his son Chandrarâja ; his son Gûvaka [II.] ; his son Chandana (defeated the Tômara prince Rudrêna=Rudrapâla ?) ; his son Vâkpatirâja (defeated Tantrapâla) ; his son Siṁharâja (contemporary of a certain Lavaṇa) ; his son Vigraharâja.— The *Mahârâjâdhirâja* Siṁharâja also had a brother, named Vatsarâja, and (besides Vigraharâja) the three sons Durlabharâja, Chandrarâja, and Gôvindarâja.

45.— **V. 1030.**— *Wiener Zeitschrift*, Vol. V. p. 300. A Baroda (or Pâṭaṇ) plate of the Chaulukya **Mûlarâja I.**, according to Mr. H. H. Dhruva, is dated :—

"V. S. 1030 Bhâdrapada-śudi 5, Monday."

Monday, 24th August A.D. 974.

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[1] On this day the *tithi* of the date *commenced* 2 h. 12 m. after mean sunrise.

[2] See above, No. 18.

[3] The inscription also contains some verses of Sûra's.

46.— **V. 1031.**— *Ind. Ant.* Vol. VI. p. 51, and Plates. Dharampurî (now Indore) plates of the Paramâra *Mahârâjâdhirâja* **Vâkpatirâjadêva**, issued from Ujjayanî :—

(L. 13).— êkatri(tri)mśa-sâhasrika-samvatsarê=smin Bhâdrapada-śukla-chaturddasyâm(śyâm) pavitraka-parvvaṇi.

(L. 32).— saṁ 1031 Bhâdrapada-śudi 14.

Kṛishṇarâja; Vairisiṁha; Sîyaka; Vâkpatirâja-Amôghavarsha.

47.— **V. 1034.**—*Jour. Beng. As. Soc.* Vol. XXXI. p. 393, Plate i. No. vi. Fragmentary inscription on the pedestal of a Jaina figure at Gwâlior, of the time of [the Kachchhapaghâta] *Mahârâjâdhirâja* Vajradâman (below, No. 73) :—

. Saṁmvataḥ | 1034 śrî-Vajradâma-mahârâjâdhirâja Vaisâkha-vadi pânchami . . .

48.— **V. 1034.**— In his *Annals and Antiquities of Râjasthân*, Vol. I. p. 802, Colonel Tod gives a translation of an "inscription from the ruins of Aitpoor," apparently of the time of the Guhila **Śaktikumâra**, which contains the date—

"In Samvatsir 1034, the 16th of the month Bysák."

49.— **V. 1036.**— *Ind. Ant.* Vol. XIV. p. 160; *Ind. Inscr.* No. 9. Ujjain (now India Office) plates of the Paramâra *Mahârâjâdhirâja* **Vâkpatirâjadêva**, issued from Bhagavatpura and written at Guṇapura :—

(L. 11).— shaṭtri(tri)mśa-sâhasrika-samvatsarê=smin Kârttika-śuddha-paurṇṇimâyâm[1] sômagrahaṇa-parvvaṇi.

6th November A.D. 979; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 4.

(L. 28).— samvat 1036 Chaitra-vadi 9 |

Line of succession as in No. 46.

50.— **V. 1043.**— *Ind. Ant.* Vol. VI. p. 191, and Plate. Kaḍî plates of the Chaulukika (Chaulukya) *Mahârâjâdhirâja* **Mûlarâja I.**, the son of the *Mahârâjâdhirâja* Râji; issued from Aṇahilapâṭaka :—

(L. 8).— sûryagrahaṇa-parvvaṇi.

(L. 21).— samvat 1043 Mâgha-vadi 15 Ravau.

Sunday, 2nd January A.D. 987; a solar eclipse, *not* visible in India; see *ibid.* Vol. XIX. p. 166, No. 83.

51.— **V. 1049.**— *Ep. Ind.* Vol. I. p. 77, and Plate. Dêwal (Illâhâbâs) inscription of **Lalla** of the Chhinda family; (composed by Nêhila, the son of Bhaṭṭa Śivarudra) :—

(L. 26).— samvatsara-sahasra 1049 Mârgga-vadi 7 Guru-dinê ||

Thursday, 20th October A.D. 992;[2] see *Ind. Ant.* Vol. XIX. p. 364, No. 177.

In the family of the sage Chyavana, Vairavarman; his son Bhûshaṇa; his younger brother Malhaṇa, married Aṇahilâ of the Chulukîśvara family; their son Lalla, married Lakshmî.

52.— **V. 1051.**— *Wiener Zeitschrift*, Vol. V. p. 300. A Baroda plate of the Chaulukya **Mûlarâja I.**, according to Mr. H. H. Dhruva, is dated[3] :—

"V. S. 1051 Mâgha-śudi 15," at a lunar eclipse.

19th January A.D. 995; a lunar eclipse, visible in India.

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[1] Read *-paurṇamâsyâm*.

[2] On this day, which is the proper equivalent of the date for the given year, the *tithi* of the date *commenced* 6 h. 6 m. after mean sunrise.

[3] According to a rough transcript, furnished by Munshi Debiprasad to the Bengal As. Soc., the inscription begins : *Saṁvat 1051 Mâgha-sudi 15 ady=êha śrîmad-Aṇahilapâṭakê râj-âvalî pûrvavat paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-śrî-Mûlarâjadêvaḥ.*

53.— **V. 1053.**— *Jour. Beng. As. Soc.* Vol. LXII. Part I. p. 311. Bîjapur (now Jôdhpur) inscription of the Râshṭrakûṭa **Dhavala** of Hastikuṇḍî; (composed by Sûryâchârya) :—

(L. 19).— Śâṁtyâchâryais=tripaṁchâśa-sahasrê śaradâm=iyaṁ | Mâgha-śukla-trayôdaśyâṁ supratishṭhaiḥ pratishṭhitâ ||

(L. 22).— saṁvat 1053 Mâgha-śukla 13 Ravi-dinê Pushya-nakshatrê.

Sunday, 24th January A.D. 997.

Harivarman; his son Vidagdha (above, No. 24); his son Mammaṭa (above, No. 30); his son Dhavala (contemporary of [the Paramâra] Muñjarâja, Durlabharâja, [the Chaulukya] Mûlarâja [I.]; Dharaṇivarâha, and Mahêndra or Mahîndra ?); his son Bâlaprasâda.

54.— **V. 1055.**— *Ind. Ant.* Vol. XVI. p. 202, and Plate. Nanyaurâ (now Bengal As. Soc.'s) plate of the Chandêlla *Mahârâjâdhirâja* **Dhaṅgadêva,** lord of Kâlañjara; issued from Kâśikâ :—

(L. 7).— samvatsara-sahasrê pañchapañchâśad-adhikê Kârttika-paurṇṇamâsyâṁ Ravi-dinê êvaṁ samvat 1055 K[â*]rtti[ka]-śudi 15 Ravau ady=êh=[ai]va Kâśikâyâṁ Saiṁhikêya-graha-grâsa-pravêśîkṛita-maṇḍalê | Rôhiṇî-hṛiday-ânanda-kanda-hariṇalâñchhanê ||

Sunday, 6th November A.D. 998; a lunar eclipse, visible in India; see *ibid.* Vol. XIX. p. 23, No. 5.

In the family of the sage Chandrâtrêya, Harsha;[1] his son Yaśôvarman; his son Dhaṅga.

55.— **V. 1058.**— *Ep. Ind.* Vol. I. p. 148; *Archæol. Surv. of India,* Vol. XXI. Plate xix. Khajurâhô inscription of **Kôkkala** of the Grahapati family[2] :—

(L. 22).— saṁvat 1058 Kârttikyâṁ.

Atiyaśôbala or Yaśôbala (settled at Padmâvatî); his son Mâhaṭa; his son Jayadêva; his son Sêkkala or Sêkkalla; his younger brother Kôkkala or Kôkkalla.

56.— **V. 1059.**— *Ep. Ind.* Vol. I. p. 140; *Archæol. Surv. of India,* Vol. XXI. Plate xviii. Khajurâhô inscription[3] of the Chandêlla **Dhaṅgadêva,** put up after his death; (composed by Râma, the son of Balabhadra and grandson of Nandana) :—

(L. 32).— saṁvat 1059 śrî-Kharjjûravâ[ha]kê râja-śrî-[Dhaṁ]gadêva-râjyê.

In the family of the princes descended from the sage Chandrâtrêya, Nannuka; his son Vâkpati; his son Vijaya; his son Râhila; his son Harsha, married Kañchhukâ; their son Yaśôvarman, married Puppâ; their son Dhaṅga.

57.— **V. 1078.**— *Ind. Ant.* Vol. VI. p. 53, and Plates. Ujjain plates of the Paramâra *Mahârâjâdhirâja* **Bhôjadêva,** issued from Dhârâ :—

(L. 8).— atît-âshṭasaptatyadhika-sâhasrika-samvatsarê Mâgh-âsita-tṛitîyâyâm | Ravâv=udagayana-parvvaṇi.

Sunday, 24th December A.D. 1021;[4] see *ibid.* Vol. XIX. p. 361, No. 169.

(L. 30).— samvat 1078 Chaitra-śudi 14.

Sîyaka; Vâkpatirâja; Sindhurâja; Bhôja.

58.— **V. 1080.**— *Ep. Ind.* Vol. II. p. 211, No. xli., and Plate. Mathurâ Jaina image inscription :—

(L. 3).— saṁvatsarai(rê) 1080.

59.— **V. 1083.**— *Ind. Ant.* Vol. XIV. p. 140. Sârnâth (now Benares College) inscription of **Mahîpâla,**[5] king of Gauḍa, and his sons (?) Sthirapâla and Vasantapâla :—

(L. 3).— saṁvat 1083 Pausha-dinê 11.

[1] In line 6 the original has *śrî-Śrîharshadêva.*

[2] See below, Nos. 125 and 139.

[3] For the date of the renewal of this inscription see below, No. 86.

[4] On this day the *tithi* of the date commenced 3 h. 24 m. after mean sunrise; but the word *tṛitîyâyâm* may perhaps have been put erroneously for *dvitîyâyâm.*

[5] See below, No. 640.

60.— **V. 1084.**— *Ind. Ant.* Vol. XVIII. p. 34, and Plate. Jhûsî (now Bengal As. Soc.'s) plate of the *Mahârâjâdhirâja* **Trilôchanapâladêva,** the successor of Râjyapâladêva who was the successor of Vijayapâladêva, [of Kanauj ?]; issued from near Prayâga on the banks of the Ganges :—

(L. 8).— dakshiṇâyana-saṁkrântau.

(L. 16).— saṁ 1084 Śrâvaṇa-vadi 4.

25th June A.D. 1027; see *ibid.* Vol. XIX. p. 174, No. 112.

61.— **V. 1086.**— *Ind. Ant.* Vol. VI. p. 193; *Bhâvnagar Inscr.* p. 194, and Plates. Râdhanpur plates of the Chaulukya *Mahârâjâdhirâja* **Bhîmadêva I.,**[1] issued from Aṇahilapâṭaka :—

(L. 1).— Vikrama-samvat 1086 Kârttika-śudi 15.

(L. 5).— adya Kârttikî-parvvaṇi.

62.— **V. 1093.**— *As. Res.* Vol. IX. p. 432; *Jour. Beng. As. Soc.* Vol. V. p. 731; Colebrooke's *Misc. Essays,* Vol. II. p. 278. Karrâ (now Calcutta Museum) inscription of the *Mahârâjâdhirâja* **Yaśaḥpâla** :—

(L. 1).— saṁvat 1093 Âshâḍha-śudi 1 ady=ôha śrîmat-Kaṭê mahârâjâdhirâja-śrî-Yaśaḥpâlaḥ Kauśâmba-maṇḍalê.

63.— **V. 1093.**— *Ind. Ant.* Vol. XIII. p. 185 (see also Vol. XIV. p. 352). Udayagiri Amṛita-cave inscription, containing the names 'Chandragupta' and 'Vikramâditya' :—

(L. 4).— saṁvat 1093.

64.— **V. 1099.**— *Jour. Beng. As. Soc.*, Vol. X. p. 671. Inscription from a tank "at Bussuntgurh[2] at the foot of the Southern range of Hills running parallel to Mount Aboo;" ends :—

Navanavativ(r=?)ih=âsîd=Vikramâditya-kâlê jagati daśa-śatânâm=agratô yatra pûrṇâ | prabhavati Nabha-mâsê sthânakê chitrabhânôḥ sa 1099 ||

A *praśasti,* composed by Mâtṛiśarman, the son of Hari; mentions[3] Utpalarâja, Âraṇyarâja (? Arṇôrâja), Adbhutakṛishṇarâja (? Kṛishṇarâja), Vâsudêva, Śrînâthaghôshin, Mahipâla, Vandhuka (? Dhandhuka) who married Ghṛitadêvî, their son Pûrṇapâla, his younger sister Lâhinî who married Vigraharâja, etc.

65.— **V. 1100.**— *Ind. Ant.* Vol. XIV. p. 10; *Ind. Inscr.* No. 7. Byânâ Jaina inscription of the time of [the Kachchhapaghâta ?] **Vijayâdhirâja (Vijayapâla ?)** :—

(L. 6).— Nâśaṁ yâtu śataṁ sahasra-sahitaṁ saṁvatsarâṇâṁ drutaṁ | mâ[yâ?]-Bhâdrapadaḥ sa bhadra-padavîṁ mâsaḥ samârôhatu | s=âsy=aiva kshayam=êtu Sôma-sa[hi]tâ kṛishṇâ dvitîyâ tithiḥ . . .

(L. 17).— saṁ 1100 Bhâdra-vadi 2 Chaṁdrê kalyâṇaka-di[nê].

Monday, 13th August A.D. 1044; see *ibid.* Vol. XIX. p. 181, No. 134.

66.— **V. 1107.**— *Ind. Ant.* Vol. XVI. p. 205, and Plate. Nanyaurâ (now Bengal As. Soc.'s) plate of the Chandêlla *Mahârâjâdhirâja* **Dêvavarmadêva,** lord of Kâlañjara; issued from Suhavâsa :—

(L. 7).— saṁvat 1107 Vaiśâkha-mâsê kṛi[shṇa]-pakshê tṛitîyâyâṁ Sôma-dinê . . . âtmîya-mâtuḥ râjñî-śrî-Bhuvanadêvyâḥ sâmvatsari(ri)kê.

Monday, 1st April A.D. 1051;[4] see *ibid.* Vol. XIX. p. 364, No. 178.

Vidyâdhara; Vijayapâla; Dêvavarman, whose mother was Bhuvanadêvî.

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[1] Compare *Ind. Ant.* Vol. XIX. p. 253.

[2] According to Munshi Debiprasad, this is Basantgaḍh in the Sirohi State of Râjputâna, where the inscription still is. According to the same authority, there is a fragmentary inscription of *Pûrṇapâla,* of "*samvat 1102,*" at the village of Bhâruṇḍa in the Gôdvâr district of Jôdhpur.

[3] The inscription requires to be re-edited, to enable one to give a proper account of its contents.

[4] On this day, which is the proper equivalent of the date for the given year, the *tithi* of the date *commenced* 6 h. 40 m. after mean sunrise.

67.— **V. 1112.**— *Ep. Ind.* Vol. III. p. 48, and Plate. Mândhâtâ plates of the Paramâra *Mahârâjâdhirâja* **Jayasiṁhadêva,** issued from Dhârâ :—

(L. 29).— saṁmvat 1112 Âshâḍha-vadi 13.

Vâkpatirâja; Sindhurâja; Bhôja; Jayasiṁha.

68.— **V. 1116.**— *Jour. Beng. As. Soc.* Vol. IX. p. 549. A modern inscription at Udaypur (in Gwâlior), which distinctly states the Paramâra **Udayâditya** to have been ruling in "Samvat 1116 or Śaka 981 ;" see *Jour. Amer. Or. Soc.* Vol. VII. p. 35.[1]

69.— **V. 1136.**— *Ind. Ant.* Vol. XXII. p. 80. Notice of an Arthûnâ inscription of the Paramâra **Châmuṇḍarâja;** (composed by Chandra, a younger brother of Vijayasâdhâra and son of Sumatisâdhâra) :—

(L. 53).— saṁvat 1136 Phâlguna-sudi 7 Śukrê.

Friday, 31st January A.D. 1080.

In the family of the hero Paramâra, Vairisiṁha ; his younger brother Ḍambarasiṁha ; in his family, Kaṅkadêva (who defeated a ruler of Karṇâṭa, an enemy of the Mâlava king Harsha[2]) ; his son Chaṇḍapa ; his son Satyarâja ; from him sprang Maṇḍanadêva ; his son Châmuṇḍarâja (defeated Sindhurâja).

70.— **V. 1137.**— *Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwâlior) inscription of the Paramâra **Udayâditya :—**

(L. 5).— saṁvat 1137 Vaisâ(śâ)kha-sudi 7.

71.— **V. 1145.**— *Ep. Ind.* Vol. II. p. 237 ; *Archæol. Surv. of India,* Vol. XX. Plates xxi. and xxii. Dubkund inscription of the Kachchhapaghâta *Mahârâjâdhirâja* **Vikramasiṁha ;** (composed by Vijayakîrti, the son of Śântishêṇa[3]) :—

(L. 61).— saṁvat 1145 Bhâdrapada-sudi 3 Sôma-dinê ||

Monday, 21st August A.D. 1088 ;[4] see *Ind. Ant.* Vol. XIX. p. 361, No. 170.

In the Kachchhapaghâta family, Yuvarâja ; his son Arjuna, an ally or feudatory of [the Chandêlla] Vidyâdhara, slew in battle Râjyapâla [of Kanauj ?][1] ; his son Abhimanyu (a contemporary of king Bhôja) ; his son Vijayapâla ; his son Vikramasiṁha.

72.— **V. 1148.**— *Ep. Ind.* Vol. I. p. 317, and Plate. Sûnak plates of the Chaulukya *Mahârâjâdhirâja* **Karṇadêva** Trailôkyamalla, issued from Aṇahilapâṭaka :—

(L. 1).— Vikrama-samvat 1148 Vaiśâkha-śudi 15 Sômê |

(L. 6).— adya sômagrahaṇa-parvaṇi.

Monday, 5th May A.D. 1091 ; a lunar eclipse, visible in India.

73.— **V. 1150.**— *Ind. Ant.* Vol. XV. p. 36, and Plate ; *Prâchînalêkhamâlâ,* Vol. I. p. 81. Gwâlior Sâsbahû temple inscription of the Kachchhapaghâta **Mahîpâladêva ;** (composed by Maṇikaṇṭha, the son of Gôvinda and grandson of Râma) :—

(L. 40).— Êkâdaśasv=atîtêshu saṁvatsara-śatêshu cha | êkônapañchâsa(śa)ti cha gatêshv=advê(bdê)shu Vikramât || Pañchâsê(śê) ch=Âsvi(śvi)nê mâsê kṛishṇa-pakshê . . . aṁkatô=pi 1150 || Âsvi(śvi)na-va(ba)hula-paṁchamyâṁ.

In the Kachchhapaghâta (Kachchhapâri) family, Lakshmaṇa ; his son Vajradâman (defeated a ruler of Gâdhinagara, *i.e.* Kanauj, and conquered Gôpâdri, *i.e.* Gwâlior) ;

[1] Dr. F. E. Hall, who had two facsimile copies of the inscription executed, says about it : "The person for whom that wretched scrawl was indited calls himself a descendant of Udayâditya of Mâlava : but it is clear that, whether so or not, he knew nothing of Udayâditya's family."

[2] The original has *śrî-Śrîharsha.*

[3] Śântishêṇa, in a *sabhâ* held before the king Bhôjadêva, defeated hundreds of disputants who had assailed Ambarasêna and other learned men. He was the son of Durlabhasêuasûri, who was the son of Kulabhûshaṇa and grandson of the Guru Dêvasêna, of the Lâṭavâgaṭa *gaṇa.*

[4] On this day the *tithi* of the date *commenced* 3 h. 28 m. after mean sunrise.

Maṅgalarâja;[1] Kîrtirâja; his son Mûladêva, also called Bhuvanapâla and Trailôkyamalla, married Dêvavratâ; their son Dêvapâla; his son Padmapâla; succeeded by Mahîpâla-Bhuvanaikamalla, who was the son of Sûryapâla, but is called the brother of Padmapâla.

74.— **V. 1152.**— *Archæol. Surv. of India*, Vol. XX. p. 102, and Plate xxii. Dubkund Jaina pillar inscription :—

(L. 1).— saṁvat 1152 Vaiśâsha(kha)-sudi paṁchamyâṁ ||

75.— **V. 1154.**— *Ind. Ant.* Vol. XVIII. p. 11, and Plate. Bengal As. Soc.'s plate of the *Mahârâjâdhirâja* **Madanapâladêva** of Kanauj, recordinga grant which was made at Vârâṇasî by his father and predecessor **Chandradêva** on the date here given :—

(L. 11).— chatuḥpa(shpa)ṁchâsa(śa)dadhika-sa(śa)taikâdasa(śa)-saṁvatsarê Mâghê mâsi su(śu)kla-pakshê tṛitîyâyâṁ Sôma-dinê Vârâṇasyâṁ uttarâṇayana-saṁkrântau[2] aṅkataḥ saṁvat 1154 Mâgha-sudi 3 Sômê.

The date is irregular; see *ibid.* p. 10, and Vol. XIX. p. 371, No. 191.

Yaśôvigraha; his son Mahîchandra; his son Chandradêva (acquired the sovereignty over Kanyakubja, *i.e.* Kanauj); his son Madanapâla (Madanadêva).

76.— **V. 1154.**— *Ind. Ant.* Vol. XVIII. p. 238; *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 3. Dêôgaḍh rock inscription of the Chandêlla **Kîrtivarman** and his minister Vatsarâja :—

(L. 8).— saṁvat 1154 Chaitra-[śu]di 2 Ravau.

Sunday, 7th March A.D. 1098; see *ibid.* Vol. XIX. p. 36, No. 61.

In the Chandêlla family, Vidyâdhara; his son Vijayapâla; his son Kîrtivarman.

77.— **V. 1161.**— *Ind. Ant.* Vol. XIV. p. 103. Basâhî (now Lucknow Museum) plate of the *Mahârâjaputra* **Gôvindachandradêva** of Kanauj, issued from Âsatikâ on the Yamunâ :—

(L. 8).— saṁvat sahas[r*]-aikê êkashashṭy-uttara-śat-âbhyadhikê Pausha-mâsê śukla-pakshê paṁchamyâṁ Ravi-dinê[3] 'ṅkê saṁvat 1161 Pausha-sudi 5 Ravau[3] . . .

(L. 16).— uttarâyana(ṇa)-saṁkrâṁtau.

Probably Saturday, 24th December A.D. 1104; see *ibid.* Vol. XIX. p. 363, No. 176.

In the Gâhaḍavâla family, Mahiala's son Chandradêva (became the protector of the earth when the kings Bhôja and Karṇa had passed away, and established his capital at Kanyâkubja); his son Madanapâla; his son Gôvindachandra.

78.— **V. 1161.**— *Ind. Ant.* Vol. XV. p. 202. Gwâlior (now Lucknow Museum) fragmentary inscription of the successor of the Kachchhapaghâta **Mahîpâladêva** (above, No. 73); (composed by Yaśôdêva[4]) :—

(L. 9).— śrî-Vikramârkkanṛipa-kâl-âtîta-samvatsarâṇâṁm[5]=êkashashṭy-adhikâyâm=êkâdaśa-śatyâṁ Mâgha-śukla-shashṭhyâm.

Bhuvanapâla; his son Aparâjita-Dêvapâla; his son Padmapâla; Mahîpâla . . . .

79.— **V. 1161.**— *Ep. Ind.* Vol. II. p. 182. Nâgpur Museum inscription of the Paramâra **Naravarmadêva**; (probably composed by himself) :—

(L. 40).— saṁ 1161 ||

In the family of the hero Paramâra, Vairisiṁha; his son Sîyaka; his son Muñjarâja; his younger brother Sindhurâja; his son Bhôja; his relative Udayâditya (defeated the Chêdi Karṇa); his son Lakshmadêva; his brother Naravarman.

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[1] This name occurs in a fragmentary inscription at Byânâ; see *Ind. Ant.* Vol. XIV. p. 9.

[2] Read *uttarâyaṇa-*.

[3] Probably put erroneously for *Śani-dinê* and *Śanau*.

[4] He wrote out the inscription of Mahîpâla, above, No. 73, which was composed by his friend Maṇikaṇṭha.

[5] Read *-saṁvatsarâṇâm=*.

80.—**V. 1162.**—*Ep. Ind.* Vol. II. p. 359. Kamauli (now Lucknow Museum) plate of the *Mahârâjaputra* **Gôvindachandradêva** of Kanauj, issued from Vishṇupura on the Ganges :—

(L. 6).— saṁvat=sahasr-aikê dvis ashṭy-uttara-śat-âbhyadhikê Kârttika-śai(pau)rṇṇamâsyê(syâṁ) Bhaumê dinê 'ṅkê=pi saṁvat 1162 [Kârttika*-]sudi 5(15) Bhaumê . . .

(L. 14).— Kârttikyâṁ nimittê.

Tuesday, 24th October A.D. 1105.[1]

In the Gâhaḍavâla family, Mahîyala's son Chandradêva; his son Madanapâla; his son Gôvindachandra. In line 23 mention is made of Gôvindachandra's mother Râlhadêvî; see below, Nos. 96 and 118.

81.—**V. 1163** (for **1164**).—*Jour. Roy. As. Soc.* 1896, p. 787. Notice of a plate of **Madanapâladêva** of Kanauj and his (?) queen **Pṛithvîśrikâ**, issued from Vârâṇasî :—

(L. 12).— trishashṭyadhika-śataikâdaśa-saṁvatsarê Paushê mâsi kṛishṇa-pakshê amâvâsyâṁ Sôma-dinê sûryya-grahaṇê.

Monday, 16th December A.D. 1107; a solar eclipse, visible in India.

82.—**V. 1164.**—In the *Transactions Roy. As. Soc.* Vol. I. p. 226, Colonel Tod has given the "substance of an inscription from Madhucara-ghar, in Harouta," of the reign of the Paramâra **Naravarman**, which is said to mention an eclipse of the sun (!), and the date of which is rendered—

"On the full moon of Pausha, Samvat 1164." [2]

The inscription apparently mentions Sindhurâja (Sindhula ?), Bhôja, Udayâditya, and Naravarman.

83.—**V. 1166.**—*Ind. Ant.* Vol. XVIII. p. 15. Râhan (now Bengal As. Soc.'s) plate of the *Mahârâjaputra* **Gôvindachandradêva** of Kanauj, recording a grant which, during the reign of **Madanapâladêva**, was made by the *Râṇaka* **Lavarâpravâha**; issued from Âsatikâ on the Yamunâ :—

(L. 17).— saṁ 1166 Pausha-vadi 15 Ravau ||

(L. 18).— Râhu-grastê savitari.

The date is irregular; see *ibid.* p. 15, and Vol. XIX. p. 371, No. 192.

In the Gâhaḍavâla family, Mahîtala; Chandradêva; his son Madanapâla; his son Gôvindachandra.

84.—**V. 1171.**—*Ep. Ind.* Vol. IV. p. 102. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 17).— êkasaptatyadhika-sa(śa)taikâdasa(śa)-samvatsarê Kârttika-mâsê pû(pau)rṇṇi(rṇṇa)mâsyâṁ tithau Sôma-dinê aṅkataḥ saṁvat 1171 Kârttika-sudi 15 Sômê.

The date is irregular.

Yaśôvigraha; his son Mahîchandra; his son Chandradêva; his son Madanapâla; his son Gôvindachandra.

85.—**V. 1172.**—*Ep. Ind.* Vol. IV. p. 104. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 16).— saṁvat 1172 Vaisâ(śâ)kha-sudi 3 Sômê || . . . akshaya-tṛitîyâyâṁ parvvaṇi |

Monday, 17th April A.D. 1116.

Genealogy as in No. 84.

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[1] On this day the *tithi* of the date *commenced* 2 h. 29 m. after mean sunrise.

[2] See above, No. 81, and *Ind. Ant.* Vol. XX. p. 130, note 15.

86.—V. 1173.—*Ep. Ind.* Vol. I. p. 147. Date of the renewal, by the Chandêlla **Jayavarmadêva**, of the Khajurâhô inscription of Dhaṅgadêva of V. 1059 (above, No. 56) :—

(L. 34).—saṁvat 1173 Vaisâ(śâ)kha-śudi 3 Śukrê ||

Friday, 6th April A.D. 1117;[1] see *Ind. Ant.* Vol. XIX. p. 362, No. 171.

87.—V. 1174.—*Ep. Ind.* Vol. IV. p. 105. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Dêvasthâna (?) :—

(L. 14).—chatu[ḥ*]saptatyadhik-aikâdasa(śa)sa(śa)ta-saṁvatsarai(ra) Âsvi(śvi)ni(nê) mâsi kṛishṇa-pakshê pa[ṁ*]chadasyâ(śyâṁ) Vu(bu)dha-dinê saṁvat 11[74?] Âsvi(śvi)na-vadi 15 Vu(bu)dhê pituḥ sâṁvasta(tsa)rikê pârvaṇê śrâddhê.

Wednesday, 29th August A.D. 1117; or, less probably, Wednesday, 16th October A.D. 1118.

Genealogy as in No. 84.

88.—V. 1174 (for 1175 ?).—*Ind. Ant.* Vol. XVIII. p. 19. Basâhi (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj :—

(L. 13).— chatuḥsaptatyadhik-aikâdaśasa(śa)ta-saṁvatsarê Phâlgunê mâsi kṛishṇa-pakshê tṛitîyâyân=tithau Śukra-dinê=ṅkê=pi saṁvat 1174 Phâlgu[na-vadi 3 (?)] Śukrê.

Probably Friday, 31st January A.D. 1119; see *ibid.* Vol. XIX. p. 367, No. 183.[2]

Genealogy as in No. 84.

89.—V. 1175.—*Ep. Ind.* Vol. IV. p. 106. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 15).—paṁcha[sa]ptatyadhika-sa(śa)taikâdasa(śa)-saṁvatsarê Mâghê mâsi pû(pau)rṇṇi(rṇṇa)mâsyâṁ Sôma-dinê aṅkataḥ saṁvat 1175 Mâgha-sudi 15 Sôma-dinê.

Monday, 27th January A.D. 1119 (?).[3]

Genealogy as in No. 84.

90.—V. 1176.—*Ep. Ind.* Vol. IV. p. 108. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj and his queen, the *Paṭṭamahâdêvî Mahârâjñî* **Nayaṇakêlidêvî**; issued from Khayarâ on the Ganges :—

(L. 16).— shaṭsaptatyadhika [ê]kâdaśaśata-sa[ṁ*]vatsarê Jyêshṭha-mâsê kṛishṇa-pakshê paṁchadaśyâṁ tithau Ravi-dinê 'ṅkê=pi saṁvat 1176 Jyêshṭha-vadi 15 Ravau . . . Râhu-grastê divâkarê.

Sunday, 11th May A.D. 1119; a solar eclipse, visible in India.

Genealogy as in No. 84.

91.—V. 1176.—*Ep. Ind.* Vol. IV. p. 109. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 15).—shaṭsaptatyadhika-sa(śa)taikâdasa(śa)-saṁvatsarê Kârttika-sudi navamyâṁ aṅkataḥ saṁvat 1176 Kârttika-sudi 9 Vu(bu)dhê.

The date is irregular.

Genealogy as in No. 84.

92.—V. 1176.—*Ind. Ant.* Vol. XVII. p. 62; *Archæol. Surv. of India*, N. S., Vol. I. p. 71, and Plate; *Jour. Beng. As. Soc.* Vol. LXI. Part I., Extra No. p. 60. Sêt-Mahêt (now Lucknow Museum) Buddhist inscription, with references to **Gôpâla**, ruler of Gâdhipura (Kanauj), and to the king **Madana**; (composed by Udayin) :—

(L. 18).—saṁvat 1176.[4]

[1] On this day the *tithi* of the date *commenced* 2 h. 16 m. after mean sunrise.

[2] The date is incorrect for V. 1174, current and expired, but would be correct for both V. 1172 expired and V. 1175 expired; and I now give the preference to V. 1175 expired.

[3] On this day the *tithi* of the date *commenced* as late as 12 h. 37 m. after mean sunrise.

[4] Not *1276*; see *Ind. Ant.* Vol. XXIV. p. 176.

93.— **V. 1177.**— *Jour. Beng. As. Soc.* Vol. XXXI. p. 123. Plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, sanctioning a transfer of land which had been previously granted by [the Kalachuri] *Râjâ* **Yaśaḥkarṇadêva** [1]:—

Saṁvat 1177 Kârttika-śukla-chaturdaśyâṁ.

94.— **V. 1177.**— *Jour. Amer. Or. Soc.* Vol. VI. p. 542. Plate of the Kachchhapaghâta *Mahârâjâdhirâja* **Vîrasiṁhadêva**, issued from the fortress of Nalapura:—

Saṁvat 1177 Kârttika-vadi amâvâsyâṁ Ravi-dinê . . . puṇyê=hani.

Sunday, 24th October A.D. 1120 (with a solar eclipse, visible in India); see *Ind. Ant* Vol. XIX. p. 167, No. 84.

In the Kachchhapaghâta lineage, Gaganasiṁha; his successor Śaradasiṁha; his son. from Lashamâdêvî, Vîrasiṁha.

95.— **V. 1178.**— *Ep. Ind.* Vol. IV. p. 110. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî:—

(L. 12).— [a]shṭasaptatyadhik-aikâdasa(śa)sa(śa)ta-saṁvatsarê Śrâvê(va)ṇa(ṇê) mâsi su(śu)kla-pakshê paurṇṇamâsyâ[ṁ*] tithau Su(śu)kra-dinê 'ṅkatô=pi sa[ṁ*]vat 1178 Śrâvaṇa-sudi 15 Su(śu)krê.

Friday, 21st July A.D. 1122.

Genealogy as in No. 84.

96.— **V. 1181.**— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 114, and Plate vii. Benares plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj and his mother **Râlhaṇadêvi** [2]; issued from Vârâṇasî:—

(L. 16).— samvat 1181 Bhâdrapada-sudi [4] Gurau.

Thursday, 14th August A.D. 1124; [3] see *Ind. Ant.* Vol. XIX. p. 357, No. 160.

Genealogy as in No. 84.

97.— **V. 1182.**— *Ep. Ind.* Vol. IV. p. 100, and Plate. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Madapratihâra (or Apratihâra ?) on the Ganges:—

(L. 18).— saṁvat 1182 Mâgha-sudi 15 Sa(śa)nau . . . sômagrahaṇa-parvvaṇi.

The date is irregular.

Genealogy as in No. 84.

98.— **V. 1182 (for 1183?).**— *Jour. Beng. As. Soc.* Vol. XXVII. p. 242. Plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Îśapratishṭhâna [4](?) on the Ganges:—

Dvyaśîtyadhik-aikâdaśaśata-saṁvatsarê Mâgha-mâsi kṛishṇa-pakshê shashṭhyâṁ tithâv=aṅkataḥ saṁvat 1182 Mâgha-vadi 6 Śukrê.

Perhaps Friday, 4th February A.D. 1127; see *Ind. Ant.* Vol. XIX. p. 365, No. 179.

Genealogy as in No. 84.

99.— **V. 1184.**— *Ep. Ind.* Vol. IV. p. 111. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî:—

(L. 15).— chaturaśîtyadhika-śataikâdaśa-saṁvatsarê Kârttikê mâsi śukla-pakshê paurṇi(rṇa)mâ[s*]yâṁ Manvâdau Śukra-dinê=ṅkê=pi saṁvat 1184 Kârttika-sudi 15 Śukrê.

Friday, 21st October A.D. 1127.

Genealogy as in No. 84.

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[1] For a copper-plate of his, with a date corresponding to the 25th December A.D. 1122, see below, No. 410.

[2] This is the true reading of the original inscription. Above, in Nos. 80 and 118, the name is *Râlhadêvî*.

[3] On this day the *tithi* of the date *commenced* 6 h. 43 m. after mean sunrise.

[4] See *Ind. Ant.* Vol. XVIII. p. 33, note.

100.— **V. 1185.**— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 119, and Plate viii. Benares plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 15).— paṁchâśî(śî)tyadhik-aikâdasa(śa)sa(śa)ta-saṁvatsarêshu Chaitrê mâsi su(śu)kla-pakshê paurṇṇamâsyâṁ tithau Su(śu)kra-dinê aṅkê=pi saṁvat 1185 Chaitra-sudi 15 Su(śu)krê . . . Manvâdau.

Friday, 5th April A.D. 1129 ;[1] see *Ind. Ant.* Vol. XIX. p. 362, No. 172.

Genealogy as in No. 84.

101.— **V. 1186.**— *Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. A. Kâlañjar pillar inscription of the time of the Chandêlla *Mahârâja* **Madanavarmadêva** :—

(L. 3).— saṁ 1186.

102.— **V. 1187.**— *Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. B. Kâlañjar pillar inscription of the time of the Chandêlla **Madanavarmadêva** :—

(L. 1).— saṁvat 1187 Jyêshṭha-sudi 9.

103.— **V. 1187.**— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 108, and Plate vi. Raiwân (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 18).— saṁvat 1187 Mârgga-sudi paurṇṇi(rṇṇa)mâsyâṁ tithau Sôma-dinê || . . . . saṁkrântau.

Perhaps Monday, 17th November A.D. 1130 ;[2] see *Ind. Ant.* Vol. XIX. p. 372, No. 193.

Genealogy as in No. 84.

104.— **V. 1188.**— *Archæol. Surv. of India*, Vol. XXI. p. 35, and Plate x. C. ; (and *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 321, No. 4). Kâlañjar rock inscription of the time of the Chandêlla *Mahârâjâdhirâja* **Madanavarmadêva**, lord of Kâlañjara :—

(L. 9).— saṁvat 1188 Kârttika-sudi 8 Sa(śa)n[au] ||

Saturday, 31st October A.D. 1131 ; see *Ind. Ant.* Vol. XIX. p. 23, No. 6.

105.— **V. 1188.**— *Ind. Ant.* Vol. XIX. p. 249. Notice of the Rên (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Benares[3] :—

Saṁvad=ashṭâśîty-adhikê(ka) êkâdasa(śa)-śatê Kârtika-paurṇṇamâsyâṁ tithau Śukra-dinê=ṅkatô=pi saṁ Kârtika-sudi 15 Su(śu)krê.

Friday, 6th November A.D. 1131.

Genealogy as in No. 84.

106.— **V. 1190.**— *Ind. Ant.* Vol. VI. p. 55, and Plate. Iṅgṇôḍa inscription of the *Mahârâjâdhirâja* **Vijayapâladêva**, the successor of Tihuṇapâladêva who was the successor of Pṛithvîpâladêva :—

(L. 1).— saṁvatsara-śatêshv=êkâdaśasu navaty-adhikêshu Âshâḍha-su(śu)klapaksh-aikâdaśyâṁ saṁvat 1190 Âshâḍha-śudi 11 ady=êha Iṁgaṇapadrê.

(L. 6).— Âshâḍha-śuklapaksh-ê(ai)kâdaśyâṁ parvvaṇi.

107.— **V. 1190.**— *Ep. Ind.* Vol. IV. p. 112. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj[4] :—

(L. 15).— navatyadhik-aikâdaśaśata-saṁvatsarê Bhâdrapadê mâsi su(śu)kla-pakshê tṛitîyâyân=tithau Sa(śa)ni-dinê 'ṅkataḥ saṁvat 1190 Bhâdrapada-sudi 3 Sa(śa)nau.

Saturday, 5th August A.D. 1133.

Genealogy as in No. 84.

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[1] On this day the *tithi* of the date only *commenced* 10 h. 59 m. after mean sunrise.

[2] But there was no *saṁkrânti* on this day.

[3] The original does not actually mention Benares, but has *śrî-Âdikêśava-samîpê Gaṁg[â]y[â]ṁ snâtvâ.*

[4] The name of the place from which the grant was issued is not given. The original only has *Gôvinda-vâṭikâyâṁ snâtvâ*, 'after bathing at the Gôvinda-garden.'

108.— **V. 1190.**— *Ind. Ant.* Vol. XVI. p. 208, and Plate. Bândâ district (now Bengal As. Soc.'s) plate of the Chandêlla *Mahârâjâdhirâja* **Madanavarmadêva,** lord of Kâlañjara, issued from near Bhailasvâmin :—

(L. 10).— navatyadhika-sa(śa)taik-ôpêta-sahasratamê saṁvatsarê Mâghê mâsi su(śu)kla-pakshê pûrṇṇimâyâṁ Sôma-vârê aṁkatô=pi saṁvat 1190 Mâgha-sudi 15 Sômê ||

The date is irregular; see *ibid.* Vol. XIX. p. 368, No. 187.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayaśakti, Vijayaśakti,[1] and others), Kîrtivarman ; Pṛithvîvarman ; Madanavarman.

109.— **V. 1191.**— *Ep. Ind.* Vol. IV. p. 131, and Plate. Kamauli (now Lucknow Museum) plate of the Siṅgara *Mahârâjaputra* **Vatsarâjadêva (Lôhaḍadêva),** of the reign of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj ; issued from Vârâṇasî :—

(L. 18).— saṁvatsara-sahasraikê(ka) êkata(na)vatyadhika-śat-ânvitê Bhâdrapaṭa(da)-su(śu)klapaksha[2] ashṭamyâṁ Bhô(bhau)ma-vârê saṁvat 1191 Bhâdrapada-sudi 8 Bhaumê Katyâ(nyâ)-saṁkrâṁtô(tau).

Tuesday, 28th August A.D. 1134.

110.— **V. 1191.**— *Ind. Ant.* Vol. XIX. p. 353. Date of a grant (issued from Dhârâ) of the Paramâra *Mahârâjâdhirâja* **Yaśôvarmadêva** (confirmed by his son and successor, the *Mahâkumâra* Lakshmîvarmadêva, in his Ujjain plate of V. 1200, below, No. 121) :—

(L. 7).— śrî-Vikramakâl-âtîta-saṁvatsar-aikanavatyadhika-śataikâda[śê]shu Kârttika-śudi ashṭamyâṁ saṁjâta-mahârâja-śrî-[Nara]varmmadêva-sâṁvatsarikê.

111.— **V. 1192.**— *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 322 ; *Archæol. Surv. of India*, Vol. XXI. p. 35, and Plate x. D. Rock image inscription at Kâlañjar :—

(L. 4).— saṁvat 1192 Jyêshṭha-vadi 9 Ravau.

Sunday, 26th April A.D. 1136 ; see *Ind. Ant.* Vol. XIX. p. 178, No. 125.

112.— **V. 1192.**— *Ind. Ant.* Vol. XIX. p. 349 ; *Ind. Inscr.* No. 51. Ujjain (now Royal As. Soc.'s) second plate only of the Paramâra *Mahârâja* **Yaśôvarmadêva** :—

(L. 12).— samvat 1192 Mâ[rgga]-vadi 3.

The inscription mentions a lady, Mômaladêvî, who probably was the mother of Yaśôvarman.

113.— **V. 1194.**— *Archæol. Surv. of India*, Vol. XXI. p. 36, and Plate x. E. Inscription in a cell near the Nîlakaṇṭha temple at Kâlañjar :—

(L. 7).— saṁvat 1194 Chaitra-vadi 5 Gurau ||

Thursday, 3rd March A.D. 1138 ; see *Ind. Ant.* Vol. XIX. p. 174, No. 113.

114.— **V. 1195.**— *Archæol. Surv. of West. India*, No. 2, Appendix, p. xiii. No. 56. Bhadrêśvar fragmentary (?) inscription of the reign of the Chaulukya *Mahârâjâdhirâja* **Jayasiṁhadêva** :—

(L. 1).— Vikrama-saṁvat 1195 varshê Âshâḍha-śudi 10 Ravau asyâṁ saṁvatsara-mâsa-paksha-divasa-pûrvâyâṁ tithau.

Sunday, 19th June A.D. 1138.

115.— **V. 1196.**— *Ep. Ind.* Vol. II. p. 361. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 16).— saṁvat 1196 Âsvi(śvi)na-sudi 15 Sôma-dinê . . . Râhu-grasta-chandramasi.

Monday, 9th October A.D. 1139 ; a lunar eclipse, visible in India.

Genealogy as in No. 84.

116.— **V. 1196.**— *Ind. Ant.* Vol. X. p. 159. Dôhad inscription[3] of the reign of the Chaulukya **Jayasiṁhadêva** :—

(L. 8).— śrî-nṛipa-Vikrama-saṁvat 1196.

[1] See above, No. 35. [2] Read °*pakshê=shṭa*°. [3] See below, No. 124.

117.— V. 1197.— *Ep. Ind.* Vol. IV. p. 114. Notice of a Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 15).— saṁvat 1197 Phâlguna-vadi 1 Ravau || Vṛi(bṛi)hadrâjñî-divasê.

Sunday, 23rd February A.D. 1141.

Genealogy as in No. 84.

118.— V. 1198.— *Ep. Ind.* Vol. IV. p. 113. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 17).— saṁvatsar-aikâdaśa-śatâ(tê=)shṭana[va*]tyadhikê Phâlgunê ,mâsi asita-pakshê pratipadâyâṁ tithau Ravi-dinô(nê) [saṁvat] 1198 Phâlguna-vadi 1 Ravau || Vṛi(bṛi)hadrâjñî-Râlhadêvi(vî)-divasê ||

Sunday, 23rd February A.D. 1141.

Genealogy as in No. 84. Râlhadêvî was Gôvindachandra's mother ; see above, Nos. 80 and 96.

119.— V. 1199.— *Ind. Ant.* Vol. XVIII. p. 21. Notice of the Gagahâ (now British Museum) plates of the *Mahârâjâdhirâja* **Gôvindachandradêva** and the *Mahârâjaputra* **Râjyapâladêva** of Kanauj :—

(L. 18).— samvatsarêshv=êkâdaśa-sa(śa)têshu navanavaty-adhikêshu Phâlgunê mâsi [śu]kla-pakshê(ksha) êkâ[da]śyâyâṁ[1] tithau Sa(śa)ni-dinê tath=âṅkê=pi samvat 1199 Phâlguna-sudi 11 Sa(śa)nau ||

Saturday, 27th February A.D. 1143 ; see *ibid.* Vol. XIX. p. 23, No. 7.

Genealogy as in No. 84.

120.—V. 1199.— *Archæol. Surv. of India,* Vol. III. pp. 58-60, and Plate xxi. Inscriptions on temple pillars at Gaḍhwâ, dated :—

Saṁvat 1199[; saṁ 1199 ; and 1199.

121.— V. 1200.— *Ind. Ant.* Vol. XIX. p. 352 ; *Ind. Inscr.* No. 50. Ujjain (now Royal As. Soc.'s) first plate only of the Paramâra *Mahâkumâra* **Lakshmîvarmadêva,** confirming a grant which was made by his father, the *Mahârâjâdhirâja* Yaśôvarmadêva, in V. 1191 (above, No. 110) :—

(L. 15).— samvatsara-śata-dvâdaśakêsh[u] Śrâvaṇa-śudi paṁchadaśyâṁ sômagrahaṇa-parvvaṇi.

28th July A.D. 1143, or 16th July A.D. 1144 ; with lunar eclipses, visible in India ; see *ibid.* Vol. XIX. p. 40, No. 80.[2]

Udayâditya ; Naravarman ; Yaśôvarman ; the *Mahâkumâra* Lakshmîvarman.

122.—V. 1200.— *Ep. Ind.* Vol. IV. p. 115. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 19.)— dvâdaśasa(śa)ta-saṁvatsar[ê*] Srâ(śrâ)vaṇê mâsi su(śu)kla-pakshê pô(pau)[r*]ṇṇamâsyâ[ṁ*] tithau Ravi-dinê aṅk[ê*]=pi samvat || 1200 Sâ(śrâ)vaṇa-sudi 15 Ravâ(vau) ||

Sunday, 16th July A.D. 1144 ; (a lunar eclipse, visible in India[3]).

Genealogy as in No. 84.

123.— V. 1202.— *Ant. Remains Bo. Pres.* p. 179 ; *Bhâvnagar Inscr.* p. 158, and Plate. Mâṅgrol (Maṅgalapura) inscription of some members of the Gûhila family,[4] of the reign of

[1] Read *êkâdaśyâṁ.*

[2] The three eclipses, mentioned there, were all visible in India. The two equivalents of the date, given here, are those for the expired *Chaitrâdi* and *Kârttikâdi* years V. 1200.

[3] See above, No. 121.

[4] This family must not be confounded with the family of the Guhila kings.

the Chaulukya **Kumârapâla,** the successor of [Jayasimha-]Siddharâja: (composed by Prasarvajña):—

(L. 23). śrîmad-Vikrama-saṁvat 1202 tathâ śrî-Siṁha-saṁvat 32 Âśvina-vadi 13 Sômê ||

Monday, 15th October A.D. 1145;[1] see *Ind. Ant.* Vol. XXII. p. 109.

124.—**V. 1202.**—*Ind. Ant.* Vol. X. p. 159. Date in a postscript to the Dôhad inscription of V. 1196 (above, No. 116), of the time of the *Mahâmaṇḍalêśvara* **Vâpanadêva** of Gôdrahaka:—

(L. 9).— saṁ 1202.

125.—**V. 1205.**—*Ep. Ind.* Vol. I. p. 153. Khajurâhô Jaina temple inscription of some members (*śrêshṭhins*) of the Grahapati family[2]:—

(L. 1).— saṁvat 1205 | Mâgha-vadi 5 ||

126.—**V. 1207.**—*Archæol. Surv. of India,* Vol. X. p. 97, and *Plate* xxxii. 12. Inscription on pedestal of boar at Chândpur:—

(L. 1).— sa[ṁ*]vat 1207 Jyêshṭha-vadi 11 Ravau ||

Sunday, 13th May A.D. 1151; see *Ind. Ant.* Vol. XIX. p. 354, No. 151.

127.—**V. 1207.**—In *Archæol. Surv. of India,* Vol. I. p. 96, Sir A. Cunningham mentions an inscription on a pillar at "Hathiya-dah," of the time of "**Gôsalladêvî,**" the queen of **Gôvindachandradêva** of Kanauj, dated—

"on Thursday, the 5th of the waning moon of Âshâḍha, in Samvat 1207."

Thursday, 5th July A.D. 1151; see *Ind. Ant.* Vol. XX. p. 131, note 18.

128.—**V. 1207.**—*Archæol. Surv. of India,* Vol. XX. p. 46, and Plate x.; *Ep. Ind.* Vol. II. p. 276,[3] and Plate. Mahâban inscription of the time of the *Mahârâjâdhirâja* **[A?]jayapâladêva**:—

(L. 29).— saṁvat 1207 Kâ[rttika*]-paurṇṇamâsyâṁ mahârâjâdhirâja . . . jayapâladêva-vijayarâjyê.

129.—**V. 1207.**—*Ep. Ind.* Vol. II. p. 422. Chitôrgaḍh fragmentary inscription of the Chaulukya **Kumârapâladêva**; (composed by Râmakîrti, the pupil of Jayakîrti):—

(L. 28).— saṁvat 1207.

Mûlarâja [I.]; . . . Siddharâja; Kumârapâla (defeated the ruler of Śâkambharî and devastated the Sapâdalaksha country).

130.—**V. 1208.**—*Ep. Ind.* Vol. I. p. 296. Vaḍnagar inscription[4] of the reign of the Chaulukya **Kumârapâla**; (composed by Śrîpâla):—

(L. 44).— saṁvata(t) 1208 varshê Âśvina-śudi [5 ?] Gurau.[5]

In the family of the hero Chulukya, Mûlarâja [I.] (conquered the Châpôtkaṭa princes) his son Châmuṇḍarâja; his son Vallabharâja; his brother Durlabharâja; Bhîma [I.]; his son Karṇa; his son Jayasiṁha-Siddhâdhirâja; Kumârapâla (defeated Arṇôrâja).

131.—**V. 1208.**— From a rubbing supplied by Dr. Burgess. Bangawân (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj and his queen, the *Paṭṭamahâdêvî Mahârâjñî* **Gôsaladêvî**; issued from Vârâṇasî:—

(L. 16.)— saṁvatsarâṇâṁ ashṭâdhika-dvâdasa(śa)sa(śa)têshu Kârttikê mâsi su(śu)kla-pakshê paurṇṇamâsyâṁ tithau Bh[au]ma-dinê 'ṅkê=pi saṁvat 1208 Kârttika-sudi 15 Bhaumê.

The date is irregular; see *Ind. Ant.* Vol. XIX. p. 367, No. 184.

Genealogy as in No. 84.

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[1] On this day the *tithi* of the date *commenced* 3 h. 58 m. after mean sunrise.

[2] See above, No. 55.

[3] In *Ep. Ind.* Vol. II. pp. 275 and 276, mention is made of another inscription from Mahâban, which "shows the name of Ajayapâla's successor *Haripâla* and the date *Samvat 1227.*"

[4] For the date of the renewal of this inscription see below, No. 319.

[5] With the above reading, the date may perhaps correspond to Thursday, 4th September A.D. 1152, but on this day the 5th *tithi* only *commenced* 11 h. 12 m. after mean sunrise.

132.— **V. 1208.**— *Archæol. Surv. of India*, Vol. XXI. p. 49, and Plate xii. A. Ajaygaḍh inscription of the reign of the Chandêlla **Madanavarman** :—

(L. 1).— saṁvat 1208 Mârgga-vadi 15 Sa(śa)nau ||

Saturday, 10th November A.D. 1151; see *Ind. Ant.* Vol. XIX. p. 167, No. 85.

133.— **V. 1209.**— *Bhâvnagar Inscr.* p. 172. Kêrâḍu fragmentary inscription of the reign of the Chaulukya *Mahârâjâdhirâja* **Kumârapâladêva**;[1] apparently contains an order of the *Mahârâja* **Âlhaṇadêva** of Nadûla, and mentions the *Mahârâjaputra* Kêlhaṇadêva :—

(L. 1).— saṁvat 1209 Mâgha-vadi 14 Śanau.

(L. 6).— Śivarâtri-chaturddaśyâṁ.

Saturday, 24th January A.D. 1153.[2]

134.— **V. 1210.**— *Ind. Ant.* Vol. XX. p. 210. Ajmere inscription,[3] containing portions of the *Harakêli-nâṭaka*, composed by the Châhamâna *Mahârâjâdhirâja* **Vigraharâjadêva** of Śâkambharî :—

(L. 38).— saṁvat 1210 Mârga-śudi 5 Âditya-dinê Śravaṇa-nakshatrê Makara-sthê chandrê Harshaṇa-yôgê Bâlava-karaṇê.

Sunday, 22nd November A.D. 1153.

135.— **V. 1211.**— *Ep. Ind.* Vol. IV. p. 116. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 15).— saṁvat 1211 Bhâdrapada-vadi 15 Bhaumê |

Tuesday, 10th August A.D. 1154.

Genealogy as in No. 84.

136.— **V. 1211.**— *Archæol. Surv. of India*, Vol. XXI. p. 73, and Plate xxiii. D. Mahôbâ image inscription of the reign of the Chandêlla **Madanavarmadêva** :—

(L. 2).— saṁ 1211 Âshâḍha-sudi 3 Sa(śa)nau ||

Saturday, 4th June A.D. 1155.

137.— **V. 1214.**— *Ep. Ind.* Vol. IV. p. 311. Date of the Tutrâhî Falls rock inscription of the *Nâyaka* **Pratâpadhavala** of Jâpila :—

(L. 1).— saṁvat 1214 Jyaishṭha-vadi 4 Sa(śa)nau.

Saturday, 19th April A.D. 1158.

138.— **V. 1215.**— *Archæol. Surv. of West. India*, Vol. II. p. 167. Girnâr inscription :—

(L. 1).— saṁvat 1215 varshê Chaitra-sudi 8 Ravau ady=êha śrîmad-Ûrjjayaṁta-tîrthê.

Sunday, 9th March A.D. 1158; see *Ind. Ant.* Vol. XIX. p. 29, No. 32.

139.— **V. 1215.**— *Ep. Ind.* Vol. I. p. 153. Khajurâhô image inscription of some members of the Grahapati family,[4] of the reign of the Chandêlla **Madanavarmadêva** :—

(L. 1.)— saṁvat 1215 Mâgha-sudi 5.

140.— **V. 1216.**— *Ind. Ant.* Vol. XVIII. p. 214; *Archæol. Surv. of India*, Vol. XXI. Plate xxviii. Alha-Ghâṭ inscription of the reign of the Kalachuri (Chêdi) *Mahârâjâdhirâja* **Narasiṁhadêva**[5] of Ḍâhâla, and of the *Râṇaka* **Chhihula**, the son of the *Mahârâṇaka* Jâlhaṇa :—

(L. 1).— saṁvata(t) 1216 Bhâdra-sudi-pratipadâ Ravau ||

Sunday, 16th August A.D. 1159; see *Ind. Ant.* Vol. XIX. p. 29, No. 33.

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[1] Compare below, No. 343.

[2] On this day the *tithi* of the date only *commenced* 8 h. 51 m. after mean sunrise, but the day is the proper one for the *Śivarâtri*.

[3] For other Ajmere inscriptions, which contain portions of Sômadêva's *Lalita-Vigraharâja-nâṭaka*, composed in honour of Vigraharâjadêva of Śâkambharî, see *ibid.* p. 205 ff. and *Nachrichten von der K. Ges. d. Wiss. zu Göttingen*, 1893, p. 553 ff.

[4] See above, No. 55.

[5] See below, Nos. 415 and 416 of K. 907 and 909.

141.— **V. 1218.**— *Jour. Bo. As. Soc.* Vol. XIX. p. 30; *Ind. Inscr.* No. 10. Nadôl (now Royal As. Soc.'s) plates of the Châhumâna *Mahârâja* **Âlhaṇadêva** :—

(L. 18).— saṁ 1218 varshê । Śrâvaṇa-śudi 14 Ravau | asminn=êva mahâchaturddaśî-parvvaṇi ||

Sunday, 6th August A.D. 1161; see *Ind. Ant.* Vol. XIX. p. 30, No. 35.

In the Châhumâna family there was, at Nadûla, Lakshmaṇa; his son Sôhiya; his son Balirâja; his paternal uncle Vigrahapâla; his son Mahêndra; his son Aṇahila; his son Bâlaprasâda; his brother Jêndrarâja; his son Pṛithivîpâla; his brother Jôjjala; his brother Âsârâja; his son Âlhaṇadêva.

142.— **V. 1219.**— *Ep. Ind.* Vol. IV. p. 158. Date of a grant (issued from Vâridurga) of the Chandêlla *Mahârâjâdhirâja* **Madanavarmadêva** (confirmed by his grandson and immediate successor Paramardidêva in the Semra plates of V. 1223, below, No. 146) :—

(L. 13).— samvata[1] 1219 Mâgha-vadi 15 Guru-vârê . . . Râhu-grastê divâkarê.

The date is irregular.[2]

143.— **[V. 1220].**— *Ind. Ant.* Vol. XVIII. p. 343. Udaypur (in Gwâlior) fragmentary inscription of the reign of the Chaulukya *Mahârâjâdhirâja* **Kumârapâladêva** :—

(L. 1).— [saṁvat 1220 varshê Pau*]sha-sudi 15 Gurau ||

(L. 11).— sômagrahaṇa-parvvaṇi.

Thursday, 12th December A.D. 1163; a lunar eclipse, visible in India.

144.— **V. 1220.**— *Ind. Ant.* Vol. XIX. p. 218, and Plate. Delhi Siwâlik pillar inscriptions of the Châhamâna **Vîsaladêva-Vigraharâja,** the son of Avêlladêva, of Śâkambharî :—

(A., line 1).— saṁvat 1220 Vaiśâkha-śuti 15.

(C., line 5).— saṁvat śrî-Vikramâditye 1220 Vaiśâkha-śuti 15 Gurau.

Thursday, 9th April A.D. 1164; see *ibid.* p. 35, No. 62.

145.— **V. 1222.**— *Ind. Ant.* Vol. XVIII. p. 344. Udaypur (in Gwâlior) pillar inscription :—

(L. 1).— samvat 1222 varshê Vaiśâkha-śudi 3 Sômê 'dy=êha Udayapurê akshayatṛitîyâ-parvaṇi.

Monday, 4th April A.D. 1166; see *ibid.* Vol. XIX. p. 36, No. 63.

146.— **V. 1223.**— *Ep. Ind.* Vol. IV. p. 157, and Plate. Semra (now Lucknow Museum) plates of the Chandêlla *Mahârâjâdhirâja* **Paramardidêva,** lord of Kâlañjara, confirming a grant which was made by his grandfather and immediate predecessor Madanavarmadêva in V. 1219 (above, No. 142); issued from Sônasara :—

(L. 12).— ṣamvata[3] 1223 Vaisâ(śâ)kha-śudi 7 Guru-vârê |

Thursday, 27th April A.D. 1167.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayaśakti, Vijayaśakti,[4] and others), Pṛithvivarman; Madanavarman; his grandson Paramardin.

147.— **V. 1224.**— *Archæol. Surv. of India,* Vol. XXI. p. 74, and Plate xxiii. G. Mahôbâ image inscription of the reign of the Chandêlla **Paramardidêva,** lord of Kâlañjara :—

(L. 1).— saṁvat 1224 Âshâḍha-sudi 2 Ravau ||

Sunday, 9th June A.D. 1168; see *Ind. Ant.* Vol. XIX. p. 36, No. 64.

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[1] Read *saṁvat.*

[2] If the week-day were Wednesday, the date, for V. 1219 current and the *pûrṇimânta* Mâgha, would correspond to Wednesday, 17th January A.D. 1162, with a solar eclipse which was visible in India. With Thursday, it corresponds, for the same year and the *amânta* Mâgha, to Thursday, 15th February A.D. 1162; but on this day there was no eclipse.

[3] Read *saṁvat.*

[4] See above. No. 35.

148.— V. 1224.— *Ep. Ind.* Vol. IV. p. 118. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Vijayachandradêva** of Kanauj, and his son, the *Yuvarâja* **Jayachchandradêva**, issued from Vârâṇasî :—

(L. 17).— [cha]turvvi[ṁ]śatyadhi[ka-dvâ]daśasa(śa)ta-sa[ṁ]va[tsa]rê '[ṁ]kê=pi saṁ 1224 [Â]shâḍha-nâ(mâ)sa(si) [śukla-]pa[kshê] daśamyâṁ [ti]thau Ravi-dinê.

Sunday, 16th June A.D. 1168.

Yaśôvigraha; his son Mahichandra; his son Chandradêva; his son Madanapâla; his son Gôvindachandra; his son Vijayachandra; his son, the *Yuvarâja* Jayachchandra.

149.— V. 1224.— In *As. Res.* Vol. XV. pp. 443-446— compare also *Transactions Roy. As. Soc.* Vol. I. p. 154— is a translation, by Captain E. Fell, of an inscription from Hânsî apparently of the reign of the Châhamâna **Pṛithvîrâja**, the date of which is given thus :—

"In the year of Sumbut 1224 (A.D. 1168), on Saturday, the seventh of the white fortnight of the month Mâgha."

The date is irregular ;[1] see *Ind. Ant.* Vol. XX. p. 132, note 20.

150.— V. 1225.— *Archæol. Surv. of India*, Vol. XI. p. 125, and Plate xxxvii. 2 ; *ibid.*, N. S., Vol. I. p. 50. Jaunpur pillar inscription of the reign of **Vijayachandradêva** (?) of Kanauj :—

(L. 1).— saṁvat 1225 Chaitra-vadi 5 Vu(bu)dhê.

Wednesday, 19th March A.D. 1169; see *Ind. Ant.* Vol. XIX. p. 182, No. 135.

151.— V. 1225.— *Ind. Ant.* Vol. XV. p. 7 ; *Ind. Inscr.* No. 12. Royal As. Soc.'s plate of the *Mahârâjâdhirâja* **Vijayachandradêva** of Kanauj, and his son, the *Yuvarâja* **Jayachchandradêva** :—

(L. 17).— paṁchaviṁśatyadhika-dvâdaśa[śa*]ta-saṁvatsarê=ṁkê=pi saṁ 1225 Mâghi-paurṇṇamâsyâṁ.

Genealogy as in No. 148.

152.— V. 1225.— From Sir A. Cunningham's rubbing. Phulwariya (Rôhtâsgaḍh) inscription of the *Nâyaka* **Pratâpadhavala** of Jâpila :—

(L. 3).— saṁvat 1225 Vaiśâ(śâ)kha-vadi 12 Gurau Jâpilîya-nâyaka-śrî-Pratâpadhavalasya ki[r]ttir=iyaṁ ||

Thursday, 27th March A.D. 1169 ; see *Ind. Ant.* Vol. XIX. p. 179, No. 126.

153.— V. 1225.— *Jour. Amer. Or.-Soc.* Vol. VI. p. 548. Târâchaṇḍî rock inscription of the *Mahânâyaka* **Pratâpadhavaladêva** of Jâpila, declaring a certain copper-plate inscription of **Vijayachandra** of Kanauj to be a forged document :—

Saṁvat 1225[2] Jyêshṭha-vadi 3 Budhê.

Wednesday, 16th April A.D. 1169 ; see *Ind. Ant.* Vol. XIX. p. 184, No. 143.

154.— V. 1226.— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 40. Bijhôlî rock inscription of the reign of the Châhamâna **Sômêśvara** :—

(L. 27).— Prasiddhim=agamad=dêva (?) kâlê Vikrama-bhâsvataḥ shaḍviṁśa-dvâdaśa-śatê Phâlgunê kṛishṇa-pakshakê || 91 || Tṛitîyâyâṁ tithau vârê Gurau târê cha Hastakê Vṛiddhi-nâmani yôgê cha karaṇê Taita(ti)lê tathâ || 92 || Saṁvat 1226 Phâlguna-vadi 3.

Thursday, 5th February A.D. 1170 ; see *Ind. Ant.* Vol. XX. p. 133, note 21.

Verses 10-28 apparently contain the genealogy of the Châhamânas from Sâmanta to Sômêśvara.[3]

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[1] In V. 1224 current the *tithi* of the date *commenced* 12 h. 49 m. after mean sunrise of Saturday, 28th January A.D. 1167.

[2] Compare also Colebrooke's *Misc. Essays*, Vol. II. p. 295, where the year is *1229*. If this should be correct, the corresponding date would be Wednesday, 2nd May A.D. 1173.

[3] To enable one to give a proper account of it, the inscription requires to be re-edited.

155.— **V. 1226.**— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 46. Mênâlgaḍh inscription of the reign of the Châhamâna **Pṛithvirâja** :—

Mâlavêśa-gata-vatsara-śataiḥ dvâdaśaiś=cha shaṭviṁśa-pûrvakaiḥ (?).

156.— **V. 1226.**— *Ep. Ind.* Vol. IV. p. 121. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj, issued from Vaḍaviha :—

(L. 22).— saṁvatsarâṇâṁ shadviṁ(ḍviṁ)sa(śa)tyadhikêshu dvâdasa(śa)śatêshu(shv=) Âshâḍhê mâsi śukla-pakshê shashṭhyâṁ tithau Ravi-dinê aṅkatô=pi saṁvat 1226 Âshâḍha-sudi 6 Ravau . . . . abhishêkê.

Sunday, 21st June A.D. 1170; date of the king's coronation.

Yaśôvigraha; his son Mahichandra; his son Chandradêva; his son Madanapâla; his son Gôvindachandra; his son Vijayachandra; his son Jayachchandra.

157.— **V. 1227.**— *Archæol. Surv. of India*, Vol. XXI. p. 49, and Plate xii. B. Inscription on jamb of Upper Gate of Ajaygaḍh :—

(L. 1).— saṁvat 1227[1] Âshâḍha-sudi 2 Sômê.

Monday, 7th June A.D. 1171; see *Ind. Ant.* Vol. XIX. p. 357, No. 162.

158.— **V. 1228.**— *Ind. Ant.* Vol. XXV. p. 206; *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 156, and Plates. Ichchhâwar plates of the Chandêlla *Mahârâjâdhirâja* **Paramardidêva**, lord of Kâlañjara, issued from Vilâsapura :—

(L. 12).— asht[â*]viṁśatyadhika-śatadvayôpêta-śa(sa)hasra(sra)tamê saṁvatsarê | Śrâvaṇa-mâsi śukla-pakshê pañchadaśyân=tithâv=aṅkatô=pi saṁvat 1228 Śrâvaṇa-śudi 15 Ravi-vârê Râhu-grastê niśâkarê.

Sunday, 18th July A.D. 1171; a lunar eclipse, visible in India.

Genealogy as in No. 146.

159.— **V. 1228.**— *Ep. Ind.* Vol. IV. p. 122. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj, issued from Prayâga on the Vêṇî :—

(L. 21).— ashṭâvi[ṁ*]sa(śa)tyadhika-dvâdaśaśata-saṁvatsarê Mâgha-mâsê su(śu)kla-pakshê mahâ-saptamyâṁ tithô(thau) Bhauma-dinê aṅkatô=pi || saṁvat | 1228 Mâgha-sudi 7 Bhauma-dinê || . . . Manvantarâdau . . .

Tuesday, 4th January A.D. 1172.

Genealogy as in No. 156.

160.— **V. 1229.**— *Ind. Ant.* Vol. XVIII. p. 347. Udaypur (in Gwâlior) inscription of the reign of the Chaulukya *Mahârâjâdhirâja* **Ajayapâladêva** :—

(L. 1).— saṁvat 1229 varshê | Vaiśâkha-śudi 3 Sômê ||

(L. 7).— akshayatṛitiyâ-yugâdi-parvvaṇi.

Monday, 16th April A.D. 1173;[2] see *ibid.* Vol. XIX. p. 362, No. 173.

161.— **V. 1230.**— *Ep. Ind.* Vol. IV. p. 124. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj, issued from Vârâṇasi :—

(L. 24).— saṁvat 1230 Mârgga-sudi 15 Vu(bu)dha-dinê |

Wednesday, 21st November A.D. 1173.

Genealogy as in No. 156.

162.— **V. 1231.**— *Ep. Ind.* Vol. IV. p. 125. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj, issued from Kâśi :—

(L. 20).— saṁvatsarêshu dvâdaśa-śatêshu(shv=) êkatriṁśad-adhikêshu Kârttikê mâsi śukla-pakshê paurṇṇamâsyâṁ tithau Guru-dinê aṅkê=pi saṁvat 1231 Kârttika-śudi 15 Gurau.

The date is irregular.

[1] By Sir A. Cunningham this was read *1237*.

[2] On this day the *tithi* of the date *commenced* 1 h. 40 m. after mean sunrise.

According to a postscript in line 32 the plate was engraved 'saṁvat 1235 Phâlguva(na)-vadi 9 Śukrê,' *i.e.* on Friday, 2nd February A.D. 1179; see below, No. 164.

Genealogy as in No. 156.

163.—**V. 1231 (for 1232 ?).**—*Ind. Ant.* Vol. XVIII. p. 82. Plates of the reign of the Chaulukya *Mahârâjâdhirâja* **Ajayapâladêva,** the successor of Kumârapâladêva who was the successor of Jayasiṁhadêva, recording a grant of the *Mahâmaṇḍalêśvara* **Vaijalladêva** of the Châhuyâṇa (Châhumâna) lineage; issued from Brâhmanapâṭaka :—

(L. 11).—nṛipa-Vikrama-kâlâd=arvvâk êkatriṁśadadhika-dvâdaśaśata-saṁvatsar-âṁtarvarttini Kârttikê mâsi śukla-pakshê êkâdaśyâṁ Sôma-dinê upôshya Kârttikôdyâpana-parvvaṇi.

(L. 31).—saṁvat 1231 varshê Kârttika-śudi 13 Vu(bu)dhê ||

Probably Monday, the 27th, and Wednesday, the 29th October A.D. 1175; see *ibid.* Vol. XIX. p. 365, No. 180.

164.—**V. 1232.**—*Ep. Ind.* Vol. IV. p. 127. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj (mentioning the king's son **Hariśchandra**), issued from Kâśi :—

(L. 20).—saṁvatsarêshu dvâdaśa-śatêshu dvâtriṁśad-adhikêshu Bhâdrê mâsi ashṭamyâṁ tithau [Ra]vi-dinê aṅkê=pi saṁvat 1232 Bhâdra-vadi 8 Ravau . . . râjaputra-śrî-**Hari[ś*]chaṁdradêva**-jâtakarmmaṇi.

Sunday, 10th August A.D. 1175.[1]

According to a postscript in ll. 31-32 the plate was engraved 'saṁ 1235 Phâlguna-vadi 9 Śukrê,' *i.e.* on Friday, 2nd February A.D. 1179; see above, No. 162.

Genealogy as in No. 156.

165.—**V. 1232.**—*Ind. Ant.* Vol. XVIII. p. 130, and Plate. Benares College plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj (mentioning the king's son **Hariśchandra**), issued from Vârâṇasî :—

(L. 23).—dvâtriṁśadadhika-dvâdaśaśata-saṁvatsarê Bhâdrê mâsi śukla-pakshê trayôdaśyân=tithau Ravi-dinê aṅkatô=pi saṁvat 1232 Bhâdra-sudi 13 Ravau . . .

(L. 28).—râjaputra-śrî-**Hariśchaṁdra**-nâmakaraṇê.

Sunday, 31st August A.D. 1175; see *ibid.* Vol. XIX. p. 30, No. 37.

Genealogy as in No. 156.

166.—**V. 1232.**—*Archæol. Surv. of India,* Vol. III. p. 125, and Plate xxxviii. No. 18. Gayâ inscription of the reign of **Gôvindapâladêva** :—

(L. 3.)—samvat 1232 Vikâri-saṁmvatsarê | śrî-Gôvindapâladêva-gata-râjyê chaturddaśa-saṁmvatsarê Gayâyâṁ ||

(L. 12).—Âśvinê śukla-pañchamyâ . . . (?).

Monday, 22nd September A.D. 1175 (?); see *Ind. Ant.* Vol. XIX. p. 358, No. 163.

167.—**V. 1233.**—*Ep. Ind.* Vol. IV. p. 129. Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 22).—[2]tritriṁsatyadhika-dvâdaśasa(śa)ta-saṁvatsarê Vaiśâshê(khê) mâsi su(śu)kla-pakshê tṛitîyâyâṁ tithau Ravi-dinê aṅkatô=pi saṁvat 1233 Vaiśâsha(kha)-sudi 3 Ravau.

Sunday, 3rd April A.D. 1177.

Genealogy as in No. 156.

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[1] On this day the *tithi* of the date only *commenced* 11 h. 58 m. after mean sunrise, but the *tithi* being the *Kṛishṇajanm-ashṭamî*, the date is correct.

[2] Read *trayastriṁśad-adhika-*.

168.—**V. 1233.**—*Ind. Ant.* Vol. XVIII. p. 135. Bengal As. Soc.'s plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 24).—traya[s*]triṁsa(śa)dadhika-dvâdaśaśata-saṁvatsarê Vaiśâ(śâ)khê mâsi su(śu)kla-pakshê daśamyâṁ tithau Sa(śa)ni-dinê aṅkatô=pi saṁvat 1233 Vaiśâ(śâ)kha-sudi 10 Sa(śa)nau.

Saturday, 9th April A.D. 1177; see *ibid.* Vol. XIX. p. 37, No. 65.

Genealogy as in No. 156.

169.—**V. 1233.**—*Ind. Ant.* Vol. XVIII. p. 137. Another Bengal As. Soc.'s plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj, issued from Vârâṇasi; of the same date.

Genealogy as in No. 156.

170.—**V. 1233.**—*Jour. Beng. As. Soc.* Vol. XXXVIII. Part I. p. 26, and Plate I. Bulandshahr plate[1] of **Anaṅga** (?); according to the published text, mentions Chandraka (?), Dharaṇivarâha, Prabhâsa, Bhairava, Rudra, Gôvindarâja, Yaśôdhara, Haradatta, Tribhuvanâditya, Bhôgâditya, Kulâditya, Vikramâditya, Padmâditya, Bhôjadêva, Sahajâditya (Râjarâja ?), Anaṅga; and is dated :—

(L. 18).—saṁkrântau vishuvê kâlê . . .

(L. 24).—saṁvat trayastriṁśadadhika-dvâdaśaśatâni I Vaiśâkhê cha I

171.—**V. 1234.**—*Ind. Ant.* Vol. XVIII. p. 138. Bengal As. Soc.'s plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 24).—chatustriṁsa(śa)ty(d)adhika-dvâdaśasa(śa)ta-saṁvatsarê Paushê mâsi su(śu)kla-pakshê chaturthyân=tithau Ravi-dinê aṅkatô=pi saṁvat 1234 Pausha-sudi 4 Ravau uttarâyana(ṇa)-saṁkrântau.

Sunday, 25th December A.D. 1177;[2] see *ibid.* Vol. XIX. p. 363, No. 174.

Genealogy as in No. 156.

172.—**V. 1235 and 1236.**—*Jour. Beng. As. Soc.* Vol. VII. p. 736. Pipliânagar plates of the Paramâra *Mahâkumâra* **Hariśchandradêva**, issued from some place on the Narmadâ[3] :—

śri-Vikramakâl-âtîta-1235-pañchatriṁśadadhika-dvâdaśasata-saṁvatsar-ântaḥpâti-Pausha-vadi amâvâsyâyâṁ saṁjâta-sûrya-parvaṇi[4] . . . . . . tathâ 1236 shaṭtriṁśad-adhika-dvâdaśaśata-saṁvatsar-ântaḥpâti-Vaiśâkha-mâsi paurṇamâsyâṁ.

Udayâditya; Naravarman; Yaśôvarman; Jayavarman; the *Mahâkumâra* Hariśchandra who was the son of the *Mahâkumâra* Lakshmîvarman.

173.—**V. 1236.**—*Ind. Ant.* Vol. XVIII. p. 140. Bengal As. Soc.'s plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj, issued from Raṇḍavai on the Ganges :—

(L. 21).—shaṭtriṁsa(śa)dadhika-dvâdaśaśata-saṁvatsarê Vaiśâ(śâ)khê mâsi śukla-pakshê pûrṇṇimâyâṁ tithau Śukra-dinê aṅkata(tô)=pi saṁ 1236 Vaiśâ(śâ)kha-sudi 15 Śukrê.

Friday, 11th April A.D. 1180; see *ibid.* Vol. XIX. p. 37, No. 66.

Genealogy as in No. 156.

174.—**V. 1236.**—*Ind. Ant.* Vol. XVIII. p. 141. Another Bengal As. Soc.'s plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj, issued from Raṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

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[1] Compare *Jour. Beng. As. Soc.* Vol. LII. Part I. p. 277 ff.

[2] On this day the *tithi* of the date commenced 4 h. 36 m. after mean sunrise.

[3] The original has *chaturmukha-Mârkkaṇḍêśvaradêv-ôpakaṇṭhê vimalatara-pavitra-Narmmadâ-tîrthâ[ṁ*]bhôbhiḥ snâtvâ.*

[4] There was no solar eclipse in the *pûrṇimânta* or *amânta* Pausha of V. 1235, current or expired.

175.— **V. 1236.**— *Ind. Ant.* Vol. XVIII. p. 142. Another Bengal As. Soc.'s plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj, issued from Raṇḍavai on the Ganges; of the same date.

Genealogy as in No. 156.

176.— **V. 1239.**— *Archæol. Surv. of India*, Vol. X. Plate xxxii. 9 and 10; and Vol. XXI. pp. 173 and 174. Madanpur inscriptions on the defeat of the Chandêlla **Paramardidêva** of Jêjâkabhukti by the Châhamâna **Pṛithvirâja**, the son of **Sômêśvara** and grandson of Arṇôrâja :—

(10, line 4).— saṁ 1239.

177.— **V. 124- (?).**— *Proceedings Beng. As. Soc.* 1880, p. 77, and Plate viii. Bôdh-Gayâ Buddhist inscription, mentioning **Jayachchandradêva** of Kanauj; (composed by Manôratha, the son of Sida) :—

(L. 16).— — ◡ vêda-nayan-êndu-nishṭhayâ saṁkhyay=âṅka-paripâṭi-lakshitê Vikramâṅka-naranâtha-vatsarê Jyaishṭha-mâsi.

178.— **V. 1240.**— From rubbings supplied by Dr. Burgess. Kâlañjar rock inscription of the reign of the Chandêlla **Paramardidêva** :—

(L. 1).— śrîmat-Paramarddi[dêva]-vijayarâjyê saṁvat 1240 . . . . Vaisâ(śâ)kha-sudi 14 Gurau.

Thursday, 26th April A.D. 1184; see *Ind. Ant.* Vol. XIX. p. 37, No. 67.

179.— **V. 1240.**— *Archæol. Surv. of India*, Vol. XXI. p. 72, and Plate xxii. Fragmentary inscription from wall of Fort at Mahôbâ :—

(L. 15).— Vyôm-ârṇṇav-âṅka-saṁkhyâtê Sâhasâṁkasya vatsarê.

(L. 17).— saṁvat 1240 Âshâḍha-vadi 9 Sômê.

Monday, 4th June A.D. 1184; see *Ind. Ant.* Vol. XIX. p. 179, No. 127.

180.— **V. 1243.**— *Archæol. Surv. of India*, Vol. XXI. p. 50, and Plate xii. C. Inscription on jamb of Upper Gate of Ajaygaḍh :—

(L. 1).— saṁvat 1243 Jyêshṭha-sudi 11 Vu(bu)dhê.

Wednesday, 20th May A.D. 1187; see *Ind. Ant.* Vol. XIX. p. 37, No. 68.

181.— **V. 1243.**— *Ind. Ant.* Vol. XV. p. 10; *Ind. Inscr.* No. 13. Faijâbâd (now Royal As. Soc.'s) plate of the *Mahârâjâdhirâja* **Jayachchandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 24).— trichatvâriṁsa(śa)dadhika-dvâdaśaśata-saṁvatsarê Âshâḍhê mâsi su(śu)kla-pakshê saptamyâṁ tithau Ravi-dinê aṅkatô=pi saṁvat 1243 Âshâḍha-sudi 7 Ravau.

Sunday, 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

Genealogy as in No. 156.

182.— **V. 1244.**— *Archæol. Surv. of India*, Vol. XX. p. 90, and Plate x. Pillar inscription at the entrance gateway of the Fort of Tahangaḍh :—

(L. 1).— saṁvat 1244 [Jyê]shṭha-su 15 Gurô(rau).

Thursday, 12th May A.D. 1188; see *Ind. Ant.* Vol. XIX. p. 373, No. 197.

183.— **V. 1244.**— *Archæol. Surv. of India*, Vol. VI. p. 156, and Plate xxi. Vîsalpur pillar inscription of the reign of [the Châhamâna] **Pṛithvirâjadêva** :—

(L. 2).— Pṛithvirâjadêva-râjyê tatra tasmin kâlê saṁvat 1244 Śrâvaṇa-pûrvvaṁ(?).

184.— **V. 1247 (?).**— *Ep. Ind.* Vol. I. p. 47. Ratnapur (now Nâgpur Museum) inscription of the time of **Pṛithvidêva III.** of Ratnapura; (composed by Dêvagaṇa, the son of Ratnasiṁha[1]) :—

(L. 24).— saṁvat 1247 (?).

Jâjalla [II.]; his son [Ratnadêva III., defeated Chôḍagaṅga ?]; his son Pṛithvidêva [III.].

[1] Ratnasiṁha composed the Malhâr inscription of Jâjalladêva II. of Ratnapura; see below, No. 418 of K. 919.

185.— **V. 1252.**— *Ep. Ind.* Vol. I. p. 208. Baghârî (now Lucknow Museum) inscription of the Chandêlla **Paramardidêva**, and his ministers Sallakshaṇa and (his son) Purushôttama; (composed by Dêvadhara, the son of Gadâdhara and grandson of Lakshmîdhara) :—

(L. 24).— Paksha-[trya]kshamukh-âditya-saṁkhyê Vikrama-va[tsa*]rê | Âśvina-śukla-pañchamyâṁ vâsarê Vâsar-êśituḥ ||

Sunday, 10th September A.D. 1195; see *Ind. Ant.* Vol. XIX. p. 30. No. 38.

Among the Chandrâtrêya princes, Madanavarman; his son Yaśôvarman; his son Paramardin.

186.— **V. 1253.**— *Ind. Ant.* Vol. XVII. p. 228, and Plate. Rêwah (now British Museum) plate of the *Mahârâṇaka* **Salakhaṇavarmadêva** of Kakarêḍî, of the reign of the Kalachuri (Chêdi) *Mahârâjâdhirâja* **Vijayadêva**,[1] lord of Trikaliṅga; issued from Kakarêḍî :—

(L. 13).— saṁvatsarâṇâṁ sa[ṁ]vata(t) 1253 Mârggaśira-mâsê kṛishṇa-pakshê saptamyâṁ tithau Śukra-dinê.

Friday, 27th October A.D. 1195, or, more probably, Friday, 13th December A.D. 1196; see *ibid.* Vol. XIX. p. 171, No. 104.

Dhâhilla; Vâjûka; Dandûka; Khôjûka; Jayavarman; his son Vatsarâja; his sons Kîrtivarman[2] and Salakhaṇavarman (see below, No. 218).

187.— **V. 1253.**— *Archæol. Surv. of India*, Vol. XI. p. 129, and Plate xxviii. Bêlkhara pillar inscription of one of the rulers of Kanauj (?) :—

(L. 4).— saṁvat 1253 Vaiśâsha(kha)-sudi 11 Bhaum[ê*].

Tuesday, 29th April A.D. 1197; see *Ind. Ant.* Vol. XIX. p. 38, No. 70.

188.— **V. 1256.**— *Ind. Ant.* Vol. XI. p. 71, and Plate. Pâṭaṇ plates of the Chaulukya *Mahârâjâdhirâja* **Bhîmadêva II.**, issued from Aṇahilapâṭaka :—

(L. 17).— śrîmad-Vikramâdity-ôtpâdita-saṁvatsara-śatêshu dvâdaśasu shaṭpaṁchâśad-uttarêshu Bhâdrapadamâsa-kṛishṇapaksh-âmâvâsyâyâṁ Bhô(bhau)ma-vârê 'tr=âṁkatô 'pi saṁvat 1256 lau° Bhâdrapada-vadi 15 Bhaumê 'syâṁ saṁvatsara-mâsa-paksha-vâra-pûrvvikâyâṁ tithâv=ady=êha śrîmad-Aṇahilapâṭakê 'mâvâsyâ-parvaṇi.

Tuesday, 4th August A.D. 1198, or, more probably, Tuesday, 21st September A.D. 1199; see *ibid.* Vol. XIX. p. 173, No. 109.

Mûlarâja [I.]; Châmuṇḍarâja; Durlabharâja; Bhîma [I.]; Karṇa-Trailôkyamalla; Jayasiṁha-Siddhachakravartin; Kumârapâla; Ajayapâla; Mûlarâja [II.]; Bhîma [II.]-Abhinavasiddharâja.

189.— **V. 1256.**— *Ind. Ant.* Vol. XVI. p. 254, and Plate. Bhôpâl plates of the Paramâra *Mahâkumâra* **Udayavarmadêva**, issued from Guvâḍâghaṭṭa on the Rêvâ :—

(L. 11).— śrî-Vikramakâl-âtîta-shaṭpaṁchâsa(śa)dadhika-dvâdaśasa(śa)ta-saṁvatsar-ântaḥprâ(pâ)ti'aṁkê 1256 Vaiśâkha-sudi 15 paurṇṇamâsyâṁ tithau Visâ(śâ)khâ-nakshatrê Parigha-yôgê Ravi-dinê mahâ-Vaisâ(śâ)khyâṁ parvvaṇi.

Sunday, 30th April A.D. 1200; see *ibid.* Vol. XIX. p. 38, No. 71.

Yaśôvarman; Jayavarman; the *Mahâkumâra* Lakshmîvarman; the *Mahâkumâra* Hariśchandra: his son, the *Mahâkumâra* Udayavarman.

190.— **V. 1258.**— *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 313; *Archæol. Surv. of India*, Vol. XXI. p. 37. Kâlañjar inscription of the Chandêlla **Paramardidêva**; (composed by himself) :—

Saṁvat 1258 Kârttika-sudi 10 Sômê.

Monday, 8th October A.D. 1201; see *Ind. Ant.* Vol. XIX. p. 354, No. 152.

[1] *i.e.* Vijayasiṁhadêva; see below, No. 422 of K. 932.

[2] See below, No. 419 of K. 926.

[3] On this day the *tithi* of the date *commenced* 0 h. 30 m. after mean sunrise.

191.— **V. 1263** —*Ind. Ant.* Vol. VI. p. 194. Kadi plates of the Chaulukya *Mahârâjâdhirâja* **Bhîmadêva II.**, issued from Aṇahilapâṭaka :—

(L. 13).— śrîmad-Vikramâdity-ôtpâdita-saṁvatsara-śatêshu dvâdaśasu tṛi(tri)shashṭi(shty)-uttarêshu lau° Śrâvaṇamâsa-śuklapaksha-dvitiyâyâṁ Ravi-vârê 'tr=âṁkatô=pi saṁvat [12]63 Śrâvaṇa-śudi 2 Ravâv=asyâṁ saṁvatsara-mâsa-paksha-vâra-pûrvvikâyâṁ tithâv=ady=êha śrîmad-A[ṇahilapâṭa]kê 'dy=aiva Vyatîpâta-pâ(pa)rvvaṇi.

Sunday, 9th July A.D. 1206; see *ibid.* Vol. XIX. p. 30, No. 39.

Genealogy as in No. 188.

192.— **V. 1264.**—*Ind. Ant.* Vol. XI. p. 337, and Plate. Ṭimâṇâ plates of the Mêhara *Râjâ* **Jagamalla**, of the reign of the Chaulukya *Mahârâjâdhirâja* **Bhîmadêva II.**, issued from Ṭimbâṇaka :—

(L. 1).— saṁvat 1264 varshê lau° Âshâḍha-śudi [7 *or* 8] Sômê.

Monday, 4th June A.D. 1207, or Monday, 23rd June A.D. 1208; see *ibid.* Vol. XIX. p. 358, No. 164.

193.— **V. 1265.**—*Ind. Ant.* Vol. XI. p. 221. Mount Âbû inscription of the reign of the Chaulukya *Mahârâjâdhirâja* **Bhîmadêva II.**, while the [Paramâra] *Mâṇḍalika* **Dhârâvarshadêva** (with Prahlâdanadêva as *Yuvarâja*) was ruling at Chandrâvatî; (composed by Lakshmîdhara) :—

(L. 20).— saṁvat 1265 varshê Vaiśâkha-śu 15 Bhaumê.

Tuesday, 21st April A.D. 1209; see *ibid.* Vol. XIX. p. 38, No. 72.

194.— **V. 1266.**—*Ind. Ant.* Vol. XVIII. p. 112; *Ind. Inscr.* No. 11. Royal As. Soc.'s plates of the reign of the Chaulukya *Mahârâjâdhirâja* **Bhîmadêva II.**, issued from Aṇahillapâṭaka :—

(L. 1).— śrîmad-Vikramanṛipa-kâl-âtîta-saṁvatsara-śatêshu dvâdaśasu shaṭa(t)shashṭy-adhikêshu laukika° Mârgga-mâsasya śuklapaksha-chaturdaśyâṁ Guru-dinê atr=âṁkatôḥ(tô=)pi śrî-Vikrama-saṁvat 1266 varshê śrî-Siṁha-saṁvat 96 varshê lauki° Mârgga-śudi 14 Gurâv=asyâṁ saṁvatsara-mâsa-paksha-dina-vâra-pûrvâyâṁ tithâv=ady=êha.

Thursday, 12th November A.D. 1209; see *ibid.* Vol. XIX. p. 24, No. 9.

Genealogy as in No. 188.

195.— **V. 1267.**—*Jour. Beng. As. Soc.* Vol. V. p. 378. Pipliânagar plates of the Paramâra **Arjunavarmadêva**, issued from Maṇḍapadurga :—

Saptashashṭyadhika-dvâdaśaśata-saṁvatsarê Phâlguṇê(nê) 1267[1] śukla-daśamyâm=abhishêka-parvaṇi . . . . saṁvat 1267[1] Phâlguṇa(na) uddha 10 Gurau.

Thursday, 24th February A.D. 1211, see *Ind. Ant.* Vol. XIX. p. 24, No. 10.

In the Paramâra family, Bhôja, after him came[2] Udayâditya; his son Naravarman; his son Yaśôvarman; his son Ajayavarman; his son Vindhyavarman; his son Subhaṭavarman; his son Arjuna (Arjunavarman, defeated Jayasiṁha).

196.— **V. 1269.**—*Archæol. Surv. of India*, Vol. XXI. p. 50, and Plate xii. D. Ajaygaḍh inscription of the reign of the [Chandêlla] *Râjâ* **Trailôkyavarmadêva** :—

(L. 1).— saṁvat 1269 Phâlguna-vadi . . Śanau.

197.— **V. 1270.**—*Jour. Amer. Or. Soc.* Vol. VII. p. 32. Bhôpâl plates of the Paramâra *Mahârâja* **Arjunavarmadêva**, issued from Bhṛigukachchha :—

[3]Saptatyadhika-dvâdaśaśata-saṁvatsarê Vaiśâkha-vadi amâvâsyâyâṁ sûryagrahaṇa-parvaṇi . . . . saṁvat 1270 Vaiśâkha-vadi 15 Sômê.

[1] The published version both times has *1237*, but this is a printer's error; see the editor's reference to the inscription in *Jour. Beng. As. Soc.* Vol. VII. p. 736.

[2] The original has *tatô=bhûd=Udayâdityô.*

[3] In an earlier part of the inscription there is the date *Âshâḍha-vadi 15 Sômê*, without any year.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XIX. p. 175, No. 114.

Genealogy as in No. 195.

198.—**V. 1272.**—*Jour. Amer. Or. Soc.* Vol. VII. p. 25. Bhôpâl plates of the Paramâra *Mahârâja* **Arjunavarmadêva,** issued from Amarêśvaratîrtha at the confluence of the Rêvâ and Kapilâ :—

Dvisaptatyadhika-dvâdaśaśata-saṁvatsarê Bhâdrapada-paurṇamâsyâṁ chandrôparâga-parvaṇi . . . . saṁvat 1272 Bhâdrapada-sudi 15 Budhê.

Wednesday, 9th September A.D. 1215; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XIX. p. 31, No. 40.

Genealogy as in No. 195.

199.—**V. 1272.**—*Ant. Remains Bo. Pres.* p. 186. Śiyâl Bêṭ image inscription of the time of the Mêhara *Râjâ* **Raṇasiṁha** :—

Saṁvat 1272 varshê Jyêshṭha-vadi 2 Ravau ady=êha Ṭiṁbânakê.

The date is irregular.[1]

200.—**V. 1273.**—*Ep. Ind.* Vol. II. p. 439; *Bhâvnagar Inscr.* p. 195. Vêrâval (Sômanâthadêvapattana) fragmentary inscription of the time of the Chaulukya **Bhimadêva II.**, being a eulogy of Śrîdhara and other members of the Vastrâkula family, and of the Chaulukya kings of Aṇhilvâḍ from Mûlarâja I. to Bhimadêva II. :—

(L. 47).—śrimad-Vikramanṛipa-saṁvat 1273 varshê Vaiśâkha-śudi 4 Śukrê.

Friday, 22nd April A.D. 1216.

201.—**V. 1273.**—*Jour. Beng. As. Soc.* Vol. XIX. p. 454. Jaunpur district inscription, containing a deed of mortgage :—

(L. 1).—samvat 1273 Âshâḍha-śudi 6 Ravau | ady=êha Mayûnagaryyâṁ.

Sunday, 11th June A.D. 1217.[2]

202.—**V. 12[7]5.**—*Bhâvnagar Inscr.* p. 205. Bharâṇâ fragmentary inscription of the reign of the Chaulukya *Mahârâjâdhirâja* **Bhimadêva II.** :—

(L. 1).—śrî-Vikramât saṁvat 12[7]5 varshê Bhâdrapada-śudi . . . .

203.—**V. 1275.**—*Ind. Ant.* Vol. XX. p. 311; *Cave-Temples of West. India*, p. 111, Plate. Harsaudâ (now Amer. Or. Soc.'s) inscription of the reign of the [Paramâra[3]] *Mahârâjâdhirâja* **Dêvapâladêva** of Dhârâ :—

(L. 4).—saṁvat paṁchasaptatyadhika-dvâdaśaśat-âṁk ,ê][4] 1275 Mârgga-sudi 5 Sa(śa)nau.

(L. 7).—Adhikê paṁchasaptatyâ |dvâdaś-âvda(bda)-śatê śakê [|*] vatsarê Chitrabhânau tu Mârggaśirshê sitê dalê || 4 || Paṁchamy-aṁtaka-saṁyôgê nakshatrê Vishṇu-daivatê || (|) yôgê Harshaṇa-saṁjñê tu tithy-arddhê Dhâtṛi-daivatê || 5 ||

Saturday, 24th November A.D. 1218; see *ibid.* Vol. XIX. p. 24, No. 11.

204.—**V. 1279.**—*Ep. Ind.* Vol. IV. p. 311. Rôhtâsgaḍh rock inscription of the time of the king (*kshitîndra*) **Pratâpa** :—

(L. 1).—Navabhir=atha muniṁdrair=vâsarâṇâm=adhîśaiḥ parikalayati saṁkhyâṁ vatsarê Sâhasâṁkê | Madana-vijayayâtrâ-maṁgalê mâsi Chaitrê pratipadi sita-kântau vâsarê Bhâskarasya ||

Sunday, 5th March A.D. 1223.

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[1] According to *Ind. Ant.* Vol. XV. p. 362, the date apparently is *Pausha-vadi 5*, but with this reading also it is irregular.

[2] On this day the *tithi* of the date *commenced* 4 h. 53 m. after mean sunrise.

[3] See Prof. Bhandarkar's *Report* for 1883-84, p. 392, verse 30.

[4] Read °*śatê=ṁkê.*

205.—**V. 1280.**—*Ind. Ant.* Vol. VI. p. 196. Kaḍî plates of the Chaulukya *Mahârâjâdhirâja* **Jayantasiṁhadêva**, issued from Aṇahilapura :—

(L. 20).—asyâṁ tithau saṁvatsara-mâsa-paksha-vâra-yuktâyâṁ gata-saṁvatsara-dvâdaśa-varsha-śatêshu aśîty-uttarêshu Pausha-mâsê śukla-pakshê tṛitîyâyâṁ tithau Bhauma-vârê saṁjâta uttarâgata-sûrya-saṁkrama-parvaṇi aṁkatô 'pi saṁvat 1280 varshê Pausha-śudi 3 Bhaumê 'dy=êha saṁjâta [utta]rânayana-parvaṇi.[1]

Tuesday, 26th December A.D. 1223; see *ibid.* Vol. XIX. p. 25, No. 12.

Mûlarâja [I.]; Châmuṇḍarâja; Vallabharâja; Durlabharâja; then to Bhîma [II.] as in No. 188; after him, in his place, Jayantasiṁha-Abhinavasiddharâja.

206.—**V. 1283.**—*Ind. Ant.* Vol. VI. p. 199. Kaḍî plates of the Chaulukya *Mahârâjâdhirâja* **Bhîmadêva II.**, issued from Aṇahilapâṭaka :—

(L. 16).—śrîmad-Vikramâdi[ty-ô]tpâdita-saṁvatsara-śatêshu dvâdaśasu [2]tri[a]śîti-uttarêshu lauki[ka-Kârttika-pûrṇi]mâyâṁ Guru-vârê 'tr=âṁkatô 'pi saṁvat 1283 varshê lauki° Kârttika-śudi 15 Gurâv=a[dy=êha] śrîmad-Aṇahilapâṭakê 'syâṁ saṁvatsara-mâsa-paksha-pûrvvikâyâṁ tithau.

Thursday, 5th November A.D. 1226; see *ibid.* Vol. XIX. p. 25, No. 13.

Mûlarâja [I.]; Châmuṇḍarâja; Vallabharâja; Durlabharâja; then to Bhîma [II.] as in No. 188.

207.—**V. 1286.**—*Ind. Ant.* Vol. XX. p. 83. Notice of an **Udaypur** (in Gwâlior) inscription of the reign of [the Paramâra] **Dêvapâladêva** [of Dhârâ] :—

(L. 1).—saṁvat 1286 varshê Kârtti[ka*]-śudi . . Su(śu)krê

208.—**V. 1287.**—*Ind. Ant.* Vol. VI. p. 201. Kaḍî plates of the Chaulukya *Mahârâjâdhirâja* **Bhîmadêva II.**, issued from Aṇahilapâṭaka :—

(L. 11).—śrîmat(d-)Vikramâdity-ôtpâdita-saṁvatsara-śatêshu dvâdaśasu saptâśity-uttarêshu Âshâḍhamâsîya-śukl-âshṭamyâṁ Śukra-vârê 'tr=âṁkatô 'pi saṁvat 1287 varshê Âshâḍha-śudi 8 Śukrê 'syâṁ saṁvatsara-mâsa-paksha-vâra-pûrvvikâyâṁ tithâv=ady=êha.

The date is irregular; see *ibid.* Vol. XIX. p. 369, No. 188.

Genealogy as in No. 206.

209.—**V. 1287.**—Mr. Â. V. Kâthavaṭe's edition of Sômêśvara's *Kîrtikaumudî*, Appendix B.; *Bhâvnagar Inscr.* p. 218. **Mount Âbû** inscription of the reign of the Chaulukya *Mahârâjâdhirâja* **Bhîmadêva II.**, and the Paramâra *Mahâmaṇḍalêśvara Râjakula* **Sômasiṁhadêva** of Chandrâvatî (whose son was Kânhaḍadêva[3]); mentions the Chaulukya-(Vâghêlâ) *Mahâmaṇḍalêśvara Râṇaka* **Vîradhavaladêva**, the son of Lavaṇaprasâdadêva :—

(L. 1).—[saṁ]vat 1287 varshê laukika-Phâlguna-vadi 3 Ravau.

Sunday, 3rd March A.D. 1230.

210.—**V. 1287 (?).**—*As. Res.* Vol. XVI. p. 302; Mr. Â. V. Kâthavaṭe's edition of Sômêśvara's *Kîrtikaumudî*, Appendix A.; *Bhâvnagar Inscr.* p. 174. **Mount Âbû** inscription, being a eulogy (by Sômêśvara) of Vîradhavala's ministers Vastupâla and Têjaḥpâla; mentions the Chaulukyas (Vâghêlâs) Arṇôrâja, Lavaṇaprasâda, and **Vîradhavala**; and the Paramâras of Chandrâvatî Dhûmarâja, Dhandhuka, Dhruvabhaṭa, **Râmadêva**, his son Yaśôdhavala (who defeated the Mâlava king Ballâla, an opponent of the Chaulukya Kumârapâla), his son Dhârâvarsha,[4] his younger brother Prahlâdana (who fought with Sâmantasiṁha), Dhârâvarsha's son **Sômasiṁhadêva**, and his son Kṛishṇarâjadêva.

According to the *As. Res.* dated "Sunday, the third of the light fortnight of Phâlguna, in the year of Vikrama 1287," which would be Sunday, 17th February A.D. 1230. Mr. Kâthavaṭe's text has "*Vikrama-saṁvat 1293 varshê śrî-Śrâvaṇa-badi 3 Ravau*," and his

[1] Read *uttarâyaṇa-*.

[2] Read *tryaśîty-*.

[3] *i.e.* Kṛishṇarâjadêva; see the next inscription.

[4] See above, No. 193.

translation "Sunday, the third of the dark fortnight of Śrâvaṇa in the year 1287 of the Vikrama era." And the edition in *Bhâvnagar Inscr.*, line 47, has "*śrî-Vikrama-saṁvat 1267 varshê Phâlguna-vadi 10 Saumya-dinê.*"

211.—**V. 1288.**—*Ind. Ant.* Vol. VI. p. 203. Kaḍî plates of the Chaulukya *Mahârâjâdhirâja* **Bhîmadêva II.**, issued from Aṇahilapâṭaka:—

(L. 16).—śrîmat(d-) Vikramâdity-ôtpâdita-saṁvatsara-śatêshu dvâdaśasu ashṭâśity-uttarêshu Bhâdrapadamâsîya-śukla-pratipadâyâṁ Sôma-vârê 'tr=âṁkatô=pi saṁvat 1288 varshê Bhâdravâ-śudi 1 Sômê 'syâṁ saṁvatsara-mâsa-paksha-vâra-pûrvvikâyâṁ tithâv=ady=êha.

The date is irregular; see *ibid.* Vol. XIX. p. 366, No. 181.

Genealogy as in No. 206.

212.—**V. 1288.**—*Archæol. Surv. of West. India*, Vol. II. p. 170, and Plate xxxv. Girnâr inscription[1] at the temple of the ministers Vastupâla and Têjaḥpâla; mentions the Chaulukya (Vâghêlâ) Lavaṇaprasâdadêva and his son **Vîradhavaladêva**:—

(L. 1).—śrî-Vikrama-saṁvat 1288 varshê[2] Phâguṇa-śudi 10 Budhê.

Wednesday, 3rd March A.D. 1232; see *Ind. Ant.* Vol. XIX. p. 25, No. 14.

213.—**V. 1288** or **1289.**—*Archæol. Surv. of West. India*, Vol. II. p. 173; and *Ant. Remains Bo. Pres.* p. 315. Girnâr inscription of the minister **Vastupâla**:—

(L. 2).—śrî-Vikrama-saṁvat 1288 (*or* 1289) varshê Âśvina-vadi 15 Sômê.

Monday, 7th October A.D. 1230, or, more probably, Monday, 5th September A.D. 1233; see *Ind. Ant.* Vol. XIX. p. 358, No. 165.

214.—**V. 128[9].**—*Ind. Ant.* Vol. XX. p. 83. Notice of an Udaypur (in Gwâlior) inscription of the reign of the [Paramâra] *Mahârâjâdhirâja* **Dêvapâladêva** [of Dhârâ]:—

(L. 1).—saṁvat 128[9?] varshê Mârga-vadi 3 Gurau.

Thursday, 2nd December A.D. 1232 (?).

215.—**V. 1295.**—*Ind. Ant.* Vol. VI. p. 205. Kaḍî plates of the Chaulukya *Mahârâjâdhirâja* **Bhîmadêva II.**, issued from Aṇahillapâṭaka:—

(L. 17).—[śrîmat(d)]-Vikramâdity-ôtpâdita-saṁvatsara-śatêshu dvâdaśasu paṁchanavaty-uttarêshu Mârggamâsîya-śukla-chaturddaśyâṁ Guru-vârê 'tr=âṁkatô=pi saṁvat 1295 varshê Mârggê(rgga)-śudi 14 Gurâv=asyâṁ saṁvatsara-mâsa-paksha-vâra-pûrvvikâyâṁ tithâv=ady=êha.

The date is irregular; see *ibid.* Vol. XIX. p. 368, No. 185.

Genealogy as in No. 206.

216.—**V. 1296.**—*Ind. Ant.* Vol. VI. p. 206. Kaḍî plates of the Chaulukya *Mahârâjâdhirâja* **Bhîmadêva II.**, issued from Aṇahillapâṭaka:—

(L. 19).—śrîmat(d-) Vikramâdity-ôtpâdita-saṁvatsara-śatêshu dvâdaśasu shaṭna(ṇṇa)-vaty-uttarêshu Mârggamâsîya-kṛishṇa-chaturddaśyâṁ Ravi-vârê 'tr 'âṁkatô 'pi || Vikrama-saṁvat 1296 Mârgga-vadi 14 Ravâv=ady=êha.

Sunday, 7th November A.D. 1238; see *ibid.* Vol. XIX. p. 166, No. 82.

Genealogy as in No. 206.

217.—**V. 1296.**—*Ep. Ind.* Vol. I. p. 119. Jaina inscription in the temple of Vaidyanâtha at Kîragrâma:—

(L. 1).—saṁvat 1296 varshê Phâguṇa-vadi 5 Ravau.

Sunday, 15th January A.D. 1240; see *Ind. Ant.* Vol. XIX. p. 167, No. 87.

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[1] The same inscription is published in *Ant. Remains Bo. Pres.* p. 283 ff., with five similar Girnâr inscriptions of the same date, photo-lithographs of two of which are in *Archæol. Surv. of West. India*, Vol. II. Plate xxxv. These inscriptions contain verses by Sômêśvara, Maladhâri-Narachandrasûri, Maladhâri-Narêndrasûri and Udayaprabhasûri.

[2] In lines 3 and 4 the years 1279, 1277 and 1276 are (with the omission of the hundreds) denoted by *saṁ 79 varsha-pûrvvam*, *saṁ 77 varshê*, and *saṁ 76 varsha-pûrvvam*.

218.— V. 1297.— *Ind. Ant.* Vol. XVII. p. 231. Rêwah (now British Museum) plates of the *Mahârâṇaka* **Kumârapâladêva** of Kakarêḍî, of the reign of the [Chandêlla] *Mahârâjâdhirâja* **Trailôkyavarmadêva**, lord of Trikaliṅga[1] :—

(L. 35).— saptanavatyadhikê dvâdaśasata-saṁvatsarê aṁkê=pi 1297 Kârttikyâ[ṁ].

In the Kaurava family, the *Mahârâṇaka* Dhâhilla ; his son Durjaya ; his son Shôjavarman ; his son Jayavarman ; his son Vatsarâja ; his son Salashaṇavarman (see above, No. 186) ; his son Harirâja ; his son Kumârapâla.

219.— V. 1298.— *Ind. Ant.* Vol. XVII. p. 235. Rêwah (now British Museum) plates of *Mahârâṇaka* **Harirâjadêva** of Kakarêḍî, of the reign of the [Chandêlla] *Mahârâja* **Trailôkyamalla**[2] :—

(L. 36).— saṁvata(t) 1298 Mâghê mâsi.

From Dhâhilla to Vatsarâja as in No. 218 ; Vatsarâja's son Kîrtivarman ; his brother Salashaṇavarman ; his son [V]âha[ḍa]varman ; his brother Harirâja.

220.— V. 1299.— *Ind. Ant.* Vol. VI. p. 208. Kaḍî plates of the Chaulukya *Mahârâjâdhirâja* **Tribhuvanapâladêva**, issued from Aṇahillapâṭaka :—

(L. 14).— śrîmad-Vikramâdity-ôtpâdita-saṁvatsara-śatêshu dvâdaśasu navanavaty-uttarêshu Chaitramâsîya-śukla-shashṭhyâṁ Sôma-vârê 'tr=âṁkatô=pi saṁvat 1299 varshê Chaitra-śudi 6 Sômê 'syâṁ saṁvatsara-mâsa-paksha-vâra-pûrvvikâyâṁ sâṁ° lau° Phâguṇamâsîya-amâvâśyâ(syâ)yâṁ saṁjâta-sûryyagrahaṇa-parvvaṇi saṁkalpitât tithâv=ady=êha.

The date is irregular ; see *ibid.* Vol. XIX. p. 372, No. 194.

From Mûlarâja [I.] to Bhîma [II.] as in No. 206 ; after Bhîma [II.], Tribhuvanapâla.

221.— V. 1300.— *Ant. Remains Bo. Pres.* p. 186. Śiyâl Bêṭ image inscription :—

Saṁ 1300 varshê Vaiśâkha-vadi 11 Budhê.

Wednesday, 4th May A.D. 1244.

222.— V. 1311.— *Ep. Ind.* Vol. I. p. 25. Dabhoi fragmentary inscription of the Chaulukya (Vâghêlâ) **Vîsaladêva**, the son of Vîradhavala ; (composed by Sômêśvara) :—

(L. 59).— saṁvat 1311 varshê Jyêshṭha-śudi 15 Vu(bu)dha-dinê ||

Wednesday, 14th May A.D. 1253 ; see *Ind. Ant.* Vol. XIX. p. 28, No. 27.

223.— V. 1312.— *Ind. Ant.* Vol. XX. p. 84. Notice of a Râhatgaḍh inscription of the reign of the [Paramâra] *Mahârâjâdhirâja* **Jayasiṁhadêva**[3] of Dhârâ :—

(L. 1).— saṁvat 1312 varshê Bhâdrapada-su 7 [Sô]ma . . .

Monday, 28th August A.D. 1256.

224.— V. 1315.— *Ant. Remains Bo. Pres.* p. 186. Śiyâl Bêṭ image inscription :—

Saṁvat 1315 varshê Phâguṇa-vadi 7 Śanau Anurâdhâ-nakshatrê 'dy=êha śrî-Madhumatyâṁ.

Saturday, 15th February A.D. 1259 ; see *Ind. Ant.* Vol. XIX. p. 170, No. 98.

225.— V. 1317.— *Ind. Ant.* Vol. VI. p. 210. Kaḍî plates of the reign of the Chaulukya (Vâghêlâ) *Mahârâjâdhirâja* **Vîsaladêva**,[4] recording a grant of the *Mahâmaṇḍalêśvara Râṇaka*

[1] This is the title of the Kalachuri (Chêdi) kings ; the proper title of the Chandêlla kings is 'lord of Kâlañjara.'

[2] *I.e.* Trailôkyavarmadêva.

[3] This is the *Jaitugidêva*, the son of the Paramâra Dêvapâla, in whose reign (in V. 1300, on a day corresponding to Monday, 19th October A.D. 1243) Âśâdhara finished his commentary on the *Dharmâmṛita* ; see Prof. Bhandarkar's *Report* for 1883-84, pp. 105 and 392.— For an unpublished Udaypur inscription which probably belongs to the same king see *Ind. Ant.* Vol. XX. p. 84, note 3.

[4] He is described as 'a submarine fire to dry up that ocean—the army of [the Dêvagiri-Yâdava] Siṅghaṇa.

Sâmantasiṁhadêva, the son of Saṁgrâmasiṁhadêva and grandson of Lûṇapasâjadêva, of Maṇḍalî :—

(L. 1).—śrîmad-Vikramakâl-âtîta-saptadaśâdhika-trayôdaśaśatika-saṁvatsarê laukika-Jyêshṭa(shṭha)mâsasya kṛishṇapaksha-chaturthyâṁ tithau Gurâv=ady=êha.

Thursday, 19th March A.D. 1261 ; see *ibid.* Vol. XIX. p. 183, No. 138.

226.— **V. 1317.**— *Ep. Ind.* Vol. I. p. 327; *Archæol. Surv. of India*, Vol. XXI. Plate xiii. Ajaygaḍh rock inscription of the Chandêlla **Vîravarman** and his queen **Kalyâṇadêvî**; (composed by Ratnapâla, the son of Haripâla and grandson of Vatsarâja) :—

(L. 14).— Sagar-êṁdv-agni-sudhâṁśu(śu)-mitê Vikrama-vatsarê . . . . . saṁvat 1317 . . . . Vaiśâsha(kha)-śudi 13 Gurau ||

Thursday, 14th April A.D. 1261 ; see *Ind. Ant.* Vol. XIX. p. 373, No. 198.

In a family sprung from the Moon, Kîrtivarman (defeated [the Chêdi] Karṇa) ; his son Sallakshaṇa ; Jayavarman ; Pṛithvîvarman ; Madana ; Paramardin ; Trailôkyavarman ; his son Vîravarman, married Kalyâṇadêvî, the daughter of Mahêśvara and Vêsaladêvî (?), of whom the latter was the daughter of a prince Gôvindarâja, while Mahêśvara was the son of Śrîpâla and grandson of [Châ]dala, of the race of Dadhîchi.

227.— **V. 1318.**— From a rubbing supplied by Dr. Burgess. Jhânsî (now Lucknow Museum) inscription of the Chandêlla **Vîravarman (?)** :—

(L. 19).— saṁvat 1318 Śrâvaṇa-vadi 2 Vu(bu)dha-dinê.

Wednesday, 5th July A.D. 1262; see *Ind. Ant.* Vol. XIX. p. 179, No. 128.

228.— **V. 1320.**— *Ind. Ant.* Vol. XI. p. 242; *Bhâvnagar Inscr.* p. 224. Vêrâval inscription of the reign of the Chaulukya (Vâghêlâ) *Mahârâjâdhirâja* **Arjunadêva** :—

(L. 2).— śrî-Viśvanâtha-prativa(ba)ddha-tau(nau)janânâṁ vô(bô)dhaka-rasûla-Mahaṁmada-saṁvat 662 tathâ śrî-nṛipa-[Vi]krama-saṁ 1320 tathâ śrîmad-Valabhî-saṁ 945 tathâ śrî-Siṁha-saṁ 151 varshê Âshâḍha-vadi 13 Ravâv=ady=êha.

Sunday, 25th May A.D. 1264 ; see *Ind. Ant.* Vol. XIX. p. 180, No. 129.

229.— **V. 1324.**— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 46. Chitôrgaḍh inscription of the reign of the Guhila *Mahârâja* **Têjaḥsiṁhadêva** [of Mêwâḍ] :—

(L. 1).— saṁvat 1324 varshê.

230.— **V. 1325.**— *Archæol. Surv. of India*, Vol. III. p. 127, and Plate xxxviii. 23. Gayâ inscription of **Vanarâjadêva (?)**, of the time of **Ghiyâs-ud-dîn Balban (?)** :—

(L. 1).— saṁvat 1325 Phâlguna-śudi 1 Ravau ||

Sunday, 3rd February A.D. 1269.

231.— **V. 1325.**— *Archæol. Surv. of India*, Vol. XXI. p. 51, and Plate xiv. F. Ajaygaḍh inscription of the reign of the Chandêlla **Vîravarman** :—

(L. 2).— Vîravva(va)rmma-râj[y*]ê saṁvat 1325.

232.— **V. 1326.**— From a rubbing supplied by Dr. Hultzsch. Pathâri inscription of the reign of [the Paramâra] **Jaisiṅghadêva (Jayasiṁhadêva)** [of Dhârâ] :—

(L. 1).— saṁ 1326 varshê Vaisâ(śâ)sha(kha)-śu 7 Vu(bu)ddha(dha)-dinê Pu[shya]-nakshatrê . . . . . samastarâjâvalîsahita-Jaisiṁghadêva-râjyê.

Wednesday, 10th April A.D. 1269.

233.— **V. 1328.**— *Ind. Ant.* Vol. XI. p. 106. Kôdiṇâra inscription, being a eulogy of **Nânâka,**[1] a court-poet of the Chaulukya (Vâghêlâ) **Vîsaladêva**; (composed by Gaṇapati-Vyâsa[2]):—

Saṁvat 1328.

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[1] For another, undated *praśasti* of Nânâka, composed by Kṛishṇa (called Bâla-Sarasvatî), which is at the same place, see *ibid.* p. 102.

[2] He is stated to have composed a poem (?) on the destruction of Dhârâ by Vîsaladêva.

234.—V. 1331.—*Ind. Ant.* Vol. XXII. p. 80; *Bhâvnagar Inscr.* p. 74; *Archæol. Surv. of India*, Vol. XXIII. Plate xxv. Chitôr inscription of the **Guhila** family of **Mêdapâṭa** (Mêwâḍ); (composed by Vêdaśarman[1]) :—

(L. 54).—saṁ° 1331 varshê Âshâḍha-śudi 3 Śukrê Pushyê.

Friday, 8th June A.D. 1274.

The princes here eulogized are Bappa, Guhila, Bhôja, Śîla, Kâlabhôja, Mallaṭa, Bhartṛibhaṭa, Siṁha, Mahâyaka, Shummâṇa, Allaṭa, Naravâhana, Śaktikumâra, Âmraprasâda, Śuchivarman, and Naravarman.[2]

235.—V. 1332.—*Ind. Ant.* Vol. XXI. p. 277. Khôkhrâ fragmentary inscription of the reign of the Chaulukya (Vâghêlâ) *Mahârâjâdhirâja* **Sâraṅgadêva** :—

(L. 1).—saṁvat 1332 varshê Mârga-śudi 11 Śanâvṛady=êha.

Saturday, 1st December A.D. 1275.

236.—V. 1335.—*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 48. Chitôrgaḍh inscription of the reign of the Guhila **Sâmarasiṁha**,[3] the son of Têjaḥsiṁha and his wife Jayatalladêvî, of Mêdapâṭa (Mêwâḍ) :—

Saṁvat 1335 varshê Vaiśâkha-śudi 5 Gurau.

Thursday, 28th April A.D. 1278.

237.—V. 1335.—From a rubbing supplied by Dr. Burgess. British Museum inscription of the reign of the Chaulukya (Vâghêlâ) *Mahârâjâdhirâja* **Sâraṅgadêva** :—

(L. 1).—saṁvat 1335 varshê Vaiśâsha(kha)-śudi 5 Sômê=dy=êha śrimad-Aṇahillavâṭak-âdhishṭhita- . . . . Sâraṁgadêva-kalyâṇavijayarâjyê.

Monday, 17th April A.D. 1279.

238.—V. 1337.—*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108, and Plate x. "Pâlam Bâoli" inscription from the village of "Boher" in the Rohtak district, of the time of the Hammira **Gayâsadina (Ghiyâs-ud-din Balban)** :—

(L. 21).— saṁvatsarê=smin=Vaikramâdityê saṁvat 1337[4] Śrâvaṇa-vadi 13 Vu(bu)dhê.

Wednesday, 26th June A.D. 1280, or Wednesday, 13th August A.D. 1281; see *Ind. Ant.* Vol. XIX. p. 186, No. 147.

The country of Hariyâṇaka was first ruled by the Tômaras, then by the Chauhâṇas, and then by the following 'Śaka kings': Sâhavadîna (Shihâb-ud-dîn Ghôrî), Shuduvadîna (Quṭb-ud-dîn Aibak), Asamasadîna (Shams-ud-dîn Altamish), Pêruja-sâhi (Rukn-ud-dîn Firôz Shâh I.), Jalâladina (Jalâl-ud-dîn), Maujadîna (Muizz-ud-dîn Bahrâm), Alâvadîna (Alâ-ud-dîn Masaûd), Nasaradîna (Nâsir-ud-dîn Maḥmûd), and Gayâsadîna (Ghiyâs-ud-dîn Balban).

239.—V. 1337.—*Archæol. Surv. of India*, Vol. XXI. p. 52, and Plate xiv. G. Ajaygaḍh rock inscription of the reign of the Chandêlla **Vîravarmadêva (?)** :—

(L. 19).— Sâgar-ânala-vêd-êndu-yukt[ê] saṁvatsarê va[rê | ?] Mâghê mâsi śi(si)tê pakshê trayôdaśyâṁ Vidhô[r]=dinê || 14 || Saṁvat 1337 Mâgha-sudi 13 Sômê ||

Monday, 3rd February A.D. 1281; see *Ind. Ant.* Vol. XIX. p. 25, No. 16.

240.—V. 1337.—*Archæol. Surv. of India*, Vol. XXI. p. 74, and Sir A. Cunningham's transcript of the original inscription (which has been lost). Dâhi plate of the Chandêlla *Mahârâjâdhirâja* **Vîravarmadêva**, lord of Kâlañjara :—

(L. 28).—saṁvat 1337 samayê Vaiśâkha-sudi 15 Ravi-dinê.

Sunday, 4th May A.D. 1281.[5]

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[1] See below, No. 243.

[2] The later princes of the same dynasty were eulogized by the same poet, but the stone which contains the continuation of this inscription does not seem to have been found.

[3] For another, fragmentary inscription of the reign of apparently the same king, see *ibid.* p. 47.

[4] The published text has *1333*.

[5] On this day the *tithi* of the date *commence* 7*d* h. 18 m. after mean sunrise.

In the family of the Chandrâtrêya princes (rendered illustrious by Jayaśakti, Vijayaśakti[1] and others), Madanavarman; Paramardin; Trailôkyavarman; Viravarman.

241.— **V. 1340.**— From rubbings supplied by Dr. Burgess. Inscription at Kâlañjar:—
(L. 3).— Chaitra-sudi 3 Vu(bu)dhê saṁ 1340.
Wednesday, 3rd March A.D. 1283; see *Ind. Ant.* Vol. XIX. p. 31, No. 41.

242.— **V. 1342.**— From a rubbing supplied by Dr. Hœrnle. Gurha *Satî*-stone inscription of the reign of the Chandêlla **Viravarmadêva**:—
(L. 1).— saṁvvat 1342 samayê Chaitra-sudi 3 Vu(bu)dhê ady=êha śrimad-Viravarmadêva-râjyê.
Wednesday, 27th February A.D. 1286.[2]

243.— **V. 1342.**— *Ind. Ant.* Vol. XVI. p. 347; *Bhâvnagar Inscr.* p. 84, and Plate. Mount Âbû inscription of the Guhila **Samarasiṁha** of Mêdapâṭa (Mêwâḍ); (composed by Vêdaśarman, the son of Priyapaṭu):—
(L. 48).— saṁ 134[2] varshê Mârgga-śudi [1].
The inscription eulogizes the Guhila princes Bappa (Bappaka), Guhila, Bhôja, Śîla, Kâlabhôja, Bhartṛibhaṭa, Siṁha, Mahâyika, Shuṁmâṇa (Khummâṇa), Allaṭa, Naravâhana, Śaktikumâra, Śuchivarman, Naravarman, Kîrtivarman, Vairaṭa, Vairisiṁha, Vijayasiṁha, Arisiṁha, Chôḍa, Vikramasiṁha, Kshêmasiṁha, Sâmantasiṁha, Kumârasiṁha, Mathanasiṁha, Padmasiṁha, Jaitrasiṁha, Têjaḥsiṁha, and Samarasiṁha.

244.— **V. 1343.**— *Ep. Ind.* Vol. I. p. 280. Vêrâval (now Cintra) inscription of the time of the Chaulukya (Vâghêlâ) **Sâraṅgadêva**; (composed by Dharaṇîdhara, the son of Dhandha):—
(L. 66).— śrî-nṛipa-Vikrama-saṁ 1343 varshê Mâgha-śudi 5 Sômê.
Monday, 20th January A.D. 1287; see *Ind. Ant.* Vol. XX. p. 137, note 28.
Viśvamalla (Vîsaladêva, married Nâgalladêvi); his younger brother Pratâpamalla; his son (the successor of Viśvamalla) Arjunadêva; his son Sâraṅgadêva.

245.— **V. 1343.**— *Ant. Remains Bo. Pres.* p. 186. Śiyâl Bêṭ image inscription:—
Saṁvat 1343 Mâgha-śudi 10 Gurau.
The date is irregular.

246.— **V. 1344.**— *Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19. Udaypur (in Râjputâna) inscription of the Guhila *Samastamahârâjakula* **Samarasiṁha** of Mêdapâṭa (Mêwâḍ):—
(L. 1).— saṁvat 1344 Vaiśâkha-śudi 3.

247.— **V. 1345.**— *Jour. Beng. As. Soc.* Vol. VI. p. 882, and Plate xlviii. with specimen facsimile.[3] Ajaygaḍh (now Calcutta Museum) inscription of Nâna, a minister of the Chandêlla **Bhôjavarman**; (composed by Amara):—
Kshaṇad-êśêkshaṇa-gata-śruti-bhûta-samanvitê | saṁvatsarê śubhê=lêkhi Vaiśâkha-mâsa-sad-dinê || aṅkê=pi 1345 samayê Vaiśâ[khê*].

248.— **V. 1348.**— *Ind. Ant.* Vol. XXII. p. 82. Notice of a Sarwaya inscription of the reign of **Gaṇapati**, the son of Gôpâla, of Nalapura; (composed by Sômamiśra, the son of Sômadhara):—
(L. 33).— saṁvat 1348 Chaitra-sudi 8 Guru-dinê Pushya-nakshatrê.
Thursday, 27th March A.D. 1292.

[1] See above, No. 35.
[2] On this day the *tithi* of the date *commenced* 1 h. 29 m. after mean sunrise.
[3] Compare *Ep. Ind.* Vol. I. p. 332, note 8.

249.—**V. 1352.**—*Bhâvnagar Inscr.* p. 227. Cambay fragmentary inscription of the time (?) of the Chaulukya (Vâghêlâ) **Sâraṅgadêva**; mentions (in lines 5 and 6) Lûṇigadêva, his son Vîradhavala, Pratâpamalla, his son Arjuna, and (in line 26) Sâraṅgadêva :—

(L. 25).—saṁvata(t) 1352 varshê śrî-Vikrama-samatîta-varshêshu triśatâ samaṁ dvipaṁchâśadvinair=êvaṁ kâlê 'smin (?).[1]

250.—**V. 1353.**—*Archæol. Surv. of India*, Vol. XI. p. 118, and Plate xxxvii. 3; *ibid.* N. S., Vol. I. p. 51. Jaunpur pillar inscription :—

(L. 8).—Jyêshṭhê mâsi sitê pakshê dvâdasyâ(śyâ)m=Vu(bu)dha-vâsarê . . . . Plava-vatsarê || Saṁvat 13[5]3.

Wednesday, 16th May A.D., 1296; see *Ind. Ant.* Vol. XIX. p. 31, No. 42.

251.—**V. 1355.**—*Ind. Ant.* Vol. XXII. p. 81. Notice of a Narwar inscription of the reign of **Gaṇapati** of Nalapura; (composed by Śiva, the son of Lôhaḍa and grandson of Dâmôdara) :—

(L. 21).—saṁvat 1355 Kârttika-[va]di 5 [Śukrê ?].

Friday, 26th September A.D. 1298 (?).

Châhaḍa; his son Nṛivarman; his son Âsalladêva; his son Gôpâla; his son Gaṇapati.

252.—**V. 1360.**—*Ind. Ant.* Vol. XX. p. 84. Notice of an Udaypur (in Gwâlior) inscription of **Harirâjadêva (?)** :—

(L. 1).—[saṁ]vat 1360.

253.—**V. 1366.**—*Ind. Ant.* Vol. XX. p. 84. Notice of an Udaypur (in Gwâlior) inscription of the reign of the [Paramâra ?] *Mahârâjâdhirâja* **Jayasiṅghadêva (Jayasiṁhadêva)**[2] [of Dhârâ ?] :—

(L. 1).—[saṁ] 1366 Śrâvaṇa-vadi 12 [Śukrê ?].

Friday, 24th July A.D. 1310 (?).

254.—**V. 1372.**—*Archæol. Surv. of India*, Vol. XXI. p. 54, and Plate xiv. O. Inscription on pillar of gate at Ajaygaḍh :—

(L. 14).—sa[ṁ]vat 1372 P[au]sha-vadi 10 Śanau.

Saturday, 22nd November A.D. 1315; see *Ind. Ant.* Vol. XIX. p. 168, No. 88.

255.—**V. 1373.**—From impressions supplied by Dr. Führer. Jôdhpur inscription of the reign of Sulṭân **Kuṭvudî (Quṭb-ud-dîn)** :—

(L. 30).—saṁvat 1373 varshê Bhâdra-vadi 3 Su(śu)kra-dinê . . . samastarâjâvalî-samalaṁkṛitô[3] Alâvadîna-putra-suratrâṇa-Kuṭvudî-vijayakalyâṇarâjyô(jyê |).

Friday, 6th August A.D. 1316[4]; or Friday, 26th August A.D. 1317.

The inscription enumerates the 'Śaka kings' of 'Ḍhillî,' beginning with Sâhapadîna (Shihâb-ud-dîn Ghôrî); see above, No. 238.

256.—**V. 1377.**—*As. Res.* Vol. XVI. p. 285. Translation by H. H. Wilson of a fragmentary inscription at Mount Âbû; ends :—

"Samvat 1377 (A.D. 1321) on Monday the eighth of the light fortnight of *Vaisâkh*, in the reign of Lundhâgara, residing in *Bâhunda*, near to *Chandrâvatî*, the great temple of *Achalêśvara*, on *Arbuda* mountain, was repaired by Śrî Lundhaga, of the imperial race."

Monday, 6th April A.D. 1321.

The inscription apparently mentions Sindhuputra, Lakshmaṇa, Mâṇikya of Śâkambharî, Adhirâja(?) . . . . Dandana (?), Kîrtipâla, Samarasiṁha, Udayasiṁha,[5] Mânavasiṁha, Pratâpa, etc.

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[1] In line 3 is the date *saṁvat 1165 varshê Jyêshṭa(shṭha)-vadi 7 Sômê*, without any indication as to what it refers to.

[2] This apparently is not the Jayasiṁhadêva of Nos. 223 and 232.

[3] Read °*krit-Âlâ*°.

[4] On this day the *tithi* of the date *commenced* 4 h. 2 m. after mean sunrise.

[5] For a date of the reign of an Udayasiṁhadêva, corresponding to Sunday, 1st August A.D. 1249, see *Ind. Ant.* Vol. XIX. p. 175, No. 115.

257.—**V. 1380.**—From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwâlior) :—

(L. 1).—saṁvat 1380 varshê Bhâdra[mva(vâ)?]-sudi 3 Sômê | Hastu(sta)-nakshatr[ê] | [Uda ?]pura-nagarê râja-śrî-Vachchhaṁdêvasya sâdhanika . . . .

Monday, 16th August A.D. 1322 ; see *Ind. Ant.* Vol. XIX. p. 28, No. 28.

258.—**V. 1384.**—*Proceedings Beng. As. Soc.* 1873, p. 105. Delhi Museum inscription of the time of **Mahamanda Sâhi (Muḥammad ibn Tughlaq)** :—

Kṛitir=Madanadêvasya turyy-âshṭ-âgni-niśâkarê | Vikram-âbdê=sitê Bhâdrê tṛitîyâyâṁ Gurôr=dinê || 17 || Saṁvat 1384 miti Bhâdra-vadi 3 Guru-dinê.

Thursday, 6th August A.D. 1327 ; see *Ind. Ant.* Vol. XX. p. 138, note 29.

259.—**V. 1384.**—*Ep. Ind.* Vol. I. p. 93. Another Delhi Museum inscription of the time of **Mahaṁmada Śâhi (Muḥammad ibn Tughlaq)** :—

(L. 15).—Vêda-vasv-agni-chaṁdr-âṁka-saṁkhyê=vdê(bdê) Vikramârkkataḥ | paṁchamyâṁ Phâlguna-sitê likhitaṁ Bhauma-vâsarê || . . . Saṁvat 1384 Phâlguna-śudi 5 Bhauma-dinê ||

Tuesday, 16th February A.D. 1328 ; see *Ind. Ant.* Vol. XIX. p. 26, No. 18.

The inscription mentions the Mlêchchha Sahâvadina (Shihâb-ud-dîn Ghôrî) as the first 'Turashka' who seized, and ruled at, Ḍhillikâ (Delhi).

260.—**V. 13[8]6.**—*Ind. Ant.* Vol. XV. p. 360. Hâthasṇî (now Bhâvnagar Museum) inscription of the Mêhara chief **Ṭhêpaka (Ṭhêvaka)** :—

(L. 17).—saṁvat 13[8]6 varshê || Bhâvê saṁvatsarê pûrṇṇê Âshâḍhê shaḍaśîtikê saptamyâṁ Sôma-vârêṇa.

Monday, 19th June A.D. 1329 ; see *ibid.* Vol. XIX. p. 359, No. 166.

The inscription mentions first, in the lunar (?) race, a king Shagâra (Khagâra), in whose family was born Jasadhavala (Yaśôdhavala) who married Priyamalâ of the solar race, and had from her three sons, Malla, Maṇḍala, and Mêliga. It then states that in the family of Vâshalarâja (Vâkhalarâja) there was Nâgârjuna (the companion of Maṇḍalîka), whose son Mahânanda married Rûpâ, Maṅgalarâja's (!) daughter, who bore to him Ṭhêpaka. This Mêhara Ṭhêpaka "had the royal dignity conferred on him by king Mahiśa," and apparently was subordinate to a king Kûntarâja, "born in the family of Vallâditya, and descended from Sûrya-Vîkala" (?).[1]

261.—**V. 1387.**—*Archæol. Surv. of West. India*, No. 2, Appendix, p. xv, No. 58. Mount Âbû inscription of the reign of [the Châhumâna] **Têjaḥsiṁha (?)** of **Chandrâvatî**[2] :—

(L. 13).—saṁvat 1387 varshê Mâgha-sudi 3 Bhârgava-dinê Śatabhishag-nakshatrê Kuṁbha-sthê chaṁdrê.

Friday, 11th January A.D. 1331.

262.—**V. 1390.**—*Archæol. Surv. of India*, Vol. XXI. p. 143, and Plate xxix. A. Kêvaṭî-kund pillar inscription :—

(L. 4).—saṁvat 1390 samayê Bhâdra[myai ?]-vadi 4 Sa(śa)nau dinê.

Saturday, 31st July A.D. 1333 ; see *Ind. Ant.* Vol. XIX. p. 175, No. 116.

263.—**V. 1390.**—*Jour. Beng. As. Soc.* Vol. V. p. 342, and Plate ix. 1. Inscription from the Fort of Chunâr, of the time of **Muḥammad ibn Tughlaq (?)** :—

(L. 10).—saṁva[t*] 1390 Bhâdra-vadi 5 Gurau.

[1] For some of the names in the above compare below, Nos. 276 and 284.

[2] See below, No. 265.

Thursday, 10th September A.D. 1332, or, more probably, Thursday, 21st July A.D. 1334; see *Ind. Ant.* Vol. XIX. p. 185, No. 144.

264.— **V. 1394.**— From Sir A. Cunningham's rubbings. Two inscriptions at Udaypur (in Gwâlior) :—

(L. 1).— saṁ 1394[1] Mâha(gha)-vadi 1 Vu(bu)dhê.

Wednesday, 7th January A.D. 1338; see *Ind. Ant.* Vol. XIX. p. 355, No. 154.

265.— **V. 1394.**— *Ind. Ant.* Vol. II. p. 256. Mount Âbû inscription of the reign of the Châhumâna *Râjâ* **Kânhaḍadêva**, the son of Têjaḥsiṁha, of Chandrâvatî :—

Śrî-nṛipa-Vikrama-kâl-âtîta-saṁvat 1394 varshê Vaiśâsha(kha)-śudi 10 Gurâv=ady=êha śrî-Chaṁdrâvatyâṁ.

Thursday, 30th April A.D. 1338.

266.— **V. 1397.**— *Archæol. Surv. of India,* Vol. XXI. p. 143, and Plate xxix. B.—D. Three memorial pillar inscriptions at Kêvaṭi-kund, of the reign of the *Mahârâja* **Hamiradêva** of Lûkasthâna, and others :—

(L. 1).— saṁvat 1397 samayê [*or* varshê] Mâgha-sudi 4 Sôma-dinê ||

Monday, 3rd January A.D. 1340; see *Ind. Ant.* Vol. XIX. p. 22, No. 2.

267.— **V. 1404.**—*Archæol. Surv. of India,* Vol. XXI. p. 19, and Plate xviii. Inscription at the Fort of Marpha, of the reign of **Sidhituṅga**[2] (?) :—

(L. 3).— saṁvat 1404 Kârttika-sudi 14 Gurau.

Thursday, 18th October A.D. 1347; see *Ind. Ant.* Vol. XIX. p. 356, No. 159.

268.— **V. 1404.**— *Archæol. Surv. of India,* Vol. IX. p. 34, and Plate ii. 4. Râmpur *Sati*-pillar inscription of the queens of the *Mahârâja* **Virarâjadêva** (?) :—

(L. 1).— saṁvat 1404 varshê Phalguṁ(?)-vadi 14 Saumê (?).

Wednesday, 16th January A.D. 1348 (?).

269.— **V. 1412.**—*Archæol. Surv. of India,* Vol. IX. Plate ii. 3. Kâritalâî inscription of the reign of the *Mahârâja* **Virarâmadêva** of Uchahaḍanagara :—

(L. 1).—saṁvatu 1412 sama[ê].

270.— **V. 1429.**— *Ind. Ant.* Vol. XX. p. 314. Gayâ inscription of **Kulachanda**, a governor of Gayâ, of the reign of Sulṭân **Piyarôja Sâha (Firôz Shâh)** :—

(L. 2).— Asima-râjyê nṛipa-Vikramâ[r]kkê gatê grah[air ?]=yugma-yug-êndu-kâlê | Ḍhilîpati-śrî-Piyarôjasâhê bhuvaṁ samâśâsati vairi-dâhê ||

(L. 6).— Paramabhaṭṭârak-êtyâdi-râjâvalî pûrvvavat śrîmad-Vikramâdityadêva-nṛipatêr=atît-âvdê(bdê) samvata(t) 1429 Mâgha-kṛishṇa-trayôdaśyâṁ tithau Śanivâsar-ânvitâyâṁ.

Saturday, 22nd January A.D. 1373.

The *Ṭhakura* Kulachanda (Kulachandaka) was a son of the *Ṭhakura* Hêmarâja and son's son of the *Ṭhakura* Ḍâlâ, of the family of a prince Vyâghra (Vyâghrarâja).

271.— **V. 1437.**— *Ind. Ant.* Vol. VIII. p. 186; *Ant. Remains Bo. Pres.* p. 181. Dhâmlêj inscription of the time of the Vâjaka chief **Bharma** of Prabhâsa, and his minister Karmasiṁha :—

(L. 14).— saṁvat 1437 varshê Âshâḍha-vadi 6 Śanau ||

Saturday, 26th May A.D. 1380, or Saturday, 13th July A.D. 1381; see *Ind. Ant.* Vol. XIX. p. 186, No. 148.

[1] One of the two inscriptions has *varshê* after *1394*.

[2] So the name was read by Sir A. Cunningham, but to judge from a faint rubbing, the original seems to have *śrî-Dhilaṁga-râjyê.*

272.—**V. 1439.**—*Archæol. Surv. of India*, Vol. VI. p. 79, and Plate xi. Mâchâḍî (near Alvar) inscription of the time of the *Mahârâjâdhirâja* **Gôgâdêva**, the son of Âsaladêva, of the Vaḍagûjara family, and of the reign of Sulṭân **Pêrôja Sâhi (Firôz Shâh)**:—

(L. 6).—saṁvatsarê=smin śrî-Vikramâditya-râjyô (?) saṁvat 1439 Sâ(śâ)kê 1304 varshê Vaisâ(śâ)sha(kha)-sudi 6 Ravi-dinê | Pushya-nakshatrê | śrî-suratâṇa-Pêrôjasâhi-râjyê . . .

Sunday, 20th April A.D. 1382; see *Ind. Ant.* Vol. XIX. p. 31, No. 43.

273.—**V. 1442.**—*Ant. Remains Bo. Pres.* p. 185. Vêrâval inscription of the time of the chief **Bharma** of the Râshṭrôḍa (Râshṭrakûṭa) family:—

Saṁvat 1442 varshê Âshâḍha-vadi 8 Śanau ||

Saturday, 11th June A.D. 1384.[1]

274.—**V. 1443.**—*Archæol. Surv. of India*, Vol. III. p. 68, and Plate xxiv. 1-3. Masâr (Mahâsâra) Jaina image inscriptions of the reign of the *Râjâ* **Nâthadêva** of Mahâsâra:—

(Inscr. 1, line 1).—saṁ 1443 J[y*]êshṭha-sudi 5 Gurau.

Thursday, 3rd May A.D. 1386.[2]

275.—**V. 1445.**—*Archæol. Surv. of India*, Vol. XVII. p. 41, and Plate xxii. Bôramdêo *Satî*-pillar inscription:—

(L. 1).—saṁvat 1445 Bhâva-nâma-saṁva[tsa]rê Âsvi(śvi)na-sudi 13 Sômê.

Monday, 14th September A.D. 1388; see *Ind. Ant.* Vol. XIX. p. 32, No. 44.

276.—**V. 1445.**—*Ant. Remains Bo. Pres.* p. 178. Vanthali (Junâgaḍh) inscription of some **Chûḍâsamâ** chiefs:—

Śara-yuga-manu-saṁvatsara-1445-varshê Phâlgu[na*]-śudi-paṁchamî Sômê ||

Monday, 1st February A.D. 1389; see *Ind. Ant.* Vol. XIX. p. 26, No. 19.

The inscription mentions Shaṅgâra (Khaṅgâra), Jayasiṁha, Mahîpati, Môkalasiṁha, etc.

277.—**V. 1445.**—*Ant. Remains Bo. Pres.* p. 183. Chôrwâḍ (Junâgaḍh) inscription of some chiefs of the **Shaṭtriṁśa** family:—

Saṁvat 1445 varshê Phâgaṇa-sudi 5 Sômê.

Monday, 1st February A.D. 1389.

The inscription mentions Lûṇiga; his son Bhîmasiṁha; his son Lâvaṇyapâla; his sons Lakshmasiṁha, Laksha, and Lashaṇapâla; Lakshmasiṁha's son Râjasiṁha; etc.

278.—**V. 1452.**—*Ant. Remains Bo. Pres.* p. 179. Mâṅgrol inscription of the time of **Nasaratha (Nasrat Shâh)** of Yôginîpura (Delhi) and **Daphara-khâna (Zafar Khân)** of Gujarât:—

Saṁvat 1452 varshê Vaiśâka(kha)-vadi 15 Ravau śrî-Yôginîpurê pâtaśâhi-śrî-Nasaratha-vijayarâjyê tan-niyukt[ê*] śrî-Gurjara-dharitryâṁ śrî-Dapharakhânê râjyaṁ kurvati.

Sunday, 7th May A.D. 1396; see *Ind. Ant.* Vol. XIX. p. 355, No. 155.

279.—**V. 1455.**—Bihâr (Darbhaṅga) (spurious ?) plate of the *Mahârâjâdhirâja* **Śivasiṁhadêva**, the son of Dêvasiṁha, [of Mithilâ], recording a grant which was made in favour of the poet Vidyâpati; see below, No. 578 of Lakshmaṇasêna-s. 293 (?).

280.—**V. 1458.**—*Ind. Ant.* Vol. XXII. p. 83. Notice of a Râypur (now Nâgpur Museum) inscription of the time of the *Mahârâjâdhirâja* **Brahmadêva** of Râyapura,[3] and his minister, the *Nâyaka* Hâjirâjadêva:—

(L. 9).—sa[ṁ]vatu 1458 varshê Sâ(śâ)kê 1322[4] samayê Sarvajita(n)-nâma-saṁvatsarê Phâglu(lgu)na-sudha-ashṭami[5] Su(śu)krê.

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[1] This is the equivalent of the date for *Chaitrâdi* V. 1442 current, and the *pûrṇimânta* Âshâḍha.

[2] On this day the *tithi* of the date *commenced* 3 h. 50 m. after mean sunrise.

[3] In No. 283 it is stated that the chief's capital was Khalvâṭikâ (Khalâri).

[4] Wrongly for *1323*.

[5] Read *śuddh-âshṭamî*.

Friday, 10th February A.D. 1402 ; see *ibid.* Vol. XIX. p. 26, No. 20.

Lashmidêva (Lakshmidêva); his son Simgha (Simha) ; his son **Râmachandra** ; **his son** Harirâyabrahman (Brahmadêva, or Râyabrahmadêva).

281.— **V. 1466.**— *Archæol. Surv. of India,* Vol. XXI. p. 18, and Plate xiv. Râsin inscription of a chief (*mahîpati*) **Paramardin** :—

(L. 1).— saṁvat 1466 varshê Chaitra-sudi 7 Śan[au] |

Saturday, 23rd March A.D. 1409 ; see *Ind. Ant.* Vol. XIX. p. 355, No. 156.

282.— **V. 1467.**— *Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xv. Gwâlior inscription of the *Mahârâjâdhirâja* **Viraṅga** (or **Virama**) **?-dêva** :—

(L. 1).— saṁvatu 1467 varshê Mârga-sudi 5 Sô[ma ?]-dinaṁ || mahârâjâdhirâja-śrî-Viraṁgadêvaḥ (?).

Monday, 1st December A.D. 1410.

283.— **V. 1470 (for 1471).**— *Ep. Ind.* Vol. II. p. 230. Khalâri inscription of the time of the Kalachuti (Kalachuri) **Haribrahmadêva (Brahmadêva**[1]**)** of Khalvâṭikâ ; (composed by Miśra Dâmôdara) :—

(L. 15).— saṁvat 1470 varshê Sâ(śâ)kê 1334[2] shashṭyâvdayôr=mmadhyê[3] Plava-nâma-saṁvatsarê Mâgha-sudi 9 Śani-vâsarê Rôhiṇi-nakshatrê.

Saturday, 19th January A.D. 1415.

In the Kalachuti (Kalachuri) branch of the Ahihaya (Haihaya) family, Siṁhaṇa ; his son Râmadêva (slew in battle Bhôṇiṁgadêva) ; his son Haribrahmadêva.

284.— **V. 1473.**— *Ant. Remains Bo. Pres.* pp. 176 and 316. Junâgaḍh (Girnâr) inscription of the time of [the Chûḍâsamâ chief] **Jayasiṁha II.** ; (composed by Śâmala (?), the son of Mantrisiṁha and grandson of Dhândhala) :—

Saṁvad=Râma-turaṁga-sâgara-mahî-saṁkhyê=tha Śâkrê[4] sitê paṁchamyâṁ Bhṛigu-vâsarê.

Friday, 21st May A.D. 1417.

In the family of Yadu, Maṇḍalika [I.] ; his son Mahipâla ; his son Khaṅgâra ; his son Jayasiṁha [I.] ; his son Muktasiṁha ; his son Maṇḍalika [II.] ; his younger brother Mêliga ; his son Jayasiṁha [II.].[5]

285.— **V. 1481.**— *Jour. Beng. As. Soc.* Vol. LII. Part I. p. 70. Dêôgaḍh (now Calcutta Museum) Jaina inscription of the time of **Sâhi Âlambhaka** (**" Hûshang Ghôri** *alias* **Alp Khân "** of Mâlava, the founder of Mâṇḍu, here called Maṇḍapapura) :—

(L. 14).— saṁvatsarê=smin=nṛipa-Vikramâditya-gatâvda(bda) 1481 Śâkê śrî-Śâlivâhanât 1346 Vaiśâkha-mâsê śukla-pakshê 15 pûrṇṇamâsyâṁ Guru-vâsarê | Svâtî-nakshatrê | Siṁha-lagn-ôdayê || (and evidently afterwards repeated in verse).

Thursday, 13th April A.D. 1424 ; see *Ind. Ant.* Vol. XIX. p. 32, No. 45.

286.— **V. 1485.**— *Ep. Ind.* Vol. II. p. 410 ; *Bhâvnagar Inscr.* p. 96. Chitôrgaḍh inscription of the Guhila **Môkala** of Mêdapâṭa (Mêwâḍ) ; (composed by Êkanâtha, the son of Bhaṭṭa Vishṇu) :—

(L. 50).— Abdê bâṇ-âshṭa-vêda-kshiti-parikalitê Vikramâṁbhôjabaṁdhôḥ puṇyê mâsê Tapasyê savitari Makaraṁ yâti jîvê Ghaṭa-sthê || (!) pakshê śukl-êtarasmin=Suraguru-divasê ch=Âryama-rkshê tṛitîyâ-tithyâṁ.

(L. 53).— saṁvat 1485 varshê Mâgha-sudi [3] Guru-dinê . . .

Both dates are irregular.

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[1] See above, No. 280. [2] Wrongly for *1336*. [3] Read *shashṭyabda-madhyê*.

[4] So far as I can make out, this is equivalent to *Jyaishṭhê*. [5] See below, No. 345.

In the Guhila family, Arisiṁha; his son Hammîra; his son Kshêtra; his son Lakshasiṁha; his son Môkala (defeated Pêrôja, 'the king of the Yavanas,' *i.e.* the Sultân Firôz Shâh).

287.— **V. 1493.**— From impressions supplied by Dr. Burgess. Dêôgaḍh Jaina inscription :—

(L. 5).— saṁvatu 1493 Śâkê 1358 varshê Vaiśâsha(kha)-vi(va)di 5 Gurai(rau) dinê Mûla-nakshatrê ||

Thursday, 5th April A.D. 1436.[1]

288.— **V. 1494.**— *Bhâvnagar Inscr.* p. 112. Nâgadâ Jaina inscription of the reign of the Guhila **Kumbhakarṇa,** the son of Môkala, of Mêdapâṭa (Mêwâḍ) :—

(L. 1).— saṁvat 1494 varshê Mâgha-śudi 11 Guru-vârê.

Thursday, 6th February A.D. 1438.

289.— **V. 1496.**— *Jour. Beng. As. Soc.* Vol. XVI. p. 1224. Ûmgâ (in Bihâr) inscription of **Bhairavêndra** :—

(V. 21).— Jâtê tarka 6-navâ 9-mbudhî 4-ndu-gu(ga)ṇitê sambatsarê[2] Vaikramê Vaiśâkhê Guru-vâsarê sitatarê pakshê tṛitîy[â*]-tithau | Rôhiṇyâṁ Purushôttamaṁ Halabhṛitaṁ Bhadrâṁ Subhadrân=tathâ pratyashṭhâpayad=êkad=aika-vidhinâ śrî-Bhairavêṁdrô nṛipaḥ ||

And further on :— aṅkatô=pi Vikram-âbdâḥ || 1496 || Vaiśâkha-sudi-tṛitîyâ Gurô(rau) ||

Thursday, 16th April A.D. 1439; see *Ind. Ant.* Vol. XIX. p. 32, No. 46.

In the town of Ûmaṅgâ there was, in the lunar race, Bhûmipâla; his son Kumârapâla his son Lakshmaṇapâla; his son Chandrapâla; his son Nayanapâla; his son Saṇḍhapâla; his son Abhayadêva; his son Malladêva; his son Kêśirâja; his son Varasiṁhadêva; his son Bhânudêva; his son Sômêśvara; his son Bhairavêndra.

290.— **V. 1496.**— *Bhâvnagar Inscr.* p. 114; *Prâchînalêkhamâlâ,* Vol. II. p. 28. Sâdaḍi Jaina inscription of the reign of the Guhila *Râṇâ* **Kumbhakarṇa** of Mêdapâṭa (Mêwâḍ) :—

(L. 2).— śrîmad-Vikramataḥ 1496 saṁkhya-varshê.

The inscription gives the following list of the Guhila princes: Bappa,[3] Guhila, Bhôja, Śîla, Kâlabhôja, Bhartṛibhaṭa, Siṁha, Mahâyaka, Khummâṇa, Allaṭa, Naravâhana, Śaktikumâra, Śuchivarman, Kîrtivarman, Yôgarâja, Vairaṭa, Vaṁśapâla,[4] Vairisiṁha, Vîrasiṁha, Arisiṁha, Chôḍasiṁha, Vikramasiṁha, Raṇasiṁha, Khêmasiṁha, Sâmantasiṁha, Kumârasiṁha, Mathanasiṁha, Padmasiṁha, Jaitrasiṁha, Têjasvisiṁha, Samarasiṁha, Bhuvanasiṁha (defeated the Châhumâna king Kîtuka and the Sultân Allâvadîna), his son Jayasiṁha, Lakshmasiṁha (defeated the Mâlava king Gôgâdêva), his son Ajayasiṁha, his brother Arisiṁha, Hammîra, Khêtasiṁha, Laksha, his son Môkala, Kumbhakarṇa.

291.— **V. 1497.**— *Jour. Beng. As. Soc.* Vol. XXXI. p. 422, and Plate iii. No. xviii. Gwâlior inscription of the reign of the *Mahârâjâdhirâja* **Ḍuṅgarêndradêva** :—

(L. 1).— saṁvat 1497 varshê Vaisâ(śâ)sha(kha)-[sudi] 7 Śukrê Punarvasu-nakshatr[ê*] śrî-Gôpâchaladurggê mahârâjâdhirâjâ-râjâ(ja)-śrî-Ḍuṁga . . . .

Friday, 8th April A.D. 1440.

292.— **V. 1500.**— *Bhâvnagar Inscr.* p. 162, and Plate; *Prâchînalêkhamâlâ,* Vol. II. p. 26. Mahuvâ inscription, recording the construction of a tank by the *Śrêshṭhin* Môkala on the land of the Gôhilla **Sâraṅga** :—

(L. 1).—Svasti svastimati prasiddha-nṛipati-śrî-Vikram-âtikramât saṁvad=Vishṇu-padadvay-êshu-jagatî-saṁkhyê Prajânâṁpatau | mitrê ch=ôttara-gê prachaṁḍa-kiraṇê dhanyê madhau Mâdhavê śuklê pûrṇṇa-tithau Gurau cha Guru-bhê sadyôga-bhôga-kshaṇê ||

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[1] On this day the *tithi* of the date *commenced* 6 h. 31 m. after mean sunrise.

[2] Read *saṁvatsarê.*

[3] For the princes from Bappa to Samarasiṁha see the list above, No. 243, which differs in some respects.

[4] Below, in Nos. 415 and 431, we find the name *Haṁsapâla.*

(L. 16).— Svasti śrîman-nṛipa-Vikramârkka-samay-âtîta-saṁvat 1500 varshê Prajâpati-nâmni saṁvatsarê | uttarâyaṇê | vasaṁta-ṛitau | Vaiśâkha-śukla-paṁchamyâṁ Gurau |

Thursday, 23rd April A.D. 1444; see *Ind. Ant.* Vol. XIX. p. 38, No. 73.

293.—**V. 1503.**— From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwâlior) :—

(L. 1).— saṁvatu 1503 varishê Phâguṇa-vadi 10 Su(śu)kra-di[va]sê.

Friday, 10th February, A.D. 1447; see *Ind. Ant.* Vol. XIX. p. 168, No. 91.

294.—**V. 1510.**— *Jour. Beng. As. Soc.* Vol. XXXI. p. 423, and a rubbing, supplied by Dr. Burgess. Gwâlior inscription of the reign of the *Mahârâjâdhirâja* **Ḍuṅgarêndradêva** :—

(L. 1).— saṁvat 1510 varshê Mâgha-sudi 8 Sômê śrî-Gôpagirau mahârâjâdhirâja-râjâ(ja)-śrî-Ḍuṁgarêṁdradêva-râjy[ê*] pravarttamânê |

Monday, 7th January A.D. 1454; see *Ind. Ant.* Vol. XIX. p. 374, No. 199.

295.—**V. 1515.**— *Archæol. Surv. of India,* Vol. XXIII. Plates xx. and xxi. Inscription in the uppermost storey of the Guhila **Kumbhakarṇa's** *Kirtistambha,* or 'column of fame,' at Chitôrgaḍh :—

(V. 185).— Śrî-Vikramât=paṁchadaś-âdhikê=smin=varshê śatê paṁchadaśê vyatîtê | Chaitr-âsitê=naṁga-tithau vyadhâyi śrî-Kuṁbhamêrur=vasudhâdhipêna ||[1]

296.— **V. 1516.**— *Archæol. Surv. of India,* Vol. III. p. 131, and Plate xxxix. Inscription on jamb of temple of Gayâsuri Dêvî at Gayâ :—

(L. 26).— Varshê [śâstra ?]-ku-vâ[ṇa]-ahaṁ[dra-sa]hitê Mêshaṁ gatê bhâskarê Chaitrê nâga-tithau sit[ê] Guru-dinê . . .

(L. 30).— saṁvat 1516 varshê Chaitra-sudi 5 Gur[u]-din[ê] ||

Thursday, 27th March A.D. 1460; see *Ind. Ant.* Vol. XIX. p. 39, No. 74.

According to an account prepared for Sir A. Cunningham, the inscription contains the names of Sindhurâja, Dâmi [I.], Sandêvara (?), Dâmi [II.], Mahîpâla, Dêvîdâsa, Sûryadâsa, and of his son Śaktisiṁha and grandson Madana.

297.— **V. 1545.**— *Bhâvnagar Inscr.* p. 117. Udaypur (in Râjputâna) inscription of the time of the Guhila **Râjamalla,** the son of Kumbhakarṇa, of Mêdapâṭa (Mêwâḍ); (composed by Mahêśvara, the son of Atri and grandson of Kêśava-Jhôṭiṅga[2]) :—

(V. 99).— Vatsarê nṛipati-Vikram-âtyayât vâṇa-vêda-śara-bhûmi-saṁmitê 1545 Chaitra-śukla-daśamî Guru-vârê.

Thursday, 12th March A.D. 1489.

The inscription especially eulogizes the Guhila princes Arisiṁha, Hamîra, Kshêtrasiṁha, Lakshasiṁha, Môkala, Kumbhakarṇa, and Râjamalla.

298.— **V. 1553.**— *Ant. Remains Bo. Pres.* p. 266. Borsad stepwell inscription :—

(L. 1).— saṁvat 1553 varshê Śrâvaṇa-vadi 13 Ravau.

Sunday, 7th August A.D. 1496; see *Ind. Ant.* Vol. XIX. p. 178, No. 124.

299.— **Âshâḍhâdi-V. 1555.**— *Ant. Remains Bo. Pres.* p. 264. Aḍâlij well inscription of the *Râṇî* **Rûḍâdêvî,** the wife of the Vâghêla **Vîrasiṁha** of Daṇḍâhidêśa; of the reign of the 'Pâtasâha' **Mahamûda (Sulṭân Maḥmûd Baiqara)** :—

(L. 21).— Śrîman-nṛipa-Vikrama-samay-âtîtâ Âshâḍhâdi-saṁvat 1555 varshê Śâk[ê*] 1420 pravartamânê uttarâyana(ṇa)-gatê śrî-sûry[ê*] śiśarutau[3] Mâgha-mâsê śukla-pakshê pañchamyâṁ tithau Budha-vâsarê Uttarâbhadrapad[â*]-nakshatrê Siddhi(ddha)-nâmni yôgê Bava-karaṇê Mîna-râśau sthitê chaṁdrê.

Wednesday, 16th January A.D. 1499; see *Ind. Ant.* Vol. XIX. p. 27, No. 23.

[1] In verses 184, 186 and 187 there are other dates of V. 1505, 1507 and 1509.

[2] Below, in No. 301, the second name is spelt *Jôṭiṅga.*

[3] Read *śiśirartau.*

The Vâghêla Môkalasiṁha; his son Karṇa; his son Mûlurâja; his son Mahîpa; his son Vîrasiṁha, married Rûḍâdêvî; their sons Varasiṁha and Jêtra (? Jaitra).

300.—**V. 1556.**—*Ind. Ant.* Vol. IV. p. 368; *Ant. Remains Bo. Pres.* p. 254; *Ep. Ind.* Vol. IV. p. 298. Aḥmadâbâd well inscription of **Bâi Harira,** of the reign of the 'Pâtusâha' **Mahamûda (Sulṭân Maḥmûd Baiqara)** :—

(L. 12).—saṁvat 1556 varshê Śâkê 1421 pravarttamânê Pausha-śudi 13 Sômê.

The date is irregular.[1]

301.—**V. 1556 and 1561.**—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 79. Nagarî (near Chitôr) inscription of the Guhila **Râjamalla** (the son of Kumbhakarṇa) of Mêdapâṭa (Mêwâḍ). and his wife **Śṛiṅgâradêvi,** a daughter of the prince Yôdha (the son of Raṇamalla) of Marusthalî (Mârwâḍ); (composed by Mahêśa, the son of Atri and grandson of Jôṭinga-Kêśava[2]) :—

(V. 24).—Ṛitu-bâṇa-bâṇa-śaśi-saṁkhya-vatsarê Nabhasaḥ sita-Smaratithau sa-Bhûmijêḥ(jê).

Tuesday, 31st July A.D. 1498.

Saṁvat 1561 varshê Śâkê 1426 pravarttamânê uttarâyana(ṇa)-gatê śrî-sûryê vasaṁta-ṛitau mahâmâṁgalya-prada-Vaiśâsha(kha)-mâsê śukla-pakshê tṛitîyâyâṁ puṇya-tithau Budha-vâsarê yathâvarttamâna-nakshatra-yôga-kara . . .

Wednesday, 17th April A.D. 1504.

302.—**V. 1557 (?).**—Nâralai inscription of the reign of the Guhila **Râyamalla (Râjamalla)**; see below, No. 306.

303.—**V. 1581.**—*Archæol. Surv. of India,* Vol. V. p. 144, and Plate xli. H. Delhi Siwâlik pillar inscription of the reign of Sulṭân **Ibrâhim Lôdî** :—

(L. 1).—saṁvat 1581 va° Chaitra-vadi 13 Bhauma-dinê.

Tuesday, 21st March A.D. 1525; see *Ind. Ant.* Vol. XIX. p. 176, No. 117.

304.—**V. 1587.**—*Ep. Ind.* Vol. II. p. 42; *Bhâvnagar Inscr.* p. 134. Śatruñjaya inscription on the seventh restoration of the temple of Puṇḍarîka; mentions the Sulṭâns of Gujarât Mahimûda (Maḥmûd Baiqara), Madâphara-sâha (Muzaffar II.), and **Bâhadara-sâha (Bahâdur),** and the Guhila rulers of Chitrakûṭa Kumbharâja, his son Râjamalla, his son Saṁgrâmasiṁha, and [his son] **Ratnasiṁha**; (composed by Lâvaṇyasamaya) :—

(L. 2).—saṁvat 1587 varshê.

(L. 30).—Vikrama-samay-âtîtê tithi-mita-saṁvatsarê 'śva-vasu-varshê | 1587 | Śâkê jagat-tri-bâṇê 53 Vaiśâshê(khê) kṛishṇa-shashṭhyâṁ cha || . . . . . vahamânê Dhanur-lagnê.

305.—**V. 1595.**—*Proceedings Beng. As. Soc.* 1875, p. 16. Tilbegâmpur inscription of the reign of the emperor **Humâûṁ (Humâyûn)** :—

Śrî-nṛipa-Vikramâditya-râjyê saṁvat 1595 Śâkê 1460 varshê Mârgaśira-mâsê śuklê pakshê daśamî-tithau Śani-vâsarê Uttarâ-nakshatrê Variyâna-nâma-yôgê.

The date is irregular.[3]

306.—**V. 1597 (for 1557 ?).**—*Bhâvnagar Inscr.* p. 140. Nâralai inscription of the time of the Guhila *Râṇâ* **Râyamalla (Râjamalla),** the son of Kumbhakarṇa, of Mêdapâṭa (Mêwâḍ), and of his son, the *Mahâkumâra* **Pṛithvirâja** :—

(L. 2).—saṁvat 1597 varshê Vaiśâkha-mâsê | śukla-pakshê shashṭhyâṁ tithau Śukra-vâsarê Punarvasu-ṛiksha-chaṁdra-yôgê |

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[1] The 13th *tithi* of the bright half of Pausha of V. 1556 expired ended on Sunday, 15th December A.D. 1499, and the same *tithi* of the dark half on Monday, 30th December A.D. 1499.

[2] Above, in No. 297, the first name is spelt *Jhôṭiṅga.*

[3] The intended day may be Saturday, 30th November A.D. 1538, with the *nakshatra* Uttarabhadrapadâ and the *yôga* Variyas; but on this day the 10th *tithi* only *commenced* 16 h. 34 m. after mean sunrise. The date of a corresponding Persian inscription, published *ibid.*, would correspond to Friday, 25th October A.D. 1538.

For V. 1597 the date is irregular; for V. 1557[1] it would regularly correspond to Friday, 23rd April A.D. 1501.

307.—**V. 1646.**—*Proceedings Beng. As. Soc.* 1875, p. 83. Benares inscription of the time of the emperor **Akavara (Akbar)** and his minister Ṭôḍara:—

(L. 8).—Kṛi(ṛi)tu-nigama-ras-âtmâ(?)-1646-sammitê vatsar-êśê.

308.—**V. 1650.**—*Ep. Ind.* Vol. II. p. 50, No. xii. Śatruñjaya Âdîśvara temple inscription; eulogizes some members of the Tapâ *gachchha*, and mentions the emperor **Akabbara (Akbar)**; (composed by Hêmavijaya). Latest date:—

(L. 77).—gagana-bâṇa-kalâ-1650-mitê 'bdê.

309.—**V. 1651** and **1652.**—*Ep. Ind.* Vol. I. p. 323. Inscription in the temple of Vâḍîpura-Pârśvanâtha at Aṇhilvâḍ, containing a *paṭṭâvali* of the Bṛihat-Kharatara *gachchha*; date of the reign of the emperor **Akabbara (Akbar)**:—

(L. 3).—Pâtisâhi-śrî-Akabbara-râjyê | śrî-Vikrama-nṛipa-samayât=samvati 1651 Mârgaśîrsha-sita-navami-dinê Sôma-vârê | Pûrvabhadrapad[â*]-nakshatrê.

Monday, 11th November A.D. 1594; see *Ind. Ant.* Vol. XX. p. 141, note 31.

Another date in the same inscription:—

(L. 47).—Kara-karaṇa-kâya-ku-pramita-saṁvat Allâî 41 varshê | Vaiśâsha(kha)-vadi dvâdaśî-vâsarê Guru-vârê Rêvati-nakshatrê.

Thursday, 13th May A.D. 1596; see *ibid.* Vol. XX. p. 141, note 32.

310.—**V. 1652.**—*Ep. Ind.* Vol. II. p. 59, No. xiii. Śatruñjaya Jaina inscription of the reign of the emperor **Akabara (Akbar)**:—

(L. 1).—śrî-saṁvat 1652 varshê Mârgê(rga)-vadi 2 Sôma-vâsarê Pushya-nakshatrê.

Monday, 8th December A.D. 1595.[2]

311.—**V. 1654.**—*Proceedings Beng. As. Soc.* 1876, p. 110. Rôhtâs inscription of the time of the *Mahârâjâdhirâja* **Mânasiṁha**:—

(L. 1).—saṁvat 1654 . . . Aṁbhôdh-ishu-ras-êṁdubhiḥ parimitê puṇyâyanê hâyanê Chaitrê mâsi valakshê(ksha)-pakshê(ksha)-valitê shashṭhyâṁ tithau Śitagoḥ | vârê.

Monday, 14th March A.D. 1597.

312.—**V. 1654.**—*Bhâvnagar Inscr.* p. 144. Sâdaḍî inscription of the reign of the *Mahârâṇâ* **Amarasiṁhaji** [of Mêwâḍ]:—

(L. 3).—śrî-nṛipa-Vikramârka-samay[â*]t || saṁvat 1654 va[r*]shê Śâk[ê*] 1520 pravarttamânê mahâmâṁgalya-prada-Vaiśâsha(kha)-m[â*]sê kṛishṇa-pakshê dvitîyâyâṁ tithau Bṛihaspatta(ti)-vâsarê.

Thursday, 13th April A.D. 1598.

313.—**V. 1675.**—*Ep. Ind.* Vol. II. p. 60, No. xv. Śatruñjaya Jaina inscription[3] of the reign of the emperor **Jahâṅgira (Jahângir)**:—

(L. 1).—saṁ 1675 Vaiśâkha-sudi 13 tithau Śukra-vârê suratâṇa-Nûradina-Jahâṁgira-Savâî-vijayirâjyê ||

Friday, 16th April A.D. 1619.

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[1] The year V. 1557 falls in the reign of Râjamalla; already in V. 1587 his grandson Ratnasiṁha was reigning; see above, Nos. 301 and 304.

[2] But on this day the moon entered the *nakshatra* Pushya only 19 h. 3 m. after mean sunrise.

[3] Other Śatruñjaya inscriptions of the same reign and date *ibid.* p. 61, No. xviii.; p. 62, No. xvii.; p. 63, No. xix. and No. xx.; p. 67, No. xxiii. and No. xxiv.; and of the same date, p. 60, No. xiv.; p. 61, No. xvi, and p. 67, No. xxii.

314.— **V. 1675** and **1676**.— *Ep. Ind.* Vol. II. p. 64, No. xxi. Śatruñjaya Jaina inscription of the time of **Jasavanta**, the son of the *Yâma* Śatruśalya, of Navînapura (Navânagar) in Hâllâra (Halâr Prânt); (composed by Dêvasâgara):—

(L. 1).— saṁvat 1675 varshê Śâkê 1541 pravarttamânê |

(L. 19).— Prâgukta-vatsarê ramyê | Mâdhav-ârjjuna-pakshakê | Rôhiṇî-bha-tṛitîyâyâṁ Budhavâsara-saṁyuji ||

Wednesday, 7th April A.D. 1619.

(L. 25).— saṁvat 1676 varshê Phâlguna-sita-dvitîyâyâṁ tithau Daityaguru-vâsarê Rêvatî-nakshatrê.

Friday, 25th February A.D. 1620.

315.— **V. 1680**.— *Proceedings Beng. As. Soc.* 1875, p. 82. Benares inscription of the time of a prince **Vâsudêva** of the lunar race:—

(L. 1).— Vyôm-âshṭa-shaṭ-chandra-1680-mitê śubhê=bdau(bdê) | mâsê Śuchau Brahma-tithau śivâyâṁ.

316.— **V. 1683**.— *Ep. Ind.* Vol. II. p. 68, No. xxvii. Śatruñjaya Jaina inscription of the reign of the emperor **Jihâṅgira (Jahângir)**; (composed by Dêvasâgara):—

(L. 1).— saṁvat 1683 varshê || Pâtisâha-Jihâṁgira-śrî-Salêmasâha-bhûmaṁḍalâkhaṁḍala-vijayarâjyê ||

(L. 33).— saṁvat 1683 varshê | Mâgha-sudi trayôdaśî-tithau Sôma-vâsarê.

Monday, 30th January A.D. 1626.

317.— **V. 1686**.— *Ep. Ind.* Vol. II. p. 72, No. xxx. Śatruñjaya Jaina inscription of the reign of the emperor **Śâhâjyâhâm (Shâh-Jahân)**:—

(L. 1).— saṁvat 1686 varshê Vaiśâkha-śudi 5 Budhê Śâkê 1551 pravarttamânê.

(L. 3).— Pâtasâhâ-śrî-Śâhâjyâhâṁ-vijayarâjyê.

Wednesday, 8th April A.D. 1629.

318.— **V. 1688**.— *Jour. Beng. As. Soc.* Vol. VIII. p. 695. Inscription of the Tômara **Mitrasêna**, on a "slab removed from above the Kothoutiya gate of the Fort Rôhtâs"; (composed by Śivadêva, the son of Kṛishṇadêva):—

(V. 18).— Sandhaṁ bhûmindu(ndra)-chûḍâmaṇir=akṛita vasudvandva-shaṭ-chandra-1688-saṁkhyê varshê śrî-Vikramârka-kshitipati-gaṇitê saṁvatê sammata-śrîḥ |

In the Tômara family at Gôpâchala (Gwâlior), Vîrasiṁha; his son Uddharaṇa; his son Vîrama; his son Gaṇapati; his son Hûṅgurasiṁha (Ḍuṅgarasiṁha?); his son Kîrtisiṁha; his son Kalyâṇasâhi; his son Mânasâhi; his son Vikramasâhi; his son Râmasâhi; his son Śâlivâhana; his sons Śyâmasâhi and Mitrasêna (contemporaries of Sâhi Jallâladîna).

Compare the Narwar pillar inscription, *ibid.* Vol. XXXI. p. 404, Plate iv.

319.— **V. 1689**.— *Ep. Ind.* Vol. I. p. 301. Date of the renewal of the Vaḍnagar inscription of V. 1208 (above, No. 130):—

(L. 45).— Chaitra-mâsê śubhrê pakshê pratipad-Guruvâsarê | Naṁd-âshṭa-nṛipê[1] 1689 varshê praśasti[r*=]likhitâ punaḥ ||

Thursday, 28th February A.D. 1633.[2]

320.— **V. 1717**.— *Archæol. Surv. of India*, Vol. XXI. p. 136. Notice of a Chambâ inscription, dated (according to Sir A. Cunningham's rubbings):—

(L. 1).— śrîman-nṛipati-Vikramâditya-saṁvatsarê 1717 śrî-Śâlivâhana-śakê 1582 śrî-Śâstra-saṁvatsarê 36 Vaiśâsha(kha)-vadi trayôdaśyâṁ Vu(bu)dha-vâsarê | Mêshê=rka-saṁkr[â]ntau.

Wednesday, 28th March A.D. 1660; see *Ind. Ant.* Vol. XX. p. 152, No. 6.

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[1] Here one syllable is wanting.

[2] On this day the *tithi* of the date *commenced* 1 h. 25 m. after mean sunrise.

321.—**V. 1718, 1722, and 1732.**—*Bhâvnagar Inscr.* pp. 145 and 150. Râjanagar-Kâṅkarôli inscriptions, containing the second and third *sargas* of Raṇachchhôḍa's *Râjapraśasti-mahâkâvya.*

322.—**V. 1724.**—*Jour. Amer. Or. Soc.* Vol. VII. p. 4. Râmnagar inscription of king **Hṛidayêśa** of Gaḍhâdêśa and his wife **Sundaridêvî**; (composed by Jayagôvinda, the son of Maṇḍana):—

(From Sir A. Cunningham's rubbings, line 64).—Vêda-nêtra-hay-êndv-abdê Jyêshṭhê Vishṇu-tithau [ś]itau || . . . . saṁvat 1724 varshê Jyêshṭha-śuddha 11 Śukra-vâsar[ê] ||

The date is irregular; see *Ind. Ant.* Vol. XIX. p. 369, No. 189.

The inscription enumerates: Yâdavarâya (a monarch in Gaḍhâdêśa), Mâdhavasiṁha, Jagannâtha, Raghunâtha, Rudradêva, Vihârisiṁha, Narasiṁhadêva, Sûryabhânu, Vâsudêva, Gôpâlasâhi, Bhûpâlasâhi, Gôpînâtha, Râmachandra, Suratânasiṁha, Hariharadêva, Kṛishṇadêva, Jagatsiṁha, Mahâsiṁha, Durjanamalla, Yaśaḥkarṇa, Pratâpâditya, Yaśaśchandra, Manôharasiṁha, Gôvindasiṁha, Râmachandra, Karṇa, Ratnasêna, Kamalanayana, Naraharidêva, Vîrasiṁha, Tribhuvanarâya, Pṛithvîrâja, Bhâratîchandra, Madanasiṁha, Ugrasêna, Râmasâhi, Târâchandra, Udayasiṁha, Bhânumitra, Bhavânîdâsa, Sivasiṁha, Harinârâyaṇa, Sabalasiṁha, Râjasiṁha, Dâdîrâya, Gôrakshadâsa, Arjunasiṁha, Saṁgrâmasâhi; Dalapati, married Durgâvatî;[1] their son Vîranârâyaṇa; Dalapati's younger brother Chandrasâhi; Madhukarasâhi; Prêmanârâyaṇa (Prêmasâhi); Hṛidayêśa, married Sundaridêvî; their daughter (?) Mṛigâvatî.

323.—**V. 1770.**—*Bhâvnagar Inscr.* p. 155. Udaypur (in Râjputâna) inscription of the time of the *Râṇâ* **Saṁgrâmasiṁha** of Mêwâḍ:—

(L. 20).—Svasti śrî-Vikramâditya-râjyô(jêṁ?)dra-gata-kâlataḥ | gagan-âdry-aśva-bhû-saṁkhyê (1770) vatsarê Śôbhan-âhvayê || 10 || Tathâ cha Śaka-vaṁśasya Śâlivâhana-bhûpatêḥ [|*] paṁch-âgny-ashṭi-pramitikê 1635 'svanibhê harâsyadê (?) || 11 || Saumyâyanê savitari guru-śukr-ôdayê śubhê | Chaitrasya paurṇimâyâṁ cha.

324.—**V. 1861.**—*Proceedings Beng. As. Soc.* 1869, p. 204. Nâgpur plate of **Ratnakumârikâ**, the wife of the chief **Jayantasiṁha** [of Sambalpur]:—

Âshâḍhê Ravi-vâsarê śubha-tithau tatrôparâgê sini[2] . . . . samvatê=shṭâdaśa-śatê êkashashṭy-uttar-âkhyakê Vikramâditya-bhûpasya . . . . . . Svarbhânu-vatsarê.

Perhaps Sunday, 22nd July A.D. 1804, with a lunar eclipse, visible in India; but this day fell by the mean-sign system in the Jovian year Yuvan, and by the southern luni-solar system in Raktâksha.

325.—**V. 1874, 1875, and 1877.**—*Ind. Ant.* Vol. IX. p. 193. Nepâl inscription of **Lalitatripurasundarîdêvî**, the widow of the *Mahârâjâdhirâja* **Raṇabâhâdûraśâha**; of the time of his grandson, the *Mahârâjâdhirâja* **Râjêndravikramaśâha**:—

Vêda-sapta-gaj-êndu-mitê 1874 Vaikramê śâkê Śuchi-śukla-navamyâṁ Sôm-ânvitâyâṁ.

Monday, 23rd June A.D. 1817; see *ibid.* Vol. XIX. p. 35, No. 56.

Tasminn=êva śâkê Bhâdra-kṛishṇa-navamyâṁ Śuklê.

Friday, 5th September A.D. 1817; see *ibid.* p. 176, No. 120.

Bâṇa-svara-nâga-bhû-mitê 1875 śâkê Mâgha-mâsi(?) tṛitîyâyâṁ Gurau.

Thursday, 28th January A.D. 1819 (?).

[1] Durgâvatî, together with her son Vîranârâyaṇa, is said to have died by her own hand, after a battle with Âsapha-khâna (Âsaf Khân), who had been sent by the emperor Akabara (Akbar) for the purpose of levying a contribution.

[2] Read *chandr-ôparâgê sati* (?).

Tasminn=êva śakê Mârga-kṛishṇa-pañchamyâṁ Budhê.

Wednesday, 18th November A.D. 1818; see *ibid.* p. 169, No. 96.

Pâtâlâ-lôka-vasu-vasumatî-śakê Jyêshṭha-kṛishṇa-daśamyâṁ Ravau.

Sunday, 7th May A.D. 1820; see *ibid.* p. 177, No. 121.

Pṛithvînârâyaṇaśâha; his son Siṁhapratâpaśâha; his son Raṇabâhâdûraśâha; his son Girvâṇayuddhavikramaśâha; his son Râjêndravikramaśâha.

326.—**V. 1876.**—*Archæol. Surv. of India,* Vol. III. p. 70, and Plate xxiv. Masâr (Mahâsâra) Jaina inscription:—

(L. 1).—sa[ṁ] 1876 Vê(vai)śâsha(kha)-śukla 6 Śukrê.

(L. 5).—Aṁgarêja-râjyê varttamânê Kârusha-dêśê.

Friday, 30th April A.D. 1819.

327.—**V. 1881.**—*Ep. Ind.* Vol. II. p. 244, and Plate. Pabhôsâ Jaina inscription:—

(L. 1).—saṁvat 1881 mitê Mârgaśirsha-śukla-shashṭhyâṁ Śukra-vâsarê.

(L. 10).— . . . Aṁgarêja-vahâdura-râjyê.

Friday, 26th November A.D. 1824.

328.—**V. 1915 and 1917.**—*Archæol. Surv. of India,* Vol. XXI. p. 136. Notice of a Chambâ plate of the *Mahârâjâdhirâja* Śrîsiṁhadêva (?), dated (according to Sir A. Cunningham's rubbings):—

(L. 1).—śrîmad-Vikramâ[rka]-saṁvatsarê 191[5] śrî-Śâstra-saṁvatsarê 34.

(L. 7).—śrîmad-Vikramâditya-saṁvatsarê 1917 Śâstra-saṁvatsarê 36.

(L. 8).—Vikramâditya-saṁvat 1915 śrî-Śâstra-saṁvat 34.

(L. 18).—Vikramâditya-saṁvat 1917 Śâstra-saṁvat 36.

a.—Undated Inscriptions connected with those under A.

329.—*Gupta Inscr.* p. 146, and Plate. Mandasôr pillar inscription[1] of the king **Yaśôdharman**, to whom homage was rendered by the king **Mihirakula**;[2] (composed by Vâsula, the son of Kakka, and engraved by Gôvinda[3]).

330.—*Jour. Roy. As. Soc.* 1894, p. 4. Jôdhpur inscription of the Pratihâra **Bâuka**:—

(L. 21).—saṁvvat 4 Chaittra-sudi 5 ||

The Brâhmaṇ Harichandra from his Kshatriya wife Bhadrâ had four sons, Bhôgabhaṭa, Kakka, Rajilla, and Dadda; Rajilla's son Narabhaṭa-Pêllâpêlli; his son Nâgabhaṭa, married Jajjikâdêvî; their sons Tâta and Bhôja; Tâta's son Yaśôvardhana; his son Chanduka; his son Śiluka or Śîluka (defeated Bhaṭṭikadêvarâja); his son Jhôṭa; his son Bhillâditya; his son Kakka, married Padminî; their son Bâuka (slew Mayûra, who had defeated Nandâvalla).[4]

331.—*Ep. Ind.* Vol. I. p. 244, and Plate. Pehevâ (Pehoa, now Lucknow Museum) inscription of the reign of **Mahêndrapâladêva**[5] [of Kanauj], recording the construction of a temple of Vishṇu by some members of the Tômara family. In this family there was the *Râjâ* Jâula; a descendant of his, Vajraṭa, married Maṅgaladêvî; their son, Jajjuka, married Chandrâ and Nâyikâ; and their sons were Gôgga, Pûrṇarâja, and Dêvarâja. (Composed by Mu . . (?), the son of Bhaṭṭa Râma).

[1] For a fragmentary duplicate copy of this inscription see *Gupta Inscr.* p. 149, and Plate.

[2] See below, No. 521.

[3] He also engraved the Mandasôr inscription, above, No. 4 of V. 589.

[4] Compare the Ghaṭayâla inscription, above, No. 13 of V. 918.

[5] See the dates in the Siyaḍôṇî inscription, above, No. 18 of V. 960, and No. 20 of V. 964.—The British Museum possesses two unpublished inscriptions of the reign of Mahêndrapâladêva. One of them ends (in line 8): *Paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-śrî-Mahêndrapâladêva-râjyê* | *saṁvat 2 Mârgga-śudi 9* | *kṛitêyaṁ Sîharudrêṇ=êti* |; and the other (in line 3): *Śrî-Mahêndrapâladêva-râjyê saṁvat 6 (?) Jyêshṭha-śudi* . . (?).

332.—*Ep. Ind.* Vol. I. p. 122; *Archæol. Surv. of India,* Vol. XXI. Plate xvi. B. Khajurâhô fragmentary **Chandêlla** inscription; mentions Jêjjâka and Vijjâka,[1] and **Harshadêva**; also Kshitipâladêva[2] [of Kanauj].

333.—*Ind. Ant.* Vol. XVIII. p. 237; *Archæol. Surv. of India,* Vol. X. Plate xxxii. 1, 2, 4-6. Dudahi inscriptions of the **Chandrêlla**[3] **Dêvalabdhi,** a son of Kṛishṇapa and his wife Âsarvâ, and grandson of the *Mahârâjâdhirâja* **Yaśôvarman.**[4]

334.—*Ep. Ind.* Vol. I. p. 221; *Archæol. Surv. of India,* Vol. XXI. Plate xxi. Fragmentary **Chandêlla** inscription from Mahôbâ (now in the Lucknow Museum); mentions Jêjâ[5] and his younger brother Vîjâ, Dhaṅga, his son Gaṇḍa, his son Vidyâdhara (contemporary (?) of Bhôjadêva [of Dhârâ]), Vijayapâla (contemporary of the Chêdi Gâṅgêyadêva), and his son **Kîrtivarman**[6] (who conquered Lakshmîkarṇa, *i.e.* the Chêdi Karṇa).

335.—*Ep. Ind.* Vol. I. p. 197. Mau (now Calcutta Museum) fragmentary inscription of the Chandêlla **Madanavarmadêva**; mentions [Dhaṅga], his son Gaṇḍa, his son Vidyâdhara, his son Vijayapâla, his son Kîrtivarman, his son Sallakshaṇavarman, his son Jayavarman, Sallakshaṇavarman's younger brother Pṛithvîvarman, and Pṛithvîvarman's son Madanavarman.[7]

336.—*Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 317; *Archæol. Surv. of India,* Vol. XXI. p. 39. Kâlañjar fragmentary **Chandêlla** inscription; apparently mentions Vijayapâla, the Chêdi Karṇa, Jayavarman, Madanavarman, his younger brother Pratâpavarman, and **Vîravarman.**[8]

337.—*Ep. Ind.* Vol. I. p. 333; *Archæol. Surv. of India,* Vol. XXI. Plate xv. Ajaygaḍh rock inscription of the time of the Chandêlla **Bhôjavarman**; gives an account of some members of the Vâstavya clan of Kâyasthas, and mentions the Chandêllas Gaṇḍa, Kîrtivarman, Paramardin, Trailôkyavarman, and Bhôjavarman.[9]

338.—Prof. Bendall's *Journey,* p. 82, and Plate. Ar (near Udaypur in Râjputâna) fragmentary inscription, containing the name of the [Guhila] king **Śaktikumâra.**[10]

339.—*Bhâvnagar Inscr.* p. 72, and Plate. Udaypur (in Râjputâna) fragmentary inscription, containing the names of the [Guhila] kings **Śaktikumâra** and **Śuchivarman.**

340.—*Ep. Ind.* Vol. I. p. 233, and Plate. Udaypur (in Gwâlior) fragmentary inscription of the **Paramâra** rulers of Mâlava; mentions, in the lineage of the hero Paramâra, Upêndrarâja; his son Vairisiṁha [I.]; his son Sîyaka; his son Vâkpati [I.]; his son Vairisiṁha [II.] Vajraṭa; his son Harsha (defeated the [Râshṭrakûṭa] king Khoṭṭiga); his son Vâkpati [II.] (conquered Yuvarâja [II.] of Tripurî); his younger brother Sindhurâja; his son Bhojarâja (at war with Indraratha, Toggala (?), and [the Chaulukya] Bhîma [I.]); and **Udayâditya.**[11]

341.—*Ind. Ant.* Vol. XIX. p. 350; *Ind. Inscr.* No. 52. Ujjain (now Royal As. Soc.'s) first plate only of the Paramâra *Mahârâjâdhirâja* **Jayavarmadêva,**[12] issued from Vardhamânapura.[13]

Udayâditya; Naravarman; Yaśôvarman; Jayavarman.

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[1] They are called *Jayaśakti* and *Vijayaśakti* in other inscriptions; see, *e.g.*, above, No. 35 of V. 1011.

[2] See above, No. 31 of V. 1005.

[3] This is an earlier form of the name *Chandêlla.*

[4] See above, No. 35 of V. 1011.

[5] After him *Jêjâbhukti* (*Jêjâkabhukti,* see No. 176) was named. He is the *Jayaśakti* (*Jêjjâka*), and Vîjâ the *Vijayaśakti* (*Vijjâka*) of other inscriptions.

[6] See above, No. 76 of V. 1154.

[7] See above, from No. 101 of V. 1186 to No. 142 of V. 1219.

[8] See above, from No. 226 of V. 1317 to No. 242 of V. 1342.

[9] See above, No. 247 of V. 1345.

[10] See above, No. 48 of V. 1034.

[11] See above, No. 68 of V. 1116, and No. 70 of V. 1137.

[12] The grant may be assigned to the time between V. 1192 and 1200.

[13] But, when the grant was made, the king was at Chandrapurî.

342.—*Ep. Ind.* Vol. I. p. 215, and Plate. Jhânsî (now Lucknow Museum) fragmentary inscription of **Sallakshaṇasiṁha** (?);[1] mentions Kanyâkubja; the chiefs **Sîdhuka** and Mâmaka (?); Lakkhaṭa and Rajaḥpâla; Râjaladêvî; [the Chandêlla] Kîrtivarman; Gaṇapâla (?); [the Paramâra] Udayâditya of Avanti; Nṛisiṁha; Hîra or Hîrâṁśu (?); and Sallakshaṇasiṁha.

343.—*Bhâvnagar Inscr.* p. 206. Ratnapur (in Mârwâḍ) fragmentary inscription of the reign of the Chaulukya *Mahârâjâdhirâja* **Kumârapâladêva**;[2] contains an order of **Pûnapâkshadêva** or his queen, the *Mahârâjñî* Girijâdêvî, and mentions a *Mahârâja* **Râyapâladêva.**

344.—*Bhâvnagar Inscr.* p. 214. Cambay unfinished inscription of the Chaulukya (Vâghêlâ) **Viśvaladêva**: Arṇôrâja married Salakshaṇadêvî; their son Lavaṇaprasâda, married Madanadêvî; their son Vîradhavala, married Vayajaladêvî; their son Viśvaladêva.[3]

345.—*Archæol. Surv. of West. India*, Vol. II. p. 159, and Plate xxx.; *Ant. Remains Bo. Pres.* p. 302. Girnâr fragmentary inscription of the **Chûḍâsamâ** chiefs;[4] mentions, in the Yâdava family, Maṇḍalika [I.], his son Navaghana, his son Mahipâla [I.], Shaṅgâra (Khaṅgâra), Jayasiṁha, Môkalasiṁha, Mêlaga, Mahipâla [II.], and his son Maṇḍalika [II.].

B.—Inscriptions dated according to the Śaka Era.

346.—**Ś. 400.**—*Ind. Ant.* Vol. X. p. 283, and Plate. Bombay As. Soc.'s (spurious) plates of the *Mahârâjâdhirâja* **Dharasênadêva**, the son of Guhasêna (who is called here) the son of Bhaṭṭârka (Bhaṭârka); issued from Valabhî:—

(L. 23).—Śakanṛipa-kâl-âtîta-saṁvachchha(tsa)ra-śata-chatushṭayê Vaiśâkhy[â*]ṁ paurṇṇamaśî.[5]

Compare below, No. 468 of G. 252.

347.—**Ś. 400.**—*Ind. Ant.* Vol. VII. p. 63, and Plate. Umêtâ (spurious)[6] plates of the Gurjara *Mahârâjâdhirâja* **Dadda II. Praśântarâga**, the son of Jayabhaṭṭa (Jayabhaṭa) Vîtarâga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 22).—Śakanṛipa-kâl-âtîta-saṁvachchha(tsa)ra-śata-chatushṭayê Vaiśâkha-paurṇṇamâsyâṁ.

Compare below, Nos. 395 and 396 of K. 380 and 385.

348.—**Ś. 415.**—*Ind. Ant.* Vol. XVII. p. 199, and Plate. Bagumrâ (spurious) plates of the Gurjara *Mahârâjâdhirâja* **Dadda II. Praśântarâga**, the son of Jayabhaṭṭa (Jayabhaṭa) Vîtarâga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha:—

(L. 21).—Śakanṛipa-kâl-âtîta-saṁva[chchha(tsa)]ra-śata-chatushṭayê paṁchadaś-âdhikê Yê(jyê)shṭh-[â]mâvâsy[â*]-su(sû)ryagrahê.

There was no solar eclipse on any of the possible equivalents of the date; see *ibid.* Vol. XXIV. p. 11, No. 170.

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[1] Of about the 12th or 13th century A.D.

[2] The inscription is similar to No. 133 of V. 1209, and in its concluding lines has some names which also occur in the last lines of that inscription.

[3] See above, No. 222 of V. 1311, and No. 225 of V. 1317.

[4] See above, No. 276 of V. 1445, and No. 284 of V. 1473.

[5] Read *paurṇṇamâsyâṁ*.

[6] See *Ind. Ant.* Vol. XIII. p. 72, Vol. XVII. p. 185 ff., and Vol. XVIII. p. 92.

349.— **Ś. 417.**— *Ind. Ant.* Vol. XIII. p. 116, and Plate. Ilâô (spurious) plates of the Gurjara *Mahârâjâdhirâja* **Dadda II. Praśântarâga**, the son of Jayabhaṭa Vîtarâga who was the son of Dada (Dadda) I.; issued from (the camp before the gates of) Bharukachchha :—

(L. 18).— Śakanṛipa-kâl-âtîta-saṁvachchha(tsa)ra-śata-chatushṭayê saptadaś-âdhikê Yê(jyê)shṭh-[â*]m[â*]vâsy[â*]-su(sû)ryagrâhê.

There were solar eclipses on the new-moon days of the *pûrṇimânta* and the *amânta* Jyaishṭha of Ś. 417 expired, corresponding to the 10th May and the 8th June A.D. 495, but neither eclipse was visible; see *ibid.* Vol. XXIV. p. 10, No. 165.

350.— **Ś. 631.**— *Ind. Ant.* Vol. XVIII. p. 234, and Plate. Multâî (in the Central Provinces) plates of the Râshṭrakûṭa **Nandarâja-Yuddhâsura** :—

(L. 21).— Kârttika-paurṇṇamâsyâṁ . . .

(L. 29).— Śakakâla-saṁvatsara-śatêshu shaṭchhv(tsv)=êkatri[ṁ*]ś-ôttarêshu.[1]

In the Râshṭrakûṭa lineage, Durgarâja; his son Gôvindarâja; his son (?) Svâmikarâja; his son Nandarâja-Yuddhâsura.

351.— **Ś. 726 (?).**— *Ep. Ind.* Vol. I. p. 112. Baijnâth inscription (second *praśasti*[2]) of the time of the *Râjânaka* **Lakshmaṇachandra** of Kîragrâma, and the reign of the king **Jayachchandra** of Trigarta (Jâlandhara); (composed by Râma, the son of Bhṛiṅgaka) :—

(L. 33).— Śakakâla-gat-âbdâḥ 7[26].

The inscription mentions the following *Râjânakas* of Kîragrâma: Kanda; his son Buddha; his (?) son Vigraha; his son Brahman; his son Ḍômbaka; his son Bhuvana; his son Kalhaṇa; his son Bilhaṇa, married Lakshaṇikâ, the daughter of king Hṛidayachandra of Trigarta; their sons Râma and Lakshmaṇa (Lakshmaṇachandra, who married Mayatallâ).

352.— **Ś. 784.**— Dêôgaḍh Jaina pillar inscription of the reign of the *Mahârâjâdhirâja* **Bhôjadêva** [of Kanauj], and of his feudatory, the *Mahâsâmanta* **Vishṇurama**, governor of Luachchhagira (Dêôgaḍh); see above, No. 14 of V. 919.

353.— **Ś. 836.**— *Ind. Ant.* Vol. XII. p. 193. Haḍḍâlâ plates of the Châpa *Mahâsâmantâdhipati* **Dharaṇîvarâha**, a feudatory of the *Râjâdhirâja* **Mahîpâladêva**,[3] issued from Vardhamâna :—

(L. 35).— prâpt-ôdagayana-mahâparvvaṇi . . .

(L. 44).— Śaka-saṁvat 836 Pausha-sudi 4 uttarâyaṇê ||

23rd December A.D. 914; see *ibid.* Vol. XXIII. p. 114, No. 6.

In the Châpa family, Vikramârka; his son Aḍḍaka; his son Pulakêsi; his son Dhruvabhaṭa; his younger brother Dharaṇîvarâha.

354.— **Ś. 940.**— *Wiener Zeitschrift*, Vol. VII. p. 88. Notice of the Surat plates of the reign of the Châlukya[4] *Mahâmaṇḍalêśvara* **Kîrtirâja** of Lâṭadêśa, the son of Gôggirâja and grandson of Bârappa who was the son of Nimbârka; recording a grant which was made by the Râshṭrakûṭa chief **Samburâja**, the son of Amṛitarâja and grandson of Kundarâja.

355.— **Ś. 960.**— *Ep. Ind.* Vol. IV. p. 190. Date of the coronation of the Gaṅga *Mahârâjâdhirâja* **Vajrahastadêva**, lord of Trikaliṅga, as given in his Nadagâm plates of Ś. 979 (below, No. 357) :—

(L. 34).— Viyad-ṛitu-nidhi-saṁkhyâṁ yâti Śâkâvda(bda)-saṅghê dinakrid=Vṛishabhastha[5] Râ(rô)hiṇî-bh[ê*] s[u]-lagnê [|*] Dhanushi cha sita-pakshê Sûryya-vârê tṛitîyâṁ(yâ)-yuji sakala-dharitrîṁ rakshitum(tuṁ) yâ(yô)=bhipi(shi)ktâḥ ||

[1] Read °*triṁśad-uttarêshu.*

[2] For the first *praśasti* of Baijnâth see below, No. 569 of the [Laukika] year 80.

[3] According to Prof. Bühler, he must have been one of the Chûḍâsamâs of Girnâr-Junâgaḍh.

[4] Below, in No. 356, we have *Chaulukya* instead of *Châlukya*.

[5] Read °*kṛiti Vṛishabha-sthê.*

With this reading the date is irregular; but for the month of Mêsha (instead of Vṛishabha) it corresponds to Sunday, 9th April A.D. 1038.[1]

356.— Ś. 972.— *Ind. Ant.* Vol. XII. p. 201, and Plates. Surat plates of the **Chaulukya**[2] **Trilôchanapâla** of Lâṭadêśa :—

(L. 52).— Śâkê nava-sa(śa)tair=yuktê dvisaptaty-adhikê tathâ Vikṛitê vatsarê Paushê mâsê pakshê cha tâmâ(ma)sê || Amâvâsyâ-tithau sûrya-parvvaṇy=Aṅgâra-vârakê.

Tuesday, 15th January A.D. 1051; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 65.

In the Chaulukya lineage (descended from the mythical Chaulukya and a Râshṭrakûṭa princess from Kanyâkubja) there was Bârapparâja; his son Gôggirâja; his son Kîrtirâja; his son Vatsarâja; his son Trilôchanapati (Trilôchanapâla).

357.— Ś. 979.— *Ep. Ind.* Vol. IV. p. 189, and Plate. Nadagâm (in the Gañjâm district) plates of the Gaṅga *Mahârâjadhirâja* **Vajrahastadêva**,[3] lord of Trikaliṅga, issued from Kaliṅganagara :—

(L. 53).— aja-giri-nidhi-Śâk[â*]vdê(bdê) | Ph[â*]lgun-âmala-pakshê | dvâdaśyâm= Âditya-vârê |

Sunday, 8th February A.D. 1058.

In the lineage of the Gaṅgas of Trikaliṅga there was (1.) the *Mahârâja* Guṇamahârṇava; (2.) his son Vajrahasta (reigned 44 years); (3.) his son Guṇḍama (3 ys.); (4.) his younger brother Kâmârṇava (35 ys.); (5.) his younger brother Vinayâditya (3 ys.); (6.) Kâmârṇava's son Vajrahasta-Aniyaṅkabhîma (35 ys.); (7.) his eldest son Kâmârṇava (½ y.); (8.) his younger brother Guṇḍama (3 ys.); (9.) his brother, from a different mother, Madhu-Kâmârṇava (19 ys.); (10.) Vajrahasta, the son[4] of Kâmârṇava (7.) from Vinayamahâdêvî of the Vaidumba family.

358.— Ś. 999.— *Ind. Ant.* Vol. XVIII. p. 163. Date[5] of the coronation of the Gaṅga *Mahârâjâdhirâja* **Anantavarman-Chôḍagaṅgadêva**, lord of Trikaliṅga, as given in his Vizagapatam plates of Ś. 1003 (below, No. 359) :—

(L. 30).— Śâk-âvdê(bdê) Nanda-randhra-grahagaṇa-gaṇitê Kumbha-saṁsthê dinêśê śuklê pakshê tri(tṛi)tîyâ-yuji Ravija-dinê Rêvatî-bhê Nṛiyugmê lagmê(gnê).

Saturday, 17th February A.D. 1078; see *ibid.* Vol. XXIII. p. 132, No. 111.

359.— Ś. 1003.— *Ind. Ant.* Vol. XVIII. p. 162. Vizagapatam (now Madras Museum) plates of the Gaṅga *Mahârâjâdhirâja* **Anantavarman-Chôḍagaṅgadêva**,[6] lord of Trikaliṅga, issued from Kaliṅganagara :—

(L. 40).— Haranayana-viyad-gagana-chandra-gaṇitê Śâk-âvdê(bdê) Mêshamâsa-kṛishṇ-âshṭamyâm=Âditya-vârê.

Sunday, 4th April A.D. 1081; see *ibid.* Vol. XXIII. p. 132, No. 112.

Genealogy as far as (10.) Vajrahasta as in No. 357; (he reigned 33 years); (11.) his son Râjarâja (8 ys.); (12.) his son, from Râjasundarî, the daughter of Râjêndrachôla, Anantavarman-Chôḍagaṅga.

360.— Ś. 1040.— *Ind. Ant.* Vol. XVIII. p. 166. Vizagapatam (now Madras Museum) plates of the Gaṅga *Râjâdhirâja Mahârâja* **Anantavarman-Chôḍagaṅgadêva**, lord of Trikaliṅga, issued from Sindûrapura :—

(L. 114).— viyad-udadhi-kh-êmdu-gaṇitêshu Śaka-vatsarêshu puṇyê=hani.

[1] On this day the third *tithi* of the bright half *commenced* 14 h. 40 m., the *nakshatra* was Rôhiṇî from about 14 h., and the *lagna* Dhanus from about 15 h., after mean sunrise.

[2] Above, in No. 354, we have *Châlukya* instead of *Chaulukya*.

[3] Compare above, No. 355, and below, No. 685.

[4] According to No. 360, the son of Madhu-Kâmârṇava.

[5] The same date we have in l. 93 of the Vizagapatam plates of Ś. 1040, and in l. 20 of the Vizagapatam plates of Ś. 1057 (below, Nos. 360 and 361).

[6] See above, No. 358.

Genealogy from Ananta (Vishṇu), through the Moon, to Gâṅgêya; from him to Kôlâhala, the founder of Kôlâhalapura in Gaṅgavâḍi, and his son Virôchana; then, after 81 kings of Kôlâhalapura, Vîrasiṁha, who had five sons, Kâmârṇava [I.], Dânârṇava, Guṇârṇava [I.], Mârasiṁha, and Vajrahasta [I.]. (1.) Kâmârṇava [I.], after defeating Balâditya, took Kaliṅga (and reigned at Jantâvura 36 years); (2.) his younger brother Dânârṇava (40 ys.); (3.) his son Kâmârṇava II. (reigned at Nagara 50 ys.); (4.) his son Raṇârṇava (5 ys.); (5.) his son Vajrahasta II. (15 ys.); (6.) his younger brother Kâmârṇava III. (19 ys.); (7.) his son Guṇârṇava [II.] (27 ys.); (8.) his son Jitâṅkuśa (15 ys.); (9.) his brother's son Kaligalâṅkuśa (12 ys.); (10.) his father's brother Guṇḍama [I.] (7 ys.); (11.) his younger brother Kâmârṇava IV. (25 ys.); (12.) his younger brother Vinayâditya (3 ys.); (13.) the son of Kâmârṇava IV., Vajrahasta IV. (35 ys.); (14.) his son Kâmârṇava V. (½ y.); (15.) his younger brother Guṇḍama II. (3 ys.); (16.) his brother, from a different mother, Madhu-Kâmârṇava VI. (19 ys.); (17.) his[1] son Vajrahasta [V.] (30 ys.); (18.) his son Râjarâja (8 ys.), married the Chôḍa princess Râjasundarî; (19.) his eldest son Anantavarman-Chôḍagaṅga.

361.—**Ś. 1057.**—*Ind. Ant.* Vol. XVIII. p. 173. Vizagapatam (now Madras Museum) plates of the Gaṅga *Mahârâjâdhirâja* **Anantavarman-Chôḍagaṅgadêva,** lord of Trikaliṅga, issued from Kaliṅganagara:—

(L. 32).—śr[î*]-Śâk-âvdê(bdê)shu muni-sa(śa)ra-viyach-chhaṁ(chaṁ)dra-gaṇitêshu Vṛiśchika-mâsê.

Genealogy as in No. 359.

362.—**Ś. 1059.**—*Ep. Ind.* Vol. II. p. 333. Gôvindpur inscription of the poet **Gaṅgâdhara**; mentions the Mâna[2] princes **Varṇamâna** and **Rudramâna** of Magadha:—

(L. 34).—Nand-êndriy-âbhr-êndu-samê Śak-âvdê(bdê) . . . Śâka 1059.

The inscription treats of the Maga or Śâkadvîpîya Brâhmaṇs Dâmôdara, his son Chakrapâṇi, his sons Manôratha and Daśaratha, Manôratha's sons Gaṅgâdhara (who composed this inscription[3]) and Mahîdhara, and Daśaratha's sons Harihara and Purushôttama.

363.—**Ś. 1064.**—*Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 242. Date[4] of the coronation of the Gaṅga **Kâmârṇava** of Kaliṅga, the son and successor of Anantavarman-Chôḍagaṅga, as given in the Kêndupâṭnâ plates of Narasiṁhadêva II. of Ś. 1217 (below, No. 367):—

(V. 37).—Vêda-rttu-vyôma-chandra-pramita-Śaka-samâ-prâpta-kâlê dinêśê Châpa-sthê-nya-grah-aughê va(ba)lavati.

364.—**Ś. 1107.**—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43; *Ep. Ind.* Vol. V. p. 183, and Plates. Assam (now Bengal As. Soc.'s) plates of **Vallabhadêva**:—

(L. 40).—Śâkê nâga-nabhô-rudraiḥ saṁkhyâtê ch=ôttarâyaṇê | su(śu)bhê śubhê kshaṇê râśau sa(śa)stê.

In the lunar race, Bhâskara; his son Râyâridêva-Trailôkyasiṁha; his son Udayakarṇa-Niḥśaṅkasiṁha, married Ahiavadêvî; their son Vallabhadêva.

365.—**Ś. 1141.**—*As. Res.* Vol. IX. p. 403; Colebrooke's *Misc. Essays,* Vol. II. p. 242, and Plate. Tipura (Tipperah) plate of **Harikâladêva Raṇavaṅkamalla** (?):—

(L. 22).—Śakanṛipatêr=atîtâ abdâḥ 1141 Raṇavaṅkamalla-śrîmat (?) Harikâladêvapâdânâṁ saptadaśa-saṁvatsarê 'bhilikhyamânê yatr=âṅkên=âpi saṁvat 17 sûryya-gatyâ Phâlguna-dinê 26.[5]

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[1] According to No. 357, the son of Kâmârṇava V. According to Nos. 359 and 361, Vajrahasta V. reigned 33 years.

[2] Compare below, No. 628.

[3] He also composed a poem, entitled *Advaitaśata.*

[4] The same date we have in the Puri plates of Narasiṁhadêva IV. of Ś. 1305 and 1316 (below, Nos. 369 and 370).

[5] The published text has *sûrya-gatyâ tula-dinê 26.*

366.— Ś. 1165.— *Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 322, and Plate xviii. Chittagong plate of **Dâmôdara**:—

(L. 1).— Śak-âbdâḥ 1165.

In the lunar race, Purushôttama; his son Madhusûdana; his son Vâsudêva; his son Dâmôdara.

367.— Ś. 1217 (for 1218).— *Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 235, and Plates. Kêndupâṭnâ (in Orissa) plates of the 21st *aṅka*-year of the Gaṅga king **Narasiṁhadêva II.** [of Kaliṅga], issued from Rêmuṇâ:—

(Pl. v. *b*, l. 16).— saptadaśôttara-dvâdaśaśata-Śakavatsarê chaturddaśabhuvanâdhipaty-âdi-virudâvali-virâjamânaḥ ||[1] śrî-vîra-Narasiṁhadêva-mahîpatiḥ svarâjyasy=aikaviṁśaty-aṅkê=bhilikhyamânê Siṁha-śukla-shashṭhyâṁ Sôma-vârê.

For Ś. 1217 the date is irregular; for Ś. 1218 expired it corresponds to Monday, 6th August A.D. 1296.

Genealogy from Vishṇu, through the Moon, to Gâṅgêya; and from him to Kôlâhala Anantavarman who founded Kôlâhalapura; then many other kings. After them, Kâmârṇava and four others (see No. 360) took possession of Kaliṅga. Descended from Kâmârṇava there was, in this Gaṅga lineage, (1.) Vajrahasta, who married Naṅgamâ; (2.) his son Râjarâja [I.], married Râjasundarî; (3.) their son Chôḍagaṅga (reigned 70 years); (4.) his son, from Kastûrikâmôdinî, Kâmârṇava (was anointed king in Ś. 1064,[2] and reigned 10 years); (5.) Chôḍagaṅga's son, from Indirâ of the solar race, Râghava (15 ys.); (6.) Chôḍagaṅga's son, from Chandralêkhâ, Râjarâja [II.] (25 ys.); (7.) his younger brother Aniyaṅkabhîma[3] (10 ys.); (8.) his son, from Bâghalladêvî, Râjarâja [III.] (17 ys.); (9.) his son, from Maṅkuṇadêvî (?)[4] of the Châlukya family, Anaṅgabhîma (34 ys.[5]); (10.) his son, from Kastûrâdêvî, Narasiṁha [I.] (33 ys.); (11.) his son, from the Mâlava king's daughter Sîtâdêvî, Bhânudêva [I.], married Jâkalladêvî of the Châlukya family, and died in the 18th *aṅka*-year of his reign; (12.) his son Narasiṁha [II.].

368.— Ś. 1304.— Mâchâḍî (near Alvar) inscription of the time of the *Mahârâjâdhirâja* **Gôgâdêva**, the son of Âsaladêva, of the Vaḍagûjara family, and of the reign of Sulṭân **Pêrôja Sâhi (Firôz Shâh)**; see above, No. 272 of V. 1439.

369.— Ś. 1305.— *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 136. Purî (in Orissa) plates of the 8th *aṅka*-year of the Gaṅga king **Narasiṁhadêva IV.** [of Kaliṅga], issued from Vârâṇasi-kaṭaka (?):—

(Pl. vi. *a*, l. 13).— Śaka-nṛipatêr=atîtêshu paṁch-âdhikêshu trayôdaśa-śata-saṁva-chhchha(tsa)rêshu chaturddaśa[bhu*]dha(va)nâdhipat-îtyâdi-virudâvalî-virâjamânaḥ śrîmân Nṛisiṁhadêva-nṛipatêḥ[6] sva-râjyasya asht-âṅkê abhilikhyamânê Chaitrê mâsi śuklê pakshê trayôdasyâṁ(śyâṁ) tithau Ravi-vârê.

For Ś. 1305 expired and the solar month Chaitra the date corresponds to Sunday, 6th March A.D. 1384.

Genealogy as far as (12.) Narasiṁha [II.] as in No. 367; (he reigned 34 years); (13.) his son, from Chôḍadêvî, Bhânudêva [II.][7] (24 ys.); (14.) his son, from Lakshmî, Narasiṁha [III.] (24 ys.); (15.) his son, from Kamaladêvî, Bhânudêva [III.] (26 ys.); (16.) his son, from Hîrâdêvî of the Châlukya family, Narasiṁha [IV.].

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[1] Read °*mânaḥ śrî-*. [2] See above, No. 363. [3] See below, No. 670. He is also called *Anaṅgabhîma*.
[4] According to the Purî plates, below, Nos. 369 and 370, the name is *Sadguṇadêvî* or *Guṇadêvî*.
[5] According to the Purî plates, 33 years. [6] Read *-nṛipatiḥ*.
[7] He was at war with Gayâsadîna (Ghiyâs-ud-dîn Tughluq, A.D. 1321-25).

370.— Ś. 1316 (for 1317).— *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 151. Purî (in Orissa) plates of the 22nd and 23rd *aṅka*-years of the **Gaṅga king Narasiṁhadêva IV.** [of Kaliṅga], issued from Vârâṇâsi-kaṭaka (?):—

(Pl. vi. *a*, l. 19).— Śaka-nṛipatêr=atîtêshu shôdash(ś)-âdhikêshu trayôdaśa-śata-saṁvatsarêshu chaturddaśabhuvanâdhipat-îtyâdi-virudâvalî-virâjamânaḥ śrî-vîra-Nṛisiṁhadêva-nṛipatiḥ sva-râjyasya dvâviṁśaty-aṅkê abhilikhyamânê Vichhâ śukla êkâdaśyâṁ Maṁgalâ-vârê.

For Ś. 1316 the date is irregular; for Ś. 1317 expired it corresponds to Tuesday, 23rd November A.D. 1395; see *Ind. Ant.* Vol. XXV. p. 285.

(Pl. vi. *b*, l. 1).— asmin râjyê trayôviṁśaty-aṅkê Vichhâ dvitîya-kṛishṇa-saptamî Paṇḍita-vârê.

Wednesday, 22nd November A.D. 1396; see *ibid.* p. 285.

(Pl. vi. *b*, l. 5).— ô srâhi Mîna-saṁkrânti kṛishṇa êkâdaśî Śani-vârê.

Saturday, 24th February A.D. 1397; see *ibid.* p. 286.

Genealogy as in No. 369.

371.— Ś. 1321.— Bihâr (Darbhaṅga) (spurious ?) plate of the *Mahârâjâdhirâja* **Śivasiṁhadêva**, the son of Dêvasiṁha, [of Mithilâ], recording a grant which was made in favour of the poet Vidyâpati; see below, No. 578 of Lakshmaṇasêna-s. 293 (?).

372.— Ś. 1322 (for 1323).— Râypur inscription of the time of the *Mahârâjâdhirâja* **Brahmadêva** of Râyapura, and his minister, the *Nâyaka* Hâjirâjadêva; see above, No. 280 of V. 1458.

373.— Ś. 1334 (for 1336).— Khalâri inscription of the time of the Kalachuti (Kalachuri) **Haribrahmadêva (Brahmadêva)** of Khalvâṭikâ; see above, No. 283 of V. 1470 (for 1471).

374.— Ś. 1348.— Dôôgaḍh Jaina inscription of the time of **Sâhi Âlambhaka**; see above, No. 285 of V. 1481.

375.— Ś. 1358.— Dôôgaḍh Jaina inscription; see above, No. 287 of V. 1493.

376.— Ś. 1377.— *Ind. Ant.* Vol. XX. p. 391, and Plate. Kistna district plates[1] of **Gâṇadêva of Koṇḍaviḍu**, a contemporary and tributary (?) of **Kapila-Gajapati** of **Kaṭaka** (Cuttack in Orissa):—

(L. 29).— Śâkê śaila-turaṁgam-âgni-śaśi-saṁkhyâtê Yuv-âbdê śubhê . . . Bhâdrapadê vidhôr=graha-dinê.

The date is irregular; see *ibid.* Vol. XXIV. p. 17, No. 198.

The inscription eulogizes, as reigning at the time, Kapilêndra-Gajapati (Kapila-Kumbhi-râja) of Kaṭaka, of the solar race. In his race (?) there was Chandradêva; his son Guhidêva-pâtra; his son Gâṇadêva (surnamed Rautarâya or Râhuttarâya) of Koṇḍaviḍu.

377.— Ś. 1420.— Aḍâlij well inscription of the *Râṇî* **Ruḍâdêvî**, the wife of the Vâghêla Vîrasiṁha of Daṇḍâhidêśa; of the reign of the 'Pâtasâha' **Mahamûda (Sulṭân Maḥmûd Baiqara)**; see above, No. 299 of Âshâḍhâdi-V. 1555.

378.— Ś. 1421.— Aḥmadâbâd well inscription of **Bâî Harira**, of the reign of the 'Pâtusâha' **Mahamûda (Sulṭân Maḥmûd Baiqara)**; see above, No. 300 of V. 1556.

379.— Ś. 1426.— Nagari (near Chitôr) inscription of the Guhila **Râjamalla of Mêdapâṭa** (Mêwâḍ) and his wife Śṛiṅgâradêvî; see above, No. 301 of V. 1556 and 1561.

380.— Ś. 1453.— Śatruñjaya inscription on the seventh restoration of the temple of Puṇḍarîka; see above, No. 304 of V. 1587.

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[1] Three plates; "the fourth plate, together with any other plate that may have followed it, are lost."

381.— Ś. 1460.— Tilbegâmpur inscription of the reign of the emperor **Humâûṁ (Humâyûn)**; see above, No. 305 of V. 1595.

382.— Ś. 1520.— Sâdaḍi inscription of the reign of the *Mahârâṇâ* **Amarasiṁhaji** [of Mêwâḍ]; see above, No. 312 of V. 1654.

383.— Ś. 1541.— Śatruñjaya Jaina inscription of the time of **Jasavanta**, the son of the *Yâma* Śatruśalya, of Navînapura (Navânagar); see above, No. 314 of V. 1675 and 1676.

384.— Ś. 1551.— Śatruñjaya Jaina inscription of the reign of the emperor **Sâhajyâham (Shâh-Jahân)**; see above, No. 317 of V. 1686.

385.— Ś. 1582.— Notice of a Chambâ inscription; see above, No. 320 of V. 1717.

386.— Ś. 1635.— Udaypur (in Râjputâna) inscription of the time of the *Râṇâ* **Saṁgrâmasiṁha** of Mêwâḍ; see above, No. 323 of V. 1770.

C.— Inscriptions dated according to the Kalachuri-Chedi Era.

387.— K. (?) 174.[1]— *Gupta Inscr.* p. 118, and Plate. Kâritalâi plates of the *Mahârâja* **Jayanâtha**, issued from Uchchakalpa :—

(L. 21).—[2]sambatsara-ga(śa)tê chatuḥsaptatê Âshâḍha-mâsasya chaturddaśamê[3] divasê asyâṁ divasa-pûrvvâyâṁ.

(L. 24).— sambat[4] 100 70 4 Âshâḍha-di 10 4 |

The *Mahârâja* Ôghadêva; his son, from Kumâradêvî, the *Mahârâja* Kumâradêva; his son, from Jayasvâminî, the *Mahârâja* Jayasvâmin; his son, from Râmadêvî, the *Mahârâja* Vyâghra; his son, from Ajjhitadêvî, the *Mahârâja* Jayanâtha.

388.— K. (?) 177.[1]— *Gupta Inscr.* p. 122, and Plate. Khôh plates of the *Mahârâja* **Jayanâtha**, issued from Uchchakalpa :—

(L. 21).— saṁvatsara-śatê saptasaptaty-u[tta*]rê Chaitramâsa-divasê dvâviṁśatimê.[5]

Genealogy as in No. 387.

389.— K. (?) 193.[1]— *Gupta Inscr.* p. 126, and Plate. Khôh plates[6] of the *Mahârâja* **Śarvanâtha**, issued from Uchchakalpa :—

(L. 29).—[2]sambatsara-śatê tri(tri)navaty-uttarê Chaittramâsa-divasê daśamê.

Genealogy as far as Jayanâtha as in No. 387; his son, from Muruṇḍadêvî, the *Mahârâja* Śarvanâtha.

390.— K. (?) 197.[1]— *Gupta Inscr.* p. 133, and Plate. Khôh second plate only [of the *Mahârâja* **Śarvanâtha**] :—

(L. 10).— [2]sambatsara-śatê saptanavaty-uttarê Aśvayujamâsa-divasê viṁśatimê.[7]

391.— K. 207.— *Jour. Bo. As. Soc.* Vol. XVI. p. 347. Pardi (Surat district) plates of the *Mahârâja* **Dahrasêna** (of the family) of the Traikûṭakas, issued from Âmrakâ :—

(L. 10).— saṁ 200 7 Vaiśâkha-śuddha-trayôdaśyâ[ṁ*] 10 3.

392.— K. (?) 214.[1]— *Gupta Inscr.* p. 136, and Plate. Khôh plates of the *Mahârâja* **Śarvanâtha**, issued from Uchchakalpa :—

(L. 27).— sa[ṁ*]vatsara-śata-dvayê chaturddaś-ôttarê Paushamâsa-divasê shapthê(shṭhê).

Genealogy as in No. 389, but Muruṇḍadêvî is here called Muruṇḍasvâminî.

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[1] See *Ind. Ant.* Vol. XIX. p. 227 f. [2] Read *saṁvatsara-*. [3] Read °*daśê*.

[4] Read *saṁvat*. [5] Read °*titamê*.

[6] The first plate, on the outer side, contains a cancelled inscription of the same prince.

[7] Read *viṁśatitamê*.

393.— **K. 245.**— *Cave-Temples of West. India*, p. 58, and Plate. Dr. Bird's Kaṇheri plate, recording the erection of a *chaitya* at the *Mahâvihâra* (or great convent) of Kṛishṇagiri; dated in the reign of the **Traikûṭakas** :—

(L. 1).— Tr[ai]kûṭakânâ[ṁ] pravarddhamâna-râjya-sa[ṁ]vvatsara-śata-dvayê pañcha-chatvâri[ṁ]śad-uttarê.

394.— **K. 346.**— *Ep. Ind.* Vol. II. p. 20, and *Plate*. Sâṅkhêḍâ second plate only [of a **Gurjara** king ?] :—

(L. 10).— saṁvatsara-śata-trayaṁ(yê) shaṭchatvâriṅś-ôttarakê[1] || 346.[2]

The only name which occurs in the plate is that of the writer, the *Sâṁdhivigrahika* Âditya-bhôgika.

395.— **K. 380.**— *Jour. Roy. As. Soc.*, N. S., Vol. I. p. 273, and Plates; *Ind. Ant.* Vol. XIII. p. 82. Kaira plates of the Gurjara **Dadda II. Praśântarâga**,[3] issued from Nândipurî :—

(L. 43).— Kârttikyâm.

(L. 50).— saṁvatsara-śata-trayê=śîty-adhikê Kârttika-śuddha-pañchadaśyâṁ . . . . saṁ 300 80 Kârttika-śu 10 5.

In the family of the Gurjara kings, the *Sâmanta* Dadda [I.]; his son Jayabhaṭa [I.] Vîtarâga; his son Dadda [II.] Praśântarâga.

396.— **K. 385.**— *Jour. Roy. As. Soc.*, N. S., Vol. I. p. 273, and Plates; *Ind. Ant.* Vol. XIII. p. 88. Kaira plates of the Gurjara **Dadda II. Praśântarâga**, issued from Nândipurî :—

(L. 41).— Kârttikyâm.

(L. 49).— saṁvatsara-śata-trayê pañchâśi(śî)ty-adhikê Kârtt[i*]ka-paurṇṇamâsyaṁ . . . saṁ 300 80 5 Kârttika-bhu(śu) 10 5.

Genealogy as in No. 395.

397.— **K. 391.**— *Ep. Ind.* Vol. II. p. 21, and Plate. Sâṅkhêḍâ second plate only of **Raṇagraha**, the son of Vîtarâga and relative of Dadda [of the time of Raṇagraha's brother (?), the Gurjara Dadda II. Praśântarâga] :—

(L. 8).— saṁvatsara-śata-trayê êkanavatyê(tê) Vaiśâkha-bahula-pañchadaśyâṁ saṁ 300 90 1 Vaiśâkha-ba 10 5.

398.— **K. 394.**— *Ind. Ant.* Vol. VII. p. 248, and Plate. Kaira (now Royal As. Soc.'s) plates[4] of the Gujarât Chalukya **Vijayarâja**, issued from Vijayapura :—

(L. 11).— Vaiśâkha-pûrṇṇamâsyâm.

(L. 32).— saṁvatsara-śata-trayê chaturnnavaty-adhikê Vaiśâkha-paurṇṇamâsyâṁ . . . . . saṁvatsara || 300 90 4 Vaiśâkha-śu 10 5 ||

In the lineage of the Chalukyas, Jayasiṁharâja; his son Buddhavarmarâja, surnamed Vallabha-Raṇavikrânta; his son Vijayarâja.

399.— **K. 406.**— *Ind. Ant.* Vol. XVIII. p. 267, and Plate. Bagumrâ (now British Museum) plates of the Sêndraka **Nikumbhallaśakti** :—

(L. 24).— Bhâdrapada-paurṇam[â*]syâṁ.

(L. 37).— saṁvatsara-śata-chatushṭayê shaḍ-uttarê Bhâdrapada-su(śu)ddha-paṁcha-daśy[âṁ*].

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[1] Read °*tvâriṁśad-uttarakê*.

[2] This number is expressed by numerical symbols for 3, 4, and 6.

[3] For three spurious plates of his, see above, Nos. 347-349, of Ś. 400, 415, and 417.

[4] The same plates contain a cancelled inscription of the same prince who is called in it Vijayavarmarâja, and of the same date; see *ibid.* pp. 251-53.

In the lineage of the Sêndraka kings, Bhâṇuśakti; his son Âdityaśakti; his son Pṛithivîvallabha-Nikumbhallaśakti.

400.—**K. 421.**—*Jour. Bo. As. Soc.* Vol. XVI. p. 2, and Plates. Nausâri plates of the Gujarât Chalukya *Yuvarâja* **Śryâśraya-Śîlâditya,** issued from Navasârikâ :—

(L. 20).—Mâkha(gha)-śuddha-trayôdaśyâṁ . . . . . saṁvatsara-śata-chatushṭayê [1]êkaviṅśaty-adhikê 400 20 1.

In the lineage of the Chalukyas, Pulakêśi-Vallabha;[2] his son Dharâśraya-Jayasiṁhavarman (younger brother of the *Mahârâjâdhirâja* Vikramâditya-Satyâśraya-Pṛithivîvallabha); his son, the *Yuvarâja* Śryâśraya-Śîlâditya.

401.—**K. 443.**—*Vienna Or. Congress,* Arian section, p. 225, and Plates. Surat plates of the Gujarât Chalukya *Yuvarâja* **Śryâśraya-Śîlâditya,** of the time of the Western Chalukya **Vinayâditya-Satyâśraya-Vallabha**; issued from Kusumêśvara near Kârmaṇêya :—

(L. 25).— puṇyê tithau Śrâvaṇa-paurṇṇamâsyâm.

(L. 36).— saṁvatsara-śata-chatushṭayê [3]trichatvâriṅśad-adhikê Śrâvaṇa-śuddha-paurṇṇamâsyâṁ | saṁvatsara 400 40 3 Śrâvaṇa-śudi 10 5.

The *Mahârâja* Satyâśraya-Pulakêśi-Vallabha[2] (defeated Harshavardhana, 'the lord of the whole northern country'); his son, the *Mahârâja* Vikramâditya-Satyâśraya-Vallabha; his son, the *Mahârâjâdhirâja* Vinayâditya-Satyâśraya-Śrîpṛithivîvallabha; his father's brother Dharâśraya-Jayasiṁhavarman; his son, the *Yuvarâja* Śryâśraya-Śîlâditya.

402.—**K. 456.**—*Ind. Ant.* Vol. XIII. p. 77, and Plate. Nausâri plates of the Gurjara **Jayabhaṭa III.,** issued from Kâyâvatâra :—

(L. 30).—Mâgha-śuddha-pañchadasyâṁ(śyâṁ) | chandr-ôparâgê |

(L. 41).— saṁvatsara-śata-chatushṭayê shaṭpañchâśad-uttarakê Mâgha-śuddha-pañchadaśyâṁ . . . . . saṁ 400 50 6 . . . . . .[4] ma[5]-vârê |

Tuesday, 2nd February A.D. 706,[6] with a lunar eclipse, visible in India; see *ibid.* Vol. XVII. p. 220.

In the lineage of the *Mahârâja* Karṇa, Dadda [II.] (protected a lord of Valabhî who had been defeated by Harshadêva); his son Jayabhaṭa [II.]; his son Dadda [III.] Bâhusahâya: his son Jayabhaṭa [III.].

403.—**K. 486.**—*Ind. Ant.* Vol. V. p. 113. Kâvi second plate only of the Gurjara **Jayabhaṭa III.** :—

(L. 15).—Âshâḍha-śud[dh]a-daśam[yâṁ] Karkkaṭaka-r[â*]śau sa[ṁ]krânt[ê] ravau puṇya-tithau.

(L. 24).—sa[ṁ]vatsara-śata-chatushṭayê [sha ?] . . . . [sa]ṁ 400 80 6 Âshâḍha-śu [10 ?] Âditya-vârê.

Sunday, 24th June A.D. 736 (?)[7]; see *ibid.* Vol. XVII. p. 221.

404.—**K. 490.**—*Vienna Or. Congress,* Arian section, p. 230, and Plates. Nausâri plates of the Gujarât Chalukya **Pulakêśirâja** :—

(L. 39).—Mahâkârttikyâṁ.

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[1] Read *êkaviṁśaty-*.

[2] This is Satyâśraya-Pulikêśin II. of Dr. Fleet's Table.

[3] Read *trichatvâriṁśad-*.

[4] About six *aksharas* are broken away here.

[5] See *Ind. Ant.* Vol. XIII. p. 79, note 38: "Enough of this letter remains . . . to show indubitably that it was *ma*. It is, of course, a matter of conjecture whether the preceding *akshara* was *sô* or *bhau*."

[6] With the epoch which best suits the later Kalachuri dates, the original date would be expected to fall in A.D. 704-5, not in A.D. 705-6.

[7] This may be the intended date, but there are difficulties. Judging by the later Kalachuri dates, the original date would be expected to fall in A.D. 735, not in A.D. 736. Besides, although in A.D. 736 the Karkaṭa-saṁkrânti did take place during the 10th *tithi* of the bright half of Âshâḍha, this *tithi* fell on Friday, the 22nd June, and the *tithi* which ended on Sunday, the 24th June, was the 12th of the bright half. [According to my calculations for all the years from Kaliyuga-saṁvat 3601 to 3925 expired, the date would work out quite correctly only for A.D. 576 and A.D. 793.]

(L. 48).— samvatsara-śata 400 90 Kârttika-śuddha 10 5.

The *Mahârâjâdhirâja* Satyâśraya-Prithivîvallabha-Kîrtivarmarâja;[1] his son Satyâśraya-Pulakêśi-Vallabha (defeated Harshavardhana, 'the lord of the northern country'); his son Satyâśraya-Vikramâdityarâja; his younger brother Dharâśraya-Jayasiṁhavarmarâja; his son Jayâśraya-Maṅgalarasarâja; his younger brother Pulakêśirâja[2] (who from the king Śrîvallabha received the epithet) Avanijanâśraya (and other titles).

405.— **K. 724.**— *Ind. Ant.* Vol. XX. p. 85. Notice of a Chandrehe inscription of the ascetic **Praśântaśiva** and others of the Mattamayûra[3] (spiritual) lineage; (composed by Dhâṁsaṭa, the son of Jêika and Amarikâ, and grandson of Mêhuka) :—

Samvat 724 Phâlguna-śudi 5.

406.— **K. 789** (?).— *Archæol. Surv. of India*, Vol. XXI. p. 113, and Plate xxviii. Piâwan rock inscription of the Kalachuri (Chêdi) **Gâṅgêyadêva** :—

(L. 6).— samvat 789 (?).

407.— **K. 793.**— *Ep. Ind.* Vol. II. p. 305, and Plate. Benares plates of the Kalachuri (Chêdi) *Mahârâjâdhirâja* **Karṇadêva**, lord of Trikaliṅga, issued from Prayâga on the Vêṇî[4] :—

(L. 39).— ih=aiva pituḥ śrîmad-**Gâṅgêyadêvasya** saṁvatsarê(ra)-srâ(śrâ)ddhê Phâlguna-va(ba)hulapaksha-dvitîyâyâṁ Sa(śa)naiśchara-vâsarê Vêṇyâṁ snâtvâ.

(L. 48).— saṁvat 793 Phâlguna-vadi 9 Sômê.

The first date is incorrect; the second corresponds to Monday, 18th January A.D. 1042.

In the lineage of the Haihayas, Kôkkalla [I.] (contemporary of Bhôja,[5] Vallabharâja, [the Chandêlla] Harsha of Chitrakûṭa, and Śaṁkaragaṇa) married the Chandêlla princess Naṭṭâ (Naṭṭadêvî); their son Prasiddhadhavala; his sons Bâlaharsha and Yuvarâja [I.]; Yuvarâja's son Lakshmaṇarâja; his sons Śaṁkaragaṇa and Yuvarâja [II.]; Yuvarâja's son Kôkkalla [II.]; his son Gâṅgêya; his son Karṇa.

408. —**K. 840.**— *Archæol. Surv. of India*, Vol. XVII. p. 35, and Plate xxii. C. Bôramdêô inscription of the reign of the *Râṇaka* (?) **Gôpâladêva** :—

(L. 1).— saṁvat 840 râ[ṇaka ?]-śri-Gôpâladêva-râjyê.

409.— **K. 866.**— *Ep. Ind.* Vol. I. p. 34, and Plate. Ratnapur (now Nâgpur Museum) inscription of **Jâjalladêva I.** of Ratnapura :—

(L. 31).— [sa]ṁvat 866 Mârga-sudi 9 Ravau |

Sunday, 8th November A.D. 1114.

In the family of the Haihayas was Kôkalla, the ruler of Chêdi, the eldest of whose eighteen sons became ruler of Tripurî. Kaliṅgarâja, the descendant of one of the younger sons, conquered Dakshiṇakôśala; his son Kamalarâja; his son Ratnarâja (Ratnêśa)[I.], married Nônallâ, the daughter of Vajjûka of the Kômô *maṇḍala*; their son Pṛithvîśa (Pṛithvîdêva)[I.], married Râjallâ; their son Jâjalla [I.] (contemporary of one Sômêśvara).

410.— **[K. 874.]**— *Ep. Ind.* Vol. II. p. 3. Jabalpur (now Nâgpur Museum) first plate only of the Kalachuri (Chêdi) *Mahârâjâdhirâja* **Yaśaḥkarṇadêva** :—

[Monday, 25th December A.D. 1122.[6]]

In the Kalachuri family, Yuvarâja [II.] of Tripurî; his son Kôkalla [II.]; his son Gâṅgêyadêva-Vikramâditya; his son Karṇa, married the Hûṇa princess Âvalladêvî; their son Yaśaḥkarṇa.

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[1] This is Raṇaparâkrama-Kîrtivarman I. of Dr. Fleet's Table.

[2] He repulsed an attack of the *Tâjika* (Arab) army.

[3] See below, Nos. 429 and 430, and compare *Ep. Ind.* Vol. I. p. 354.

[4] In line 33 of the inscription I now read *Prayâga-samâvâsita-*; see *Ep. Ind.* Vol. IV. p. 122.

[5] Compare below, No. 429.

[6] According to a transcript of the text of the lost second plate, the grant recorded in the inscription was made "at the time of the Makara-saṁkrânti, on Monday, the 10th of the waning moon of Mâgha."— Compare above, No. 93 of V. 1177.

411.—**K. 893.**—*Ind. Ant.* Vol. XX. p. 84. Notice of a Kugda fragmentary inscription of the reign of **Pṛithvidêva II.** of Ratnapura :—

(L. 25).— Kalachuri-saṁvatsarê 893 râja-śrîmat-Pṛithvîdêva-[râjyê].

The inscription mentions a queen Lâchchhalladêvî, Ratnadêva(?), and one Vallabharâja.

412.—**K. 896.**—*Ind. Ant.* Vol. XVII. p. 139. Râjim inscription of the chief **Jagapâla (Jagasiṁha),** of the time of **Pṛithvidêva II.** of Ratnapura; (composed by Jasânanda, the son of Jasôdhara) :—

(L. 18).— K[u]lachuri-saṁvatsar[ê] 896 Mâghê mâsi su(śu)kla-pakshê rath-âshṭamyâṁ [V]u(bu)dha-dinê.

Wednesday, 3rd January A.D. 1145.

The inscription mentions Jâjalla [I.], Ratnadêva [II.], and Pṛithvidêva [II.] of Ratnapura; and gives an account of Jagapâla's family, commencing with his ancestor, the *Ṭhakkura* Sâhilla, 'the spotless ornament of the illustrious Râjamâla race which gave delight to the Pañchahaṁsa race.' Sâhilla had a younger brother, Vâsudêva, and three sons, Bhâyila, Dêsala, and Svâmin; Svâmin's sons were Jayadêva and Dêvasiṁha; and to one of these his wife Udayâ bore Jagapâla, who had two younger brothers, Gâjala and Jayatsiṁha.

413.—**K. 898.**—*Archæol. Surv. of India,* Vol. IX. p. 86, and Vol. XVII. Plate xx.; and Sir A. Cunningham's rubbing. Date of a Sêôrinârâyan inscription :—

Kalachuri-samvatsarê || 898 || A(â)svi(śvi)na-sudi 2 Sôma-dinê.

Monday, 9th September A.D. 1146; see *Ind. Ant.* Vol. XVII. p. 216.

414.—**K. 902.**—*Ind. Ant.* Vol. XVIII. p. 210. Têwar inscription of the time of the Kalachuri (Chêdi) **Gayâkarṇadêva** and his son, the *Yuvarâja* **Narasiṁha**; (composed by Pṛithvîdhara, the son of Dharaṇîdhara) :—

(L. 20).— Navasa(śa)ta-yugal-â[bd]-âdhikya-gê Chêdi-dishṭ[ê] ja[na*]padam=avat=îmaṁ śri-**Gayâkarṇṇadêvê** | pratipadi Śuchimâsa-śvêtapakshê=rkka-vârê.

Sunday, 17th June A.D. 1151.

In the Âtrêya *gôtra,* Karṇa; his son Yaśaḥkarṇa; his son Gayâkarṇa; his son, the *Yuvarâja* Narasiṁha.

415.—**K. 907.**—*Ep. Ind.* Vol. II. p. 10; *Cave-Temples of West. India,* p. 107, Plate. Bhêra-Ghâṭ (now Amer. Or. Soc.'s) inscription of the Kalachuri (Chêdi) queen **Alhaṇadêvî,** the widow of **Gayakarṇadêva,** of the reign of her son **Narasiṁhadêva**[1]; (composed by Śaśidhara, the son of Dharaṇîdhara) :—

(L. 29).— saṁvat 907 Mârgga-sudi 11 Ravau ||

Sunday, 6th November A.D. 1155[2]; or, less probably, Sunday, 25th November A.D. 1156.

In the lineage of Sahasrârjuna of the lunar race, Kôkalla [II.]; his son Gâṅgêya; his son Karṇa; his son Yaśaḥkarṇa; his son Gayakarṇa, married Alhaṇadêvî, a daughter of Vijayasiṁha (a son of the Guhila Vairisiṁha who was a son of Haṁsapâla[3]) and his wife Śyâmaladêvî (a daughter of [the Paramâra] Udayâditya of Mâlava); their sons Narasiṁha and Jayasiṁha.

416.—**K. 909.**—*Ind. Ant.* Vol. XVIII. p. 212; *Archæol. Surv. of India,* Vol. IX. Plate ii. 1. Lâl-Pahâḍ rock inscription of the time of the Kalachuri (Chêdi) **Narasiṁhadêva,** lord of Trikaliṅga :—

(L. 7).— sa[ṁ]vat | 909 Srâ(śrâ)vaṇa-sudi 5 Vu(bu)ddhê(dhê).

Wednesday, 2nd July A.D. 1158.

[1] See above, No. 140 of V. 1216.

[2] On this day the *tithi* of the date *commenced* 2 h. 12 m. after mean sunrise.

[3] See above, No. 290, where we have the name *Vaṁśapâla.*

417.— **K. 910.**— *Archæol. Surv. of India*, Vol. XVII. Plate xx. Date of a Ratnapur (now Nâgpur Museum) inscription of the reign of **Pṛithvidêva II.** of **Ratnapura** :[1]—

Kalachuri-saṁvatsarê 910 râja-śrîmat-Pṛithvîdêva-vijayarâjyê ||

418.— **K. 919.**[2]— *Ep. Ind.* Vol. I. p. 40. Malhâr (now Nâgpur Museum) inscription of the time of **Jâjalladêva II.** of **Ratnapura** ; (composed by Ratnasiṁha,[3] the son of Mâmê, of the Vâstavya family) :—

(L. 28).— samvat 919.

In the lunar race, Ratnadêva [II.] (defeated Chôḍagaṅga) ; his son Pṛithvîdêva [II.] ; his son Jâjalla [II.].

419.— **K. 926.**[4]— *Ind. Ant.* Vol. XVII. p. 226, and Plate. Rêwah (now British Museum) plate of the *Mahârâṇaka* **Kîrtivarman** of **Kakkarêḍikâ**, of the reign of the Kalachuri (Chêdi) *Mahârâjâdhirâja* **Jayasiṁhadêva**, lord of Trikaliṅga :—

(L. 14).— saṁvat 926 Bhâdrapada-mâsê śukla-pakshê va(cha)turthyâṁ tithau Guru-dinê râṇaka-śrî-**Vatsarâjasya** nimittê piṁḍârchana-sthânê.

(L. 19).— saṁvat 926.

Thursday, 21st August A.D. 1175.[5]

In the Kaurava family, the *Mahârâṇaka* Jayavarman ; his son, the *Mahârâṇaka* Vatsarâja ; his son, the *Mahârâṇaka* Kîrtivarman.[6]

420.— **K. 928.**— According to Sir A. Cunningham, *Archæol. Surv. of India*, Vol. IX. p. 111, and *Ind. Eras*, p. 61, there is a Bhêra-Ghâṭ inscription, dated "928, Mâgha-badi 10, Monday."

Monday, 27th December A.D. 1176 ; see *Ind. Ant.* Vol. XVII. p. 217.

421.— **K. 928.**— *Ep. Ind.* Vol. II. p. 18 ; *Cave-Temples of West. India*, p. 119, Plate. Têwar (now Amer. Or. Soc.'s) inscription of the time of the Kalachuri (Chêdi) **Jayasiṁhadêva**, the younger brother of Narasiṁhadêva, and son of Gayâkarṇa :—

(L. 7).— samvat 928 Śrâvaṇa-sudi 6 Ravau Hastê ||

Sunday, 3rd July A.D. 1177.

422.— **K. 932.**— *Journ. Beng. As. Soc.* Vol. VIII. p. 481, and Plate with specimen of letters and seal ; and Vol. XXXI. p. 116. Kumbhî plates of the Kalachuri (Chêdi) **Vijayasiṁhadêva** and his mother **Gôsaladêvî**, issued from Tripurî on the Narmadâ :—

Saṁvat 932 śrîmat-Tripuryâṁ yugâdau Narmadâyâṁ vidhivat=snâtvâ.

Genealogy as far as Yaśaḥkarṇa as in No. 410 ; his son Gayâkarṇa, married Alhaṇadêvî ; their son Narasiṁha ; his younger brother Jayasiṁha ; his son Vijayasiṁha ; the *Mahâkumâra* Ajayasiṁha.

423.— **K. 933.**— *Ind. Ant.* Vol. XXII. p. 82. Notice of a Khârôd inscription of the time of **Ratnadêva III.** of Ratnapura :—

(L. 28).— Chêdi-samvat 933.

In the family of the Haihayas, Kaliṅga ; his son Kamala ; his son Ratnarâja [I.] ; [his son] Pṛithvîdêva [I.] ; his son Jâjalla [I.] (defeated Bhujabala of Suvarṇapura) ; his son Ratnadêva

[1] The inscription is almost entirely effaced.— The Nâgpur Museum contains another much effaced inscription, dated (in line 36) *saṁvat 915*, which apparently treats of the chiefs of the Talahâri *maṇḍala* ; see *Ep. Ind.* Vol. I. p. 33.

[2] For a Sêôrinârâyan inscription, dated *Chêdi-saṁvat 919*, see *Archæol. Surv. of India*, Vol. XVII. Plate xx.

[3] Compare above, No. 184 of V. 1247 (?).

[4] In the Nâgpur Museum there is a much effaced inscription, dated *saṁvat=shaḍviṁśatyuttara-navaśatê (tê=) ûkê=pi 926*, apparently of the time of the Kalachuri (Chêdi) Jayasiṁhadêva, and composed by Śaśidhara, the son of Dharaṇîdhara (see above, No. 415).

[5] On this day the *tithi* of the date *commenced* 8 h. 7 m. after mean sunrise.

[6] See above, No. 186 of V. 1253.

[II.] (defeated Chôḍagaṅga of Kaliṅga); his son Pṛithvîdêva [II.]; his son Jâjalla [II.], married Sômalladêvî; their son Ratnadêva [III.].

424.— **K. 934.**— *Archæol. Surv. of India,* Vol. XVII. Plate xxii. Sahaspur image inscription of **Yaśôrâja** :—

(L. 5).— saṁvat 934 Kârttika-sudi 15 Vu(bu)dhê ||

Wednesday, 13th October A.D. 1182; see *Ind. Ant.* Vol. XVII. p. 217.

The inscription, besides Yaśôrâja, mentions the queen Lakshmadêvî (?), the princes Bhôjadêva and Râjadêva, and the princess Jâsalladêvî.

425.— **K. 958.**— *Archæol. Surv. of India,* Vol. XXI. p. 102, and Plate xxvii. Besâni fragmentary inscription :—

(L. 1).—saṁvat 958 prathama-Âshâḍha-sudi 3.

The month Âshâḍha was intercalary in A.D. 1207; see *Ind. Ant.* Vol. XVII. p. 219.

c.— Undated Inscriptions connected with those under C.

426.— *Gupta Inscr.* p. 130, and Plate. Khôh first plate only of the *Mahârâja* **Śarvanâtha,** issued from Uchchakalpa.

Genealogy as in No. 392.

427.— *Ep. Ind.* Vol. II. p. 23, and Plate. Sâṅkhêḍâ first plate only of **Śântilla,** the general (*bal-âdhikṛita*) of the *Bhôgikapâla Mahâp*[*î*]*lupati*[1] **Nirihullaka** who meditated on the feet of [the Kalachuri ?] **Śaṁkaraṇa (Śaṁkaragaṇa ?),** the son of Kṛishṇarâja; issued from Nirguṇḍipadraka :—

(L. 9).— âdi[tyô*]parâga-kâlam.

428.— *Ep. Ind.* Vol. II. p. 175. Kâritalâî (now Jabalpur Museum) fragmentary inscription of the time of the Kalachuri (Chêdi) **Lakshmaṇarâja,** and his minister Sômêśvara, the son of Yuvarâja's minister Bhâkamiśra; mentions Yuvarâja [I.], [his son] Lakshmaṇarâja whose queen was Râhaḍâ, and [their son] Śaṁka[ragaṇa].[2]

429.— *Ep. Ind.* Vol. I. p. 254, and Plate. Bilhari (now Nâgpur Museum) inscription of the Kalachuri (Chêdi) **Yuvarâjadêva II.**[2]; (the first part of the inscription was composed by Śrinivâsa, the son of Sthirânanda; the second by Sajjana, the son of Thîra; and the concluding verses are by Sîruka[3]).

In the lineage of the Haihayas, Kôkkalla [I.] (supported Kṛishṇarâja in the south and Bhôjadêva in the north); his son Mugdhatuṅga; his son Kêyûravarsha-Yuvarâja [I.], married Nôhalâ (the daughter of the Chaulukya Avanivarman who was a son of Sadhanva and grandson of Siṁhavarman); their son Lakshmaṇarâja; his son Śaṁkaragaṇa; his younger brother Yuvarâja [II.].— The inscription also mentions, in connection with a Śaiva ascetic Mattamayûranâtha, a prince or king Avanti.[4]

430.— *Ep. Ind.* Vol. I. p. 354. Ranod (Narod, Narvad) inscription; gives an account of certain Śaiva ascetics (Kadambaguhâdhivâsin, Śaṅkhamaṭhikâdhipati, Têrambipâla, Âmardakatîrthanâtha, Purandara, Kavachaśiva, Sadâśiva, Hṛidayêśa, and Vyômaśiva), and mentions (in connection with Purandara) a king **Avanti** or **Avantivarman** who resided at **Mattamayûra**;[5] (composed by Dêvadatta).

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[1] The published text has *mahâpalupati*, altered by the editor to *mahâpallapati*; but the photolithograph shews that the *akshara* which precedes *la* contains a superscript *i* or *î*, and the word *mahâpîlupati* actually occurs, immediately after *mahâbhôgika*, in line 28 of the Tarpandighî plate of Lakshmaṇasêna, below, No. 648.

[2] See above, No. 407 of K. 793.

[3] Sîruka in one of his verses refers to the poet *Râjaśêkhara*.

[4] See Nos. 405 and 430.

[5] See above, Nos. 405 and 429.

431.— *Ind. Ant.* Vol. XVIII. p. 216. Karanbêl unfinished inscription of the Kalachuri (Chêdi) **Jayasiṁhadêva.**[1]

In the Kalachuri family, Yuvarâja [II.]; his son Kôkalla [II.]; his son Gâṅgêya; his son Karṇa; his son Yaśaḥkarṇa; his son Gayakarṇa, married Alhaṇadêvî, a daughter of [the Guhila] Vijayasiṁha (a son of Vairisiṁha who was a son of Haṁsapâla in Prâgvâṭa) and his wife Śyâmaladêvî (a daughter of [the Paramâra] Udayâditya of Dhârâ); their sons Narasiṁha and Jayasiṁha.

432.—*Ind. Ant.* Vol. XVIII. p. 218. Notice of a Gôpâlpur fragmentary inscription of the time of the Kalachuri (Chêdi) **Vijayasiṁhadêva.**[2] The inscription mentions the Kalachuri kings Karṇa, Yaśaḥkarṇa, Gayâkarṇa, Narasiṁha, Jayasiṁha who married Gôsaladêvî, and their son Vijayasiṁha.

433.— *Ind. Ant.* Vol. XX. p. 84. Notice of an Akaltârâ fragmentary inscription of the **Kalachuri** rulers of **Ratnapura** (composed by Dêvapâṇi), containing the names Ratnadêva, Harigaṇa, Lâchchhalladêvî (see No. 411), Vallabharâja, and Jayasiṁhadêva.

434.— *Ind. Ant.* Vol. XX. p. 84. Notice of a Muhammadpur inscription of the **Kalachuri** rulers of **Ratnapura,** containing the names Jâjalladêva, Ratnadêva, Pṛithvîdêva, and Vallabharâja.

435.— *Ind. Ant.* Vol. XX. p. 85. Notice of a Têwar fragmentary inscription, containing the name **Bhîmapâla.**

D.— Inscriptions dated according to the Gupta-Valabhi Era.

436.— **G. 82.**— *Gupta Inscr.* p. 25, and Plate. Udayagiri cave inscription, recording a gift of the Sanakânika *Mahârâja* . . **ḍha(?)la,** the son of the *Mahârâja* Vishṇudâsa and grandson of the *Mahârâja* Chhagalaga, a feudatory of the *Mahârâjâdhirâja* **Chandragupta II.** :—

(L. 1).— saṁvatsarê 80 2 Âshâḍhamâsa-śukl-ê(ai)kâdaśyâm |

437.— **G. 88.**— *Gupta Inscr.* p. 37, and Plate. Gaḍhwâ (now Calcutta Museum) fragmentary inscription [of the time of the *Mahârâjâdhirâja* **Chandragupta II.**] :—

(L. 10).— [. . . -śrî-Chandragupta-râ]jya-saṁvvatsarê 80 8 . . . . [asyâṁ divasa]-pûrvvâyâṁ Pâṭâ(ṭa)liput[t]ra . . . .

438.— **G. 93.**— *Gupta Inscr.* p. 31, and Plate. Sâñchi inscription of the time of the *Mahârâjâdhirâja* **Chandragupta II.,** recording a gift in favour of the *Ârya-saṁgha* at the *Mahâvihâra* (or great convent) of Kâkanâdabôṭa (*i.e.* Sâñchi itself) :—

(L. 11).— saṁ 90 3 Bhâdrapada-di 4.

439.— **G. 96.**— *Gupta Inscr.* p. 43, and Plate. Bilsaḍ pillar inscription of a certain Dhruvaśarman, of the reign of the *Mahârâjâdhirâja* **Kumâragupta I.** :—

(L. 6).— -śrî-Kumâraguptasy=âbhivarddhamâna-vijayarâjya-saṁvatsarê shaṇṇavatê asyâṁ=divasa-pûrvvâyâṁ.

The *Mahârâja* Gupta; his son, the *Mahârâja* Ghaṭôtkacha; his son, the *Mahârâjâdhirâja* Chandragupta [I.]; his son, from Kumâradêvî who was the daughter of Lichchhavi,[3] the *Mahârâjâdhirâja* Samudragupta; his son, from Dattadêvî, the *Mahârâjâdhirâja* Chandragupta [II.]; his son, from Dhruvadêvî, the *Mahârâjâdhirâja* Kumâragupta [I.].

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[1] See above, Nos. 415, 419 and 421 of K. 907, 926 and 928.

[2] See above, No. 422 of K. 932.

[3] Or "of a Lichchhavi (king)."

440.— **G. 98.**— *Gupta Inscr.* p. 41, and Plate. Gaḍhwâ (now Calcutta Museum) fragmentary inscription [of the time of the *Mahârâjâdhirâja* **Kumâragupta I.**] :—

(L. 2).— [-śrî-Kumâragupta-râjya-saṁvatsa]rê 90 8 . . . [asyâṁ divasa]-pûrvvâyâṁ.

441.— **G. 106.**— *Gupta Inscr.* p. 258, and Plate. Udayagiri cave Jaina inscription :—

(L. 1).— Gupt-ânvayânâṁ nṛipa-sattamânâṁ râjyê kulasy=âbhivivarddhamânê shaḍbhir=yyutê varsha-śatê=tha mâsê [||*] Su-Kârttikê bahula-dinê=tha paṁchamê.

442.— **G. 113 (?).**— *Ep. Ind.* Vol. II. p. 210, No. xxxix., and Plate. Mathurâ (now Lucknow Museum) Jaina image inscription of the reign of the *Mahârâjâdhirâja* **Kumâragupta I.**:—

(L. 1).— -śrî-Kumâraguptasya vijayarâjya-saṁ [100 10] 3 Ka . . . . . ntamâ . . [di] . sa 20 asyâṁ pû[rvvâyâṁ].

443.— **G. 129.**—*Gupta Inscr.* p. 46, and Plate. Mankuwâr Buddhist image inscription of the reign of the *Mahârâja*[1] **Kumâragupta I.** :—

(L. 2).— samvat 100 20 9 mahârâja-śrî-Kumâraguptasya râjyê Jyêshṭhamâsa-di 10 8.

444.— **G. 131.**— *Gupta Inscr.* p. 261, and Plate. Sâñchi inscription, recording a gift in favour of the *Ârya-saṁgha* at the *Mahâvihâra* (or great convent) of Kâkanâdabôṭa (*i.e.* Sâñchi itself) :—

(L. 11).— saṁvvat 100 30 1 Aśvayug-di 5 ||

445.— **G. 135.**— *Gupta Inscr.* p. 263, and Plate. Mathurâ (now Lucknow Museum) Buddhist image inscription :—

(L. 1).—saṁvvatsara-śatê paṁchastri(triṁ)ś-ôttaratamê 100 30 5 Pushya-mâse divasê vi[ṁ]ś[ê] di 20.

446.— **G. 136, 137,** and **138.**— *Gupta Inscr.* p. 58, and Plate; *Bhâvnagar Inscr.* p. 24, and Plate. Junâgaḍh rock inscription of the time of the *Râjâdhirâja*[2] **Skandagupta,** recording the restoration of the embankment of the Sudarśana lake by Chakrapâlita, the son of Parṇadatta who was governor of Surâshṭra :—

(L. 15).— Saṁvatsarâṇam=adhikê śatê tu triṁśadbhir=anyair=api shaḍbhir=êva | râtrau dinê Praushṭhapadasya shashṭhê Gupta-prakâlê gaṇanâṁ vidhâya | (||)

(L. 18).— Saṁvatsarâṇâm=adhikê śatê tu triṁśadbhir=anyair=api saptabhiś=cha | . . . .

(L. 20).— Graishmasya mâsasya tu pûrva-pa[kshê] . . . . [pra]thamê=hni.

(L. 27).— varsha-śatê=shṭâtriṁśê Guptânâṁ kâla . . . .

447.— **G. 139.**— *Gupta Inscr.* p. 267, and Plate. Kôsam fragmentary image inscription of the time of the *Mahârâja* **Bhimavarman** :—

(L. 1).— . . . Mah[â*]r[â]jasya śrî-Bhîmavarmmaṇaḥ saṁva[t*] 100 30 9 . . . 2(?)[3] diva 7 êtad-[d*]ivasa.

448.— **G. 141.**— *Gupta Inscr.* p. 67, and Plate. Kahâuṁ Jaina pillar inscription of the reign of **Skandagupta** :—

(L. 4).— varshê [4]ttriṁśad-daś-aik-ôttaraka-śatatamê Jyêshṭha-mâsi prapannê |(||)

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[1] In later inscriptions, also, kings, whose title ordinarily is *Mahârâjâdhirâja*, sometimes have the title *Mahârâja*.

[2] This occurs in verse, and is not a formal title.

[3] It is doubtful whether the two marks, transcribed by '2,' are really the numerical symbol for 2.

[4] Read *triṁśad*-.

449.— **G. 146.**— *Gupta Inscr.* p. 70, and Plate. Indôr plate of the Brâhmaṇ Dêvavishṇu, of the time of the *Mahârâjâdhirâja* **Skandagupta** and his feudatory, the *Vishayapati* **Śarvanâga** of the Antarvêdî country :—

(L. 3).— -śrî-Skandaguptasy=âbhivarddhamâna-vijayarâjy a - s a ṁ v v a t s a r a - ś a t ê [1]shachchatvâṅśad-uttaratamê Phâlguna-mâsê . . . varttamânê.

450.— **G. 148.**— *Gupta Inscr.* p. 268, and Plate. Gaḍhwâ (now Calcutta Museum) fragmentary Vaishṇava inscription :—

(L. 1).— . . . sya pravarddhamâna-vijayarâjya-saṁvvatsara-śatê=shṭâchatvâriṅśad-uttarê Mâghamâsa-divasê êkaviṅśatimê.[2]

451.— **G. 156.**— *Gupta Inscr.* p. 95. Khôh (now Lucknow Museum ?) plates of the Parivrâjaka[3] *Mahârâja* **Hastin,** the son of the *Mahârâja* Dâmôdara, grandson of the *Mahârâja* Prabhañjana, and great-grandson of the *Mahârâja* Dêvâḍhya :—

(L. 1).— [4]Shaṭpañchâś-ôttarê=bda-śatê Guptanṛipa-râjya-bhuktau Mahâvaiśâkha-sâmbatsarê[5] | Kârttikamâsa-śuklapaksha-tṛitîyâyâm=asyâṅ=divasa-pûrvvâyâṁ.

[19th October[6] A.D. 475; see *ibid.* Introduction, p. 105].

452.— **G. (?) 158.**— *Ep. Ind.* Vol. II. p. 364, and Plate. Pâlî (now Lucknow Museum) plate of the *Mahârâja* **Lakshmaṇa,** issued from Jayapura :—

(L. 15).—saṁvvatsara-śatê=shṭapaṁchâśad-uttarê Jyêshṭha-mâsê paurṇṇamâsyâṁ.[7]

The inscription mentions, as *dûtaka,* the *Mahârâja* Naravâhanadatta.

453.— **G. 163.**— *Gupta Inscr.* p. 102, and Plate. Khôh (now Lucknow Museum) plates of the Parivrâjaka *Mahârâja* **Hastin** (described as in No. 451) :—

(L. 1).—Ttrishashṭy-uttarê=bda-śatê Guptanṛipa-râjya-bhuktau Mahâśvayuja-sâṁvatyarê[5] Chaittramâsa-śuklapaksha-dvitîy[â*]yâm=asy[â*]n=divasa-pûrvv[â*]yâ[ṁ*].

[7th March A.D. 482; see *ibid.* Introduction, p. 105.]

454.— **G. 165.**— *Gupta Inscr.* p. 89, and Plate. Êraṇ pillar inscription of the time of **Budhagupta** and his feudatory, the *Mahârâja* **Suraśmichandra,** recording the erection of the pillar by the *Mahârâja* **Mâtṛivishṇu** and his younger brother Dhanyavishṇu :[8]—

(L. 2).— [9] Śatê pañchashashṭy-adhikê varshâṇâṁ bhûpatau cha Budhaguptê | Âshâḍhamâsa-ś[ukla]-dvâdaśyâṁ Suragurôr=ddivasê | saṁ 100 60 5 . . . asyâṁ saṁvatsara-mâsa-divasa-pûrvvâyâṁ.

Thursday, 21st June A.D. 484; see *ibid.* Introduction, p. 83.

455.— **G. 191.**— *Gupta Inscr.* p. 92, and Plate. Êraṇ *Satî*-pillar inscription of the widow of Gôparâja, the son of the *Râjâ* Mâdhava and follower (?) of a king **Bhânugupta :—**

(L. 1).— saṁvatsara-śatê êkanavaty-uttarê Śrâvaṇa-bahulapaksha-sap[t]amy[âṁ] saṁvat 100 90 1 Śrâvaṇa-badi 7 ||

456.— **G. 191.**— *Gupta Inscr.* p. 107, and Plate. Majhgawâṁ plates of the Parivrâjaka *Mahârâja* **Hastin** (described as in No. 451) :—

(L. 1).—Êkanavaty-uttarê=bda-śatê Guptanṛipa-râjya-bhuktau śrîmati pravarddhamâna-Mahâchaittra-sambatsarê[5] Mâghamâsa-bahulapaksha-tṛitîyâyâm=asyâ[ṁ*] [10]sambatsara-mâsa-divasa-pûrvvâyâṁ.

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[1] Read *shaṭchatvâriṁśad-*.

[2] Read ˚*tvâriṁśad-*, and *êkaviṁśatitamê*.

[3] The original has *nṛipatiparivrâjaka-kul-ôtpauna*.

[4] Read *shaṭpañchâśad-uttarê*.

[5] Read *-saṁvatsarê*.

[6] The original date contains no details by which the correctness of the exact day of the given equivalent could be tested; the same remark applies to the equivalents of the original dates, given under Nos. 453, 456, and 459.

[7] For G. 158 this date would correspond to the 13th May A.D. 477, when there was a lunar eclipse which was visible in India.

[8] See below, No. 520.

[9] The first Pâda of this Âryâ is incorrect.

[10] Read *saṁvatsara-*.

(L. 20).—sambat[1] 100 90 1 Mâgha-di 3.

[3rd January A.D. 511; see *ibid.* Introduction, p. 105.]

457.—**G. 207.**—*Ep. Ind.* Vol. III. p. 320, and Plate. Gaṇêśgaḍ (Baroda) plates of the *Mahâsâmanta Mahârâja* **Dhruvasêna I.** of Valabhî, issued from Valabhî :—

(L. 29).—saṁ 200 7 Vaiśâkha-ba 10 5.

(In the family) of the Maitrakas, the *Sênâpati* Bhaṭakka (Bhaṭârka); his son, the *Sênâpati* Dharasêna [I.]; his younger brother, the *Mahârâja* Drôṇasiṁha; his younger brother, the *Mahâsâmanta Mahârâja* Dhruvasêna [I.].

458.—**G. 207.**—*Ind. Ant.* Vol. V. p. 205, and Plates. Bhâvnagar plates of the *Mahârâja* **Dhruvasêna I.**[2] of Valabhî, issued from Valabhî :—

(L. 26).—saṁ 200 7 Kârttika-śu 7.

Genealogy as in No. 457.

459.—**G. 209.**—*Gupta Inscr.* p. 114, and Plate. Khôh plates of the [Parivrâjaka] *Mahârâja* **Saṁkshôbha**—the son of the *Mahârâja* Hastin, grandson of the *Mahârâja* Dâmôdara, and great-grandson of the *Mahârâja* Prabhañjana who was the son of the *Mahârâja* Dêvâḍhya—born in the family of the king-ascetic Suśarman :—

(L. 1).—Nav-ôttarê=vda(bda)-śata-dvayê Guptanṛipa-r[â*]jya-bhuktau śrîmati pravarddhamâna-vijayarâjyê Mahâśvayuja-sa[ṁ*]vatsarê Chaitramâsa-śuklapaksha-trayôdaśy[â*]m=asyâṁ saṁba(va)tsara-mâsa-divasa-pûrvvâyâ[ṁ*].

(L. 24).—Chaitra-di 20 8.[3]

[19th March A.D. 528[4]; see *ibid.* Introduction, p. 105.]

460.—**G. 216.**—*Ind. Ant.* Vol. IV. p. 105. Walâ plates of the *Mahâsâmanta Mahâpratihâra Mahâdaṇḍanâyaka Mahâkârtâkṛitika Mahârâja* **Dhruvasêna I.** of Valabhi, issued from the village of Khuḍḍavêdîya :—

(L. 30).—saṁ 200 10 6 Mâgha-badi 3 (?).

Genealogy as in No. 457.—The inscription mentions the king's sister's daughter, the *paramôpâsikâ* or Bauddha devotee Duḍḍâ, as the foundress of a convent at Valabhî.

461.—**G. 217.**—*Jour. Roy. As. Soc.* 1895, p. 382. British Museum plates of the *Mahâpratihâra Mahâdaṇḍanâyaka Mahâkârtâkṛitika Mahâsâmanta Mahârâja* **Dhruvasêna I.** of Valabhî[5] :—

(L. 30).—saṁ 200 10 7 Âśvayuja-ba 10 3 (?).

Genealogy as in No. 457.—This inscription, also, mentions the king's sister's daughter Daḍḍâ (see No. 460).

462.—**G. 221.**—*Wiener Zeitschrift,* Vol. VII. p. 297. Vâvaḍiâ-Jôgiâ plates of the *Mahârâja* **Dhruvasêna I.** of Valabhî, issued from Valabhî :—

(L. 33).—saṁ-200 20 1 Âśvay[u*]ja-ba 1.

Genealogy as in No. 457.

463.—**G. 230.**—*Gupta Inscr.* p. 273, and Plate. Mathurâ (now Lucknow Museum) Buddhist image inscription :—

(L. 2).—saṁvatsaraḥ 200 30 |

464.—**G. 240 (? 237).**—*Ind. Ant.* Vol. VII. p. 67, and Plate. Plates of the *Mahârâja* **Guhasêna** of Valabhî[6] :—

(L. 31).—saṁ 200 40 (? 200 30 7) Śrâvaṇa-śu . . .

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[1] Read *saṁvat*. [2] Described here as *Mahârâja* only. [3] See *Ind. Ant.* Vol. XX. p. 379.

[4] 9 h. 30 m. before mean sunrise of this day the Mêsha-saṁkrânti took place.

[5] The name of the place from which the grant was issued is illegible.

[6] The name of the place from which the grant was issued is not given.

Genealogy from Bhaṭârka to Dhruvasêna [I.] as in No. 457; then (with the omission of Dharapaṭṭa, see below, No. 468) the *Mahârâja* Guhasêna.— This inscription, also, mentions the lady Duḍḍâ (see above, No. 460).

465.— **G. 246.**— *Ind. Ant.* Vol. IV, p. 175. Walâ second plate only of the *Mahârâja* **Guhasêna** of Valabhî :—

(L. 18).— saṁ 200 40 6 Mâgha-ba[di ?] . . .

This inscription, also, mentions the lady Duḍḍâ (see above, No. 460).

466.— **G. [2]47.**— *Ind. Ant.* Vol. XIV. p. 75, and Plate. Walâ fragmentary inscription, containing the name of **Guhasêna** [of Valabhî] :—

. . . . . [200*] 40 7 śri-Guhasênaḥ.

467.— **G. 248.**— *Ind. Ant.* Vol. V. p. 207, and Plate. Bhâvnagar second plate[1] of the *Mahârâja* **Guhasêna** of Valabhî [issued from Valabhî] :—

(L. 15).— saṁ 200 40 8 Âśvayuja- . . . (?).

468.— **G. 252.**— *Bhâvnagar Inscr.* p. 31, and Plates; *Ind. Ant.* Vol. XV. p. 187. Jhar plates of the *Sâmanta Mahârâja* **Dharasêna II.**[2] of Valabhî, issued from Valabhî :—

(L. 33).— saṁ 200 50 2 Chaitra-ba 5.

Genealogy from Bhaṭârka to Dhruvasêna [I.] as in No. 457; Dhruvasêna's younger brother, the *Mahârâja* Dharapaṭṭa; his son, the *Mahârâja* Guhasêna; his son, the *Sâmanta Mahârâja* Dharasêna [II.].

469.— **G. 252.**— *Gupta Inscr.* p. 165, and Plate. Mâliyâ (Junâgaḍh) plates of the *Mahârâja* **Dharasêna II.** of Valabhî, issued from Valabhî :—

(L. 36).— saṁ 200 50 2 Vaiśâkha-ba 10 5.

Genealogy, here and in Nos. 470-472, as in No. 468.

470.— **G. 252.**— *Ind. Ant.* Vol. VII. p. 68, and Plate. Soraṭh (Junâgaḍh) plates of the *Mahârâja* **Dharasêna II.** of Valabhî, issued from Valabhî; of the same date.

471.— **G. 252.**— *Ind. Ant.* Vol. VIII. p. 301, and Plate. Bombay As. Soc.'s plates of the *Mahârâja* **Dharasêna II.** of Valabhî, issued from Valabhî; of the same date.

472.— **G. 252.**— *Bhâvnagar Inscr.* p. 35, and Plates. Katapur (now Bhâvnagar Museum) plates of the *Mahârâja* **Dharasêna II.** of Valabhî, issued from Bhadrapattanaka (?); of the same date.

473.— **G. 269.**— *Ind. Ant.* Vol. VI. p. 11. Walâ plates of the *Mahâsâmanta Mahârâja* **Dharasêna II.**[3] of Valabhî, issued from Bhadrôpâtta (?) :—

(L. 32).— saṁ 200 60 9 Chaitra-ba 2.

Genealogy as in No. 468.— The inscription mentions, as *dûtaka*, the *Sâmanta* Śîlâditya.[4]

474.— **G. (?) 269.**— *Gupta Inscr.* p. 276,[5] and Plate. Bôdh-Gayâ (now Calcutta Museum) inscription of the Buddhist teacher **Mahânâman** :—

(L. 14).— samvat 200 60 9 Chaittra-śudi 7.

475.— **G. 270.**— *Ind. Ant.* Vol. VII. p. 71, and Plate. Alînâ plates of the *Mahâsâmanta Mahârâja* **Dharasêna II.** of Valabhî, issued from Bhartṛitâṭṭanaka (?) :—

(L. 40).— saṁ 200 70 Phâmu(lgu)na-ba 10.

Genealogy as in No. 468.— This inscription also mentions, as *dûtaka*, the *Sâmanta* Śîlâditya.

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[1] On the first plate very few words only are said to be legible.

[2] For spurious plates of his see above, No. 346 of S. 400.

[3] In the signature described as *Mahâdhirâja* (?).

[4] This probably is the king's elder son.

[5] See *ibid.* p. 324. *sub voce* Mahânâman II; compare also below, No. 525.

476.— **G. 286.**— *Ind. Ant.* Vol. I. p. 46. Walâ fragmentary second plate only of **Śilâditya I. Dharmâditya** of Valabhî [the son of Dharasêna II.] :—

(L. 16).— saṁ 200 80 6 Vaiśâkha-va (?) 6.

477.— **G. 286.**— *Ind. Ant.* Vol. XIV. p. 329, and Plates. Walâ (now Bombay As. Soc.'s) plates[1] of **Śilâditya I. Dharmâditya** of Valabhî, issued from Valabhî :—

(L. 35).— saṁ 200 80 6 Jyêshṭha-ba 6.

Descended from Bhaṭârka, Guhasêna ; his son Dharasêna [II.] ; his son Śilâditya [I.] Dharmâditya.— This inscription, again, mentions the lady Duḍḍâ (see above, No. 460).

478.— **G. 290.**— *Ind. Ant.* Vol. IX. p. 238, and Plates. Ḍhânk (now Râjkot Museum) plates of **Śilâditya I. Dharmâditya** of Valabhî, issued from the *hômba* (?) before the gates of Valabhî :—

(L. 38).— saṁ 200 90 Bh[â*]drapada-ba 8.

Genealogy as in No. 477.— The inscription mentions, as *dûtaka*, the illustrious Kharagraha.[2]

479.— **G. 310.**— *Ind. Ant.* Vol. VI. p. 13, and Plate ; *Bhâvnagar Inscr.* p. 40, and Plates. Bôṭâd (now Bhâvnagar Museum) plates of **Dhruvasêna II. Bâlâditya** of Valabhî, issued from Valabhî :—

(L. 45).— saṁ 300 10 Âśvayuja-ba 10 5.

Genealogy as far as Śilâditya [I.] Dharmâditya as in No. 477 ; his younger brother Kharagraha [I.] ; his son Dharasêna [III.] ; his younger brother Dhruvasêna [II.] Bâlâditya.— This inscription, also, mentions the lady Duḍḍâ (see above, No. 460) ; and, as *dûtaka*, the *Sâmanta* Śilâditya.

480.— **G. 316 (or 318 ?).**— *Ind. Ant.* Vol. XIV. p 98 ; Prof. Bendall's *Journey*, p 72, and Plate. Gôlmâḍhiṭôl (Bhâtgâon) inscription of the *Mahârâja* **Śivadêva I.** of the Lichchhavi family, recording an order which was made at the request of the *Mahâsâmanta* **Aṁśuvarman** ; issued from Mânagṛiha[3] :—

(L. 15).— saṁvat 300 10 6 (*or* 8 ?) Jyaishṭha-śukla-divâ daśamyâm.

481.— **G. 326.**— *Jour. Bo. As. Soc.* Vol. X. p. 77 ; *Ind. Ant.* Vol. I. p. 14, and Plates. Plates of the *Mahârâjâdhirâja* **Dharasêna IV.** of Valabhî, issued from Valabhî :—

(L. 58).— saṁ 300 20 6 Âshâḍha-śu 10.

Genealogy as far as Dhruvasêna [II.] Bâlâditya as in No. 479 ; his son, the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara Chakravartin* Dharasêna [IV.].— The inscription mentions, as *dûtaka*, the king's son (*râja-putra*) Dhruvasêna.[4]

482.— **G. 326.**— *Ind. Ant.* Vol. I. p. 45. Notice of a Bhâvnagar second plate only of the *Mahârâjâdhirâja* **Dharasêna IV.** of Valabhî, dated—

" S. 326, the fifth day of the dark half of Mâgha."

This inscription also mentions, as *dûtaka*, the king's son (*râja-putra*) Dhruvasêna.

483.— **G. 330.**— *Ind. Ant.* Vol. VII. p. 73, and Plate. Alînâ plates of the *Mahârâjâdhirâja* **Dharasêna IV.** of Valabhî, issued from Bharukachchha :—

(L. 53).— saṁ 300 30 Mârggaśira-śu 3.

Genealogy as in No. 481.— The inscription mentions, as *dûtaka*, the king's daughter (*râja-duhitṛi*) Bhûpâ (see No. 484).

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[1] This, so far as I know, is the earliest Valabhî inscription which, in the introductory passage, has the reading *saṁpanna*, instead of the reading *sapatna* of the earlier inscriptions ; compare Dr. Hultzsch's remarks in *Ep. Ind.* Vol. III. p. 319.

[2] This probably is the king's younger brother.

[3] See below, No. 526.

[4] This probably is the prince who afterwards ruled as Dhruvasêna III.

484.— **G. 330.**— *Ind. Ant.* Vol. XV. p. 339. Kaira plates of the *Mahârâjâdhirâja* **Dharasêna IV.** of Valabhî, issued from Bharukachchha :—

(L. 57).— saṁ 300 30 dvi-Mârggaśira-śu 2.

The date apparently falls in A.D. 648[1] (in Kaliyuga-saṁvat 3749 expired) when, by the rules of mean intercalation, there was an intercalated month which might be called either Pausha or Mârgaśira[2]; (see Sewell and Dîkshit's *Ind. Calendar*, p. xxiii, and *Gupta Inscr.* Introduction, p. 93 ff.).

Genealogy as in No. 481.— The inscription mentions, as *dûtaka*, the king's daughter Bhûvâ (see No. 483).

485.—**G. 334.**— *Ep. Ind.* Vol. I. p. 86. Kâpaḍvaṇaj plates of **Dhruvasêna III.** of Valabhî, issued from Sirisimmiṇikâ :—

(L. 50).— saṁ 300 30 4 Mâgha-śu 9.

Genealogy as far as Dharasêna [IV.] as in No. 481 ; he was succeeded by Dhruvasêna [III.], the son of Ḍêrabhaṭa who was the son of Ś îlâditya [I.], the [elder] brother of the grandfather [Kharagraha I.] of Dharasêna [IV.].

486.— **G. 337.**— *Ind. Ant.* Vol. VII. p. 76, and Plates. Alinâ plates of **Kharagraha II.**[3] of Valabhî, issued from Pûlêṇḍaka (?) :—

(L. 50).— saṁ 300 30 7 Âshâḍha-ba 5.

Genealogy as far as Dhruvasêna [III.] as in No. 485 ; his elder brother Kharagraha [II.].

487.— **G. 350.**— *Ep. Ind.* Vol. IV. p. 76. Lunsaḍi plates of **Śîlâditya III.**[4] of Valabhî, issued from Khêṭaka :—

(L. 67).— saṁ 300 50 Phâlguṇa (na)-ba 3.

Genealogy as far as Kharagraha [II.] Dharmâditya as in No. 486 ; after him, Śîlâditya [III.], the son of Śîlâditya [II.][5] who was the elder brother of Kharagraha [II.].— The inscription mentions, as *dûtaka*, the king's son (*râja-putra*) Dhruvasêna.

488.— **G. 352.**— *Ind. Ant.* Vol. XI. p. 306 ; *Bhâvnagar Inscr.* p. 45, and Plates. Lunsaḍi (now Bhâvnagar Museum) plates of **Śîlâditya III.** of Valabhî, issued from Mêghavêna :—

(L. 65).— saṁ 300 50 2 Bhâdrapada-śu 1.

Genealogy as in No. 487.— This inscription also mentions, as *dûtaka*, the king's son (*râja-putra*) Dhruvasêna.

489.— **G. 365 (?).**— *Jour. Beng. As. Soc.* Vol. VII. p. 968. Kaira plates of **Śîlâditya III.** of Valabhî :—

(L. 66).— saṁ || 365 || (?) Vaiśâkha-śu || 1 || (?).

Genealogy as in No. 487.— This inscription also mentions, as *dûtaka*, the king's son (*râja-putra*) Dhruvasêna.

490.— **G. 372.**— *Ind. Ant.* Vol. V. p. 209, and Plate. Bhâvnagar plates of the *Mahârâjâdhirâja* **Śîlâditya IV.** of Valabhî, issued from the camp at the tank of Bâlâditya :—

(L. 58).— saṁ 300 70 2 Śrâvaṇa-ba 9.

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[1] The year 330 of the date would thus correspond to the [*Kârttikâdi*] Vikrama year 330 + 375=705 expired ; see *Ep. Ind.* Vol. III. p. 303.

[2] The case, however, is not free from difficulties. According to the *Sûrya-* and *Ârya-siddhântas*, and by the modern rule of naming intercalated months, the intercalated month would be Pausha ; and it would be Pausha also by the *Brahma-siddhânta* and the earlier (Brahmagupta's) rule. And Mârgaśira it can be called only on the supposition that it was calculated by the *Sûrya-* or *Ârya-siddhânta*, and named in accordance with Brahmagupta's rule. Compare below, No. 530 of H. (?) 34.

[3] In later inscriptions surnamed *Dharmâditya*.

[4] In the inscriptions of his successor described as *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara*.

[5] I follow Dr. Fleet in calling this Śîlâditya 'Śîlâditya II.' By other scholars he is not numbered, with the result that the kings of the same name, who are here numbered from III. to VII., in other accounts bear the numbers from II. to VI.

Genealogy as far as Śilâditya [III] as in No. 487; his son, the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* Śilâditya [IV.].— The inscription mentions, as *dûtaka*, the king's son (*râja-putra*) Kharagraha.

491.— **G. 375.**— *Wiener Zeitschrift*, Vol. I. p. 253, and Plates; *Bhâvnagar Inscr.* p. 55, and Plates. Dêvali (now Bhâvnagar Museum) plates of the *Mahârâjâdhirâja* **Śilâditya IV.** of Valabhî, issued from the village of Pûrṇîka :—

(L. 60).— saṁ 300 70 5 Jyêshṭha-ba 5.

Genealogy as in No. 490.— This inscription also mentions, as *dûtaka*, the king's son (*râja-putra*) Kharagraha.

492.— **G. 376.**— From impressions supplied by Dr. Burgess. Plates of the *Mahârâjâdhirâja* **Śilâditya IV.** of Valabhî[1] :—

(L. 59).— saṁ 300 70 6 Mârggaśira-śu 10 5.

Genealogy as in No. 490.— This inscription also mentions, as *dûtaka*, the king's son (*râja-putra*) Kharagraha.

493.— **G. 382.**— From impressions supplied by Dr. Fleet. Plates of the *Mahârâjâdhirâja* **Śilâditya IV.** of Valabhî, issued from Valabhî :—

(L. 65).— saṁ 300 80 2 Mârggaśira-śu 6.

Genealogy as in No. 490.— The inscription mentions, as *dûtaka*, the king's son (*râja-putra*) Dharasêna.

494.— **G. 386.**— *Ind. Ant.* Vol. IX. p. 163, and Plates. Chângu-Nârâyaṇa (near Kâṭmâṇḍu) pillar inscription of **Mânadêva** :—

(L. 1).— saṁvat 300 80 6 Jyêshṭha-mâsê śukla-pakshê pratipadi 1 [Rô]hiṇînakshatra-yuktê chandramasi muhûrttê praśastê=bhijiti.

28th April, A.D. 705; see *ibid.* Vol. XVII. p. 210, and *Gupta Inscr.* Introduction, p. 95.

Vṛishadêva; his son Śaṁkaradêva; his son Dharmadêva, married Râjyavatî; their son Mânadêva. (Compare below, No. 541.)

495.— **G. 403.**— *Jour. Bo. As. Soc.* Vol. XI. p. 335, and Plates. Gôṇḍal plates of the *Mahârâjâdhirâja* **Śilâditya V.** of Valabhî, issued from Khêṭaka :—

(L. 61).— saṁ 400 3 Vaiśâkha-śu[ddha 10 3 ?].

Genealogy as far as Śilâditya [IV.] as in No. 490; his son, the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* Śilâditya [V.].— The inscription mentions, as *dûtaka*, the king's son (*râja-putra*) Śilâditya.

496.— **G. 403.**— *Jour. Bo. As. Soc.* Vol. XI. p. 335, and Plates. Gôṇḍal plates of the *Mahârâjâdhirâja* **Śilâditya V.** of Valabhî, issued from Khêṭaka :—

(L. 60).— saṁ 400 3 Mâgha-ba 10 2.

Genealogy as in No. 495.— This inscription also mentions, as *dûtaka*, the king's son (*râja-putra*) Śilâditya.

497.— **G. 413.**— *Ind. Ant.* Vol. IX. p. 167, and Plate. Dêvapâṭana (near Kâṭmâṇḍu) fragmentary inscription of the time of **Mânadêva** :—

(L. 1).— saṁvat 400 10 3.

498.— **G. 435.**— *Ind. Ant.* Vol. IX. p. 167, and Plate. Lagantôl (Kâṭmâṇḍu) fragmentary inscription of the *Mahârâja* **Vasantasêna**,[2] issued from Mânagṛiha :—

(L. 20).— saṁvat 400 30 5 [Aśva]yuji śukla-divâ 1.

[1] The name of the place from which the grant was issued is illegible.

[2] See below, No. 541.

499.— **G. 441.**— *Ind. Ant.* Vol. VI. p. 17, and Plate. Luṇâvâḍâ plates of the *Mahârâjâdhirâja* **Śîlâditya VI.** of Valabhî, issued from Gôdrahaka :—

(L. 70).— saṁvat 400 40 1 (?) Kârttika-śu 5 (?).

Genealogy as far as Śîlâditya [V.] as in No. 495; his son, the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* Śîlâditya [VI.].

500.— **G. 447.**— *Gupta Inscr.* p. 173, and Plate. Alinâ (now Royal. As. Soc.'s) plates of the *Mahârâjâdhirâja* **Śîlâditya VII. Dhrûbaṭa**[1] of Valabhî, issued from Ânandapura :—

(L. 77). —saṁva[t]sara-śata-chatushṭayê saptachatvâriṁśad- [2]adhikê Dyêpṭha(Jyêshṭha)-śuddha-paṁchamyâṁ aṅkata[ḥ*] sava[3] 400 40 7 Śrê(jyê)shṭha-gu(śu) 5.

Genealogy as far as Śîlâditya [VI.] as in No. 499; his son Dhrûbaṭa, styled the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara* Śîlâditya [VII.].

501.— **G. 535.**— *Ind. Ant.* Vol. IX. p. 168, and Plate. Lagaṇṭôl (Kâṭmâṇḍu) fragmentary inscription; mentions, as *dûtaka*, the king's son (*râja-putra*) **Vikramasêna** :—

(L. 18).— saṁvat 500 30 5 Śrâ[vaṇa]-śukla-divâ saptamyâm.

502.— **G. 585.**— *Ind. Ant.* Vol. II. p. 257, and Plate. Môrbî second plate only of **Jâiṅka** :—

(L. 16).— Paṁchâśîtyâ yutê=tîtê samânâṁ śata-paṁchakê | G[au]ptê dadâv=adô nṛipaḥ sôparâgê=rkka-maṁḍalê ||

(L. 19).— saṁvat 585 Phâlguna-sudi 5.[4]

503.— **Valabhi-s. 850.**— *Wiener Zeitschrift*, Vol. III. p. 7; *Bhâvnagar Inscr.* p. 186. Vêrâval inscription of the temple-priest **Bhâva-Bṛihaspati**[5] :—

(L. 54).— Valabhî-saṁvat 850 Âshâ[ḍha] . . . .

The inscription mentions the Chaulukyas Jayasiṁha-Siddharâja and Kumârapâla (who defeated the king Ballâla[6] of Dhârâ).

504.— **Valabhi-s. 850 (?).**— *Bhâvnagar Inscr.* p. 184. Junâgaḍh fragmentary inscription of the time of (?) the Chaulukya **Kumârapâla**; is said to be dated :—

(L. 34). —Valabhî-saṁvat 850 śrî-Siṁha-saṁvat 60 varshê.[7]

505.— **Valabhi-s. 911.**— *Bhâvnagar Inscr.* p. 161, and Plate. Ghelâṇâ (near Mâṅgrol) fragmentary inscription :—

(L. 1).— śrîmad-Valabhî-saṁvat 911 [varshê] . . . [śu]di 5 Śukrê.

506.— **Valabhi-s. 927.**— *Ep. Ind.* Vol. III. p. 303, and Plate. Vêrâval image inscription :—

(L. 1).— śrîmad-Valabhî-sa[ṁ]vat 927 varshê Phâlguna-śudi 2 Sômê ||
Monday, 19th February A.D. 1246.

507.— **Valabhi-s. 945.**— Vêrâval inscription of the reign of the Chaulukya (Vâghêlâ) *Mahârâjâdhirâja* **Arjunadêva**; see above, No. 228 of V. 1320.

d.— Undated Inscriptions connected with those under D.

508.— *Gupta Inscr.* p. 141, and Plate. Mêharaulî (Mihraulî) iron pillar inscription, being a posthumous eulogy of the conquests of a powerful king **Chandra.**[8]

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[1] *I.e.* Dhruvabhaṭa. [2] Read °*tvâriṁśad*-. [3] Read *saṁvat*.

[4] See *Ind. Ant.* Vol. XVII. p. 211, and Vol. XX. p. 381; and *Gupta Inscr.* Introduction, p. 97.

[5] See below, No. 527. [6] See above, No. 210.

[7] This cannot be correct. According to the date of the Vêrâval inscription of the reign of Arjunadêva (No. 228) the difference between a Valabhî year and the corresponding Siṁha year (for the month of Âshâḍha) is 794, while here the difference between 850 and 60 is 790.

[8] See *Gupta Inscr.* p. 140, note 1, and *Jour. Roy. As. Soc.* 1897, p. 9 ff.

509.— *Gupta Inscr.* p. 6, and Plate. Allahâbâd pillar inscription of the *Mahârâjâdhirâja* **Samudragupta,**[1] who captured and again liberated "Mahêndra of Kôsala, Vyâghrarâja of Mahâkântâra, Maṇṭarâja of Kêraḷa, Mahêndra of Pishṭapura, Svâmidatta of Koṭṭûra on the hill, Damana of Êraṇḍapalla, Vishṇugôpa of Kâñchî, Nîlarâja of Avamukta, Hastivarman of Veṅgî, Ugrasêna of Palakka, Kubêra of Dêvarâshṭra, Dhanaṁjaya of Kusthalapura,"[2] and all the other kings of Dakshiṇâpatha, and exterminated "Rudradêva, Matila, Nâgadatta, Chandravarman, Gaṇapatinâga, Nâgasêna, Achyuta, Nandin, Balavarman," and other kings of Âryâvarta. (A *kâvya* in verse and prose, composed by the *Sâṁdhivigrahika Kumârâmâtya Mahâdaṇḍanâyaka* Harishêṇa, the son of Dhruvabhûti).

510.— *Gupta Inscr.* p. 20, and Plate. Êraṇ (now Calcutta Museum) fragmentary inscription of **Samudragupta.**

511.— *Gupta Inscr.* p. 256, and Plate. Gayâ (spurious) plate[3] of the *Mahârâjâdhirâja* **Samudragupta,** issued from Ayôdhyâ :—

(L. 14).—samvat 9[4] Vaiśâkha-di 10.[4]

Genealogy as in No. 439.

512.— *Gupta Inscr.* p. 35, and Plate. Udayagiri cave inscription of the time of **Chandragupta II.,**[5] recording the excavation of the cave by the order of his minister, the poet Vîrasêna, otherwise called Śâba, of Pâṭaliputra.

513.— *Gupta Inscr.* p. 26, and Plate. Mathurâ (now Lahore Museum) fragmentary inscription [of the *Mahârâjâdhirâja* **Chandragupta II.**].

514.— *Gupta Inscr.* p. 40, and Plate. Gaḍhwâ (now Calcutta Museum) fragmentary inscription of the reign of the *Mahârâjâdhirâja* **Kumâragupta I.**[6] :—

(L. 2).—śrî-Kumâragupta-râjya-[saṁvatsarê] . . . . divasê 10[7] [asyâṁ divasa-pûrvvâyâṁ].

515.— *Gupta Inscr.* p. 265, and Plate. Gaḍhwâ (now Calcutta Museum) fragmentary inscription [of the time of **Kumâragupta I.** ?].

516.— *Gupta Inscr.* p. 49, and Plate. Bihâr fragmentary pillar inscription of the time of the *Mahârâjâdhirâja* **Skandagupta.**[8]

Genealogy as far as Kumâragupta [I.] as in No. 439; his son, the *Mahârâjâdhirâja* Skandagupta.

517.— *Gupta Inscr.* p. 53, and Plate. Bhitarî pillar inscription of **Skandagupta,** recording the installation of an image of the god Vishṇu and the allotment to the idol of a village.

Genealogy as in No. 516.

518.— *Jour. Beng. As. Soc.* Vol. LVIII. Part I. p. 89, and Plate; *Ind. Ant.* Vol. XIX. p. 225. Bhitarî (now Lucknow Museum) seal of the *Mahârâjâdhirâja* **Kumâragupta II.**

Genealogy as far as Kumâragupta [I.] as in No. 439; his son, from Anantadêvî, the *Mahârâjâdhirâja* Puragupta; his son, from Vatsadêvî, the *Mahârâjâdhirâja* Narasiṁhagupta; his son, from Mahâlakshmîdêvî (?), the *Mahârâjâdhirâja* Kumâragupta [II.].

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[1] His genealogy is given as in No. 439, above.

[2] The above is from Dr. Fleet's published translation, but it should be stated that Dr. Fleet has the passage, translated by 'Maṇṭarâja . . . . on the hill,' under further consideration; compare also *Bombay Gazetteer*, Vol. I. Part I. p. 63, and *Jour. Roy. As. Soc.* 1897, p. 864 ff.

[3] The grant, according to Dr. Fleet, has the general appearance of having been fabricated somewhere about the beginning of the eighth century A.D.

[4] Expressed by numerical symbols; compare *Gupta Inscr.* p. 255, note 1.

[5] See above, Nos. 436-438 of G. 82-93.

[6] See above, Nos. 439-443 of G. 96-129.

[7] Expressed by a numerical symbol.

[8] See above, Nos. 446-449 of G. 136-146.

519.— *Ep. Ind.* Vol. I. p. 239, and Plate. Kura (now Lahore Museum) inscription[1] of the reign of a *Râjâdhirâja Mahârâja* **Tôramâṇa Shâha (or Shâhi) Jaûvla,** recording the construction of a Buddhist convent:—

(L. 1).—. [râjâ]. râja-mahârâja-Tôramâṇa-shâ[hi]. Jaû . . [bhivardhamâna-râjyê . . saṁvatsarê] . . . . mê Mârgaśiramâsa-śukla-dvitîyâyâm.

520.— *Gupta Inscr.* p. 159, and Plate. Êraṇ stone boar inscription of the first year of the reign of the *Mahârâjâdhirâja* **Tôramâṇa,** recording the building of the temple, in which the boar stands, by Dhanyavishṇu, the younger brother of the deceased *Mahârâja* **Mâtṛivishṇu**[2]:—

(L. 1).— Varshê prathamê pṛithivîm pṛithu-kîrttau pṛithu-dyutau mahârâjâdhirâja-śrî-Tôramâṇê praśâsati | (||) Phâlguna-divasê daśamê | ity=êvaṁ râjyavarsha-mâsa-dinaiḥ [|*] êtasyâṁ pûrvvâyâm | sva-lakshaṇair=yukta-pûrvvâyâm |(||)

521.— *Gupta Inscr.* p. 162, and Plate. Gwâlior (now Calcutta Museum) inscription of the 15th year of the reign of **Mihirakula**[3] (who broke the power of Paśupati), the son of Tôramâṇa, recording the building of a temple of the Sun, by a person named Mâtṛichêṭa, on the mountain Gôpa (Gwâlior):—

(L. 4).— . . . abhivarddhamâna-râjyê paṁchadaś-âbdê . . . Kârttika-mâsê prâpt[ê*] gagana-[patau (?) ni]rmmalê bhâti . . . . tithi-nakshatra-muhûrttê saṁprâptê supraśasta-dinê.

522.— *Gupta Inscr.* p. 111, and Plate. Bhumarâ pillar inscription of the [Parivrâjaka] *Mahârâja* **Hastin** and the *Mahârâja* **Śarvanâtha** [of Uchchakalpa]:—

(L. 7).— Mahâmâghê sambatsarê[4] Kârttikamâsa-divasa 10 9.

Ibid. Introduction, p. 105 ff., it is shewn that the date might correspond to either the 13th October A.D. 508 (in Gupta-saṁvat 189) or the 2nd October A.D. 520 (in Gupta-saṁvat 201); but according to *Ind. Ant.* Vol. XIX. p. 228 the Mahâmâgha *saṁvatsara* of this date commenced in A.D. 484 (in Gupta-saṁvat 165). Compare above, Nos. 389, 390, 392, and 451, 453 and 456.

523.— *Bhâvnagar Inscr.* p. 30, and Plate. Bâṅkôḍi (now Bhâvnagar Museum) fragmentary inscription, containing the name of **Guhasêna**[5] [of Valabhî]

524.— *Ind. Ant.* Vol. XII. p. 148; *Bhâvnagar Inscr.* p. 64, and Plate. Gôpnâth first plate only of a Valabhî grant, which breaks off in the description of **Dharasêna III.,** the son of Kharagraha I.; issued from Valabhî.

525.— *Gupta Inscr.* p. 279, and Plate. Bôdh-Gayâ Buddhist image inscription, recording the presentation of the statue, on the pedestal of which it is engraved, by the *Sthavira* **Mahânâman.**[6]

526.— *Ind. Ant.* Vol. IX. p. 168, and Plate. Fragmentary inscription from near the Śivapurî hill, five miles north of Kâṭmâṇḍu, of the *Mahârâja* **Śivadêva I.** of the Lichchhavi family, recording some act done at the request of the *Mahâsâmanta* **Aṁśuvarman;** issued from Mânagṛiha.[7]

527.— *Bhâvnagar Inscr.* p. 208. Vêrâval fragmentary inscription of the temple-priest **Bhâva-Bṛihaspati**;[8] mentions the Chaulukyas [Jayasiṁha-] Siddharâja, Kumârapâla, Ajayapâla, Mûlarâja II., and Bhîmadêva II.

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[1] Of about "the fourth or fifth century A. D." There is no evidence to shew that the *Tôramâṇa* of this inscription is in any way connected with the *Tôramâṇa* of No. 520.

[2] See above, No. 454 of G. 165.

[3] See above, No. 329.

[4] Read *saṁvatsarê.*

[5] See above, Nos. 464—467 of G. 240 (? 237)—248.

[6] See above, No. 474 of G. (?) 269.

[7] See above, No. 80 of G. 316 (or 318?).

[8] See above, No. 503 of Valabhi-s. 850.

E.—Inscriptions dated according to the Harsha Era.

528.—**H. 22.**—*Ep. Ind.* Vol. IV. p. 210, and Plate. Banskhêra (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Harsha,** issued from Vardhamânakôṭi :—

(L. 16).— saṁvat 20 2[1] Kârtti[ka*]-vadi 1.

The *Mahârâja* Naravardhana; his son, from Vajriṇîdêvî, the *Mahârâja* Râjyavardhana [I.]; his son, from Apsarôdêvî, the *Mahârâja* Âdityavardhana; his son, from Mahâsênaguptadêvî, the *Mahârâjâdhirâja* Prabhâkaravardhana; his son, from Yaśômatîdêvî, the *Mahârâjâdhirâja* Râjyavardhana [II.] (subdued Dêvagupta and other kings); his younger brother, the *Mahârâjâdhirâja* Harsha.— The inscription mentions, as officials, the *Mahâsâmanta* Skandagupta and the *Mahâsâmanta Mahârâja* Bhâna (?).

529.—**H. 25.**—*Ep. Ind.* Vol. I. p. 72. Madhuban (now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Harsha,** issued from Kapitthikâ[2] :—

(L. 18).— saṁvat 20 5 Mârggaśirsha-vadi 6.

Genealogy as in No. 528.—The inscription mentions, as officials, the *Mahâsâmanta* Skandagupta and the *Sâmanta Mahârâja* Îśvaragupta.

530.—**H. (?) 34.**[3]— Prof. Bendall's *Journey*, p. 74, and Plate. Sundhârâ damaged inscription of the *Mahâsâmanta* **[Aṁśuvarman[4]],** issued from Kailâsakûṭabhavana :—

(L. 16).— saṁvat 30 4 prathama-Pausha-śukla-dvitîyâyâm.

Judging by the date of No. 542 of H. 155, the month of Pausha of Harsha-saṁvat 34 would be expected to fall in A.D. 639-40 (in Kaliyugâ-saṁvat 3740 expired), but in that year no month was intercalary. In (Kaliyuga-saṁvat 3741 expired=) A.D. 640-41, by the rules of mean intercalation, there was an intercalated month which might be called Pausha on the supposition[5] that it was calculated by the *Brahma-siddhânta*, and named according to the modern (not Brahmagupta's) rule for naming intercalated months, but which ordinarily would be called Mârgaśira. (See Sewell and Dîkshit's *Ind. Calendar*, p. xxiii).

531.—**H. (?) 34.**— *Ind. Ant.* Vol. IX. p. 169, and Plate. Bungmatî (near Kâṭmâṇḍu) fragmentary inscription of the *Mahâsâmanta* **Aṁśuvarman,** issued from Kailâsakûṭabhavana :—

(L. 14).— saṁvat 30 4 Jyêshṭa(shṭha)-śukla-daśamyâm.

532.—**H. (?) 39.**— *Ind. Ant.* Vol. IX. p. 170, and Plate. Dêvapâṭana (near Kâṭmâṇḍu) inscription of **Aṁśuvarman,** issued from Kailâsakûṭabhavana :—

(L. 22).— saṁvat 30 9 Vaiśâkha-śukla-divâ daśamyâm.

The inscription mentions, as *dûtaka*, the *Yuvarâja* Udayadêva.[6] It also mentions Aṁśuvarman's sister Bhôgadêvî, who was the wife of the king's son (*râja-putra*) Śûrasêna, and the mother of Bhôgavarman and Bhâgyadêvî.

533.—**H. (?) 45 (?).**— *Ind. Ant.* Vol. IX. p. 171, and Plate. Satdhârâ (near Kâṭmâṇḍu) inscription of **Aṁśuvarman** :—

(L. 1).— saṁvat 40 5 (?[7]) Jyêshṭha-śukla . . . .

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[1] This '2' is denoted by a numeral figure, but the preceding '20' and the following '1' by numerical symbols.

[2] The published text has *Piathikâ*.— In line 10 reference is made to a forged grant (*kûṭa-śâsana*).

[3] Prof. S. Lévi, in the *Jour. Asiatique*, 1894, Juillet-Août, p. 62, has referred this date (and those of the following dates, in which a sign of interrogation has been put here after H.) to a local era the epoch of which would fall in A.D. 595. But since for Aṁśuvarman we have the date No. 533, of the year 44 or 45, even the adoption of such a new era would not meet one of Prof. Lévi's main objections to the assignment of this date (of the year 34) to the Harsha era—the objection, namely, that according to Hiuen Tsiang's account Aṁśuvarman could not have lived after A.D. 637.

[4] See above, No. 480 of G. 316 (or 318 ?).

[5] This supposition would be the very reverse of the supposition made above, under No. 484 of G. 330.

[6] See below, No. 541.

[7] According to Dr. Fleet, the year of the date is either 44 or 45; see *Gupta Inscr.* Introduction, p. 180, F.

534.— H. (?) 48.— *Ind. Ant.* Vol. IX. p. 171, and Plate. Lalitapattana (near Kâṭmâṇḍu) inscription of Jishṇugupta, issued from Kailâsakûṭabhavana :—

(L. 21).— saṁvat 40 8 Kârttika-śukla 2.

The inscription mentions, in connection with Mânagṛiha, the *Mahârâja* Dhruvadêva;[1] also the *Mahârâjâdhirâja* Aṁśuvarman; and, as *dûtaka*, the *Yuvarâja* Vishṇugupta.

535.— H. 66.— *Gupta Inscr.* p. 210, and Plate. Shâhpur image inscription of the reign of Âdityasênadêva[2] [of the family of the Guptas of Magadha], recording the installation of the image by the general (*bal-âdhikṛita*) Sâlapaksha at, apparently, Nâlanda (?) :—

(L. 2).— samvat 60 6 Mârgga-śudi 7 (?) asyân=divasa-mâsa-samvatsar-ânupûrvvyâṁ.

536.— H. (?) 82 (?).— Prof. Bendall's *Journey*, p. 77, and Plate. Gairidhârâ fragmentary inscription, issued from Kailâsakûṭabhavana :—

(L. 29).— saṁvat 80 2 (?) [Bhâdra]pada-śukla-di . . .

The inscription mentions, as *dûtaka*, the *Yuvarâja* Skandadêva (?).

537.— H. (?) 119.— *Ind. Ant.* Vol. IX. p. 174, and Plate. Lagaṇṭôl (Kâṭmâṇḍu) inscription of the *Mahârâjâdhirâja* Śivadêva II.,[3] issued from Kailâsakûṭabhavana :—

(L. 23).— saṁvat 100 10 9 Phâlguna-śukla-divâ daśamyâm.

The inscription mentions, as *dûtaka*, the king's son (*râja-putra*) Jayadêva.

538.— H. (?) 143 (?).— *Ind. Ant.* Vol. IX. p. 176, and Plate. Kâṭmâṇḍu fragmentary inscription of the *Mahârâjâdhirâja* [Śivadêva II.?] :—

(L. 37).— saṁvat 100 40 (?)[4] 3 Jyêshṭha-śukla-divâ trayôdaśyâm |

539.— H. (?) 145.— *Ind. Ant.* Vol. IX. p. 177, and Plate. Lalitapattana (near Kâṭmâṇḍu) fragmentary inscription :—

(L. 17).— saṁvat 100 40 5 Pausha-śukla-divâ tṛitîyâyâm |

The inscription mentions, as *dûtaka*, the *Yuvarâja* Vijayadêva.

540.— H. (?) 151.— Prof. Bendall's *Journey*, p. 79, and Plate. Inscription of a private person, on a water-conduit slab near the temple of Jaisi, Kâṭmâṇḍu :—

(L. 1).— saṁvat 100 50 1 Vaiśâkha-śukla-dvitîyâyâm.

541.— H. (?) 153.— *Ind. Ant.* Vol. IX. p. 178, and Plate. Kâṭmâṇḍu inscription of Jayadêva Parachakrakâma; (with the exception of five verses, which are by the king himself, composed by Buddhakîrti) :—

(L. 35).— saṁvat 100 50 3[5] Kârttika-śukla-navamyâm ||

In the solar race there was Lichchhavi; in his family was Supushpa, born at Pushpapura (Pâṭaliputra); after him came, omitting 23 kings, Jayadêva; after him, omitting 11 kings, Vṛishadêva; his son Śaṁkaradêva; his son Dharmadêva; his son Mânadêva (see Nos. 494 and 497); his son Mahîdêva; his son Vasantadêva (the Vasantasêna of No. 498).— The inscription then has Udayadêva (mentioned as *Yuvarâja* in No. 532); [his son] Narêndradêva; his son, Śivadêva [II.] (Nos. 537 and 538), married Vatsadêvî, a daughter of the Maukhari Bhôgavarman and daughter's daughter of Âdityasêna of Magadha (No. 535); their son, Jayadêva Parachakrakâma, married Râjyamati, the daughter of Harshadêva, king of Gauḍa, Uḍra *etc.*, and of Kaliṅga and Kôsala, of the family of king Bhagadatta (or of the Bhagadatta[6] kings). (See *ibid.* Vol. XIV. p. 346 ff. and *Gupta Inscr.* Introduction, p. 185 ff.).

542.— H. 155.— *Ind. Ant.* Vol. XV. p. 112, and Plate. Dighwâ-Dubaulî plate of the *Mahârâja* Mahêndrapâladêva, issued from Mahôdaya (Kanauj) :—

(L. 12).— savituḥ Kumbha-saṁkrântau snâtvâ . . .

(L. 14).— samvatsrâ(tsrô?) 100 50 5 Mâgha-śudi 10 niva(ba)ddham.

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[1] See below, No. 557. [2] See below, No. 550. [3] See below, No. 541.
[4] This may possibly be *20* or *30*. [5] This '3' is denoted by a numeral figure.
[6] For the lineage of Bhagadatta, see below, Nos. 652, and 711-714.

20th January A.D. 761; see *Gupta Inscr.* Introduction p. 178.

The *Mahârâja* Dêvaśakti; his son, from Bhuyikâdêvî, the *Mahârâja* Vatsarâja; his son, from Sundaridêvî, the *Mahârâja* Nâgabhaṭa; his son, from Îsaṭâdêvî, the *Mahârâja* Râmabhadra; his son, from Appâdêvi, the *Mahârâja* Bhôja [I.][1]; his son, from Chandrabhaṭṭârikâdêvî, the *Mahârâja* Mahêndrapâla [surnamed Bhâka ?].

543.— **H. 184.**—*Ind. Ant.* Vol. XXVI. p. 29. Pañjâb inscription of the reign of a certain **Vigraha** (?) :—

(L. 1).—samvat 184 Śrâvaṇa-vati 15 atra dinê.

544.—H. 188.—*Ind. Ant.* Vol. XV. p. 140, and Plate. **Bengal As. Soc.'s plate of the** *Mahârâja* **Vinâyakapâladêva**, issued from Mahôdaya (Kanauj) :—

(L. 14).—shashṭhyâṁ (?) Gaṅgâyâ[ṁ*] snâtvâ . . .

(L. 17).—samvatsrô 100 80 8 Phâlguna-vadi 9 niva(ba)ddhaṁ ||

Genealogy as far as Mahêndrapâla as in No. 542; his son, from Dêhanâgâdêvî, the *Mahârâja* Bhôja [II.]; his brother, the son of Mahêndrapâla from Mahîdêvîdêvî, the *Mahârâja* Vinâyakapâla [surnamed Harsha ?].

545.—H. 218.—*Ind. Ant.* Vol. XXVI. p. 31; *Archæol. Surv. of India*, Vol. X. Plate ix. 1, and Vol. XXI. Plate xvi. A. Khajurâhô image inscription :—

(L. 2).—saṁvatsrô 200 10 8 Mâgha-śudi 10.

546.—H. 276.—*Ep. Ind.* Vol. I. p. 186. Pehevâ (Pehoa) inscription of the reign of the *Mahârâjâdhirâja* **Bhôjadêva**, the successor of the *Mahârâjâdhirâja* **Râmabhadradêva**,[2] [of Kanauj] :—

(L. 2).—saṁvatsara-śata-dvayê shaṭsaptaty-adhikê Vaiśâkhamâsa-śuklapaksha-saptamyâṁ samvat 276 Vaiśâkha-śudi 7 asyâṁ samvatsara-mâsa-divasa-pûrvvâyâṁ tithâv=iha śrî-Pṛithûdak-âdhishṭhânê piśâchî-chaturddaśyâṁ[3] ghôṭaka-yâttrâyâṁ samâyâta . . . .

547.— H. 563 (or 562 ?).—*Ind. Ant.* Vol. XXVI. p. 32; *Archæol. Surv. of India*, Vol. XIV. p. 72, and Plate xxii. 3. Notice of a Pañjaur inscription :—

(L. 1).— saṁmvat 563 (or 562 ?) Jêṭha-śûdi 9 vâra Śukraḥ.

Friday, 17th May A.D. 1168.

e.—Undated Inscriptions connected with those under E.

548.— *Gupta Inscr.* p. 232, and Plate. Sônpat copper seal inscription of the *Mahârâjâdhirâja* **Harshavardhana.**

Genealogy from Râjyavardhana [I.] to Harshavardhana (Harsha) as in No. 528 of H. 22.

549.—*Ep. Ind.* Vol. I. p. 180, and Plate. Kudârkôṭ (Gavidhumat, now Lucknow Museum) inscription,[4] recording the erection of some building in memory of Takshadatta by his father Harivarman (Mamma), the son of Haridatta who had been 'raised to eminence by the illustrious **Harsha**' [of Kanauj]; (composed by Bhadra, the son of Vâmana).

550.— *Gupta Inscr.* p. 202, and Plate. Aphsaḍ inscription of **Âdityasêna**[5] [of the family of the Guptas of Magadha], his mother Śrîmatî, and his wife Kôṇadêvî.

Kṛishṇagupta; his son Harshagupta; his son Jîvitagupta [I.]; his son Kumâragupta (at war with [the Maukhari] Îśânavarman[6]); his son Dâmôdaragupta (fell in a battle with the Maukhari); his son Mahâsênagupta (defeated Susthitavarman); his son Mâdhavagupta (contemporary of Harsha [of Kanauj]); his son Âdityasêna.

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[1] See below, No. 710 of H. 100.

[2] See above, No. 15 of V. 932.

[3] This is the 14th *tithi* of the dark half of the *amânta* Chaitra or *pûrṇimânta* Vaiśâkha; see *Ind. Ant.* Vol. XXVI. p. 179.

[4] Of about the latter half of the seventh century A.D.

[5] See above, No. 535 of H. 66.

[6] See below, No. 554.

551.— *Gupta Inscr.* p. 212. Mandâr Hill rock inscriptions of the *Mahârâjâdhirâja* **Âdityasênadêva** [of the family of the Guptas of Magadha] and his wife Kôṇadêvî.[1]

552.— *Gupta Inscr.* p. 215, and Plate. Dêô-Baraṇârk inscription of the *Mahârâjâdhirâja* **Jîvitaguptadêva II.** [of the family of the Guptas of Magadha], issued from Gômatikoṭṭaka.

Mâdhavagupta; his son, from Śrîmatî, Âdityasêna; his son, from Kôṇadêvî, the *Mahârâjâdhirâja* Dêvagupta;[2] his son, from Kamaladêvî, the *Mahârâjâdhirâja* Vishṇugupta; his son, from Ijjâdêvî, the *Mahârâjâdhirâja* Jîvitagupta [II.].— The inscription mentions, as previous kings, Bâlâditya, Śarvavarman, and Avantivarman.

553.— *Gupta Inscr.* p. 229, and Plate. Jaunpur fragmentary inscription of **Îśvaravarman,** of the lineage of the Mukhara kings.[3]

554.— *Gupta Inscr.* p. 220, and Plate. Asîrgaḍh copper seal inscription of the Maukhari *Mahârâjâdhirâja* **Śarvavarman.**

The *Mahârâja* Harivarman; his son, from Jayasvâminî, the *Mahârâja* Âdityavarman; his on, from Harshaguptâ, the *Mahârâja* Îśvaravarman; his son, from Upaguptâ, the *Mahârâjâdhirâja* Îśânavarman;[4] his son, from [Lakshmî]vatî, the *Mahârâjâdhirâja* Śarvavarman.

555.— *Gupta Inscr.* p. 222, and Plate. Barâbar Hill cave inscription of the Maukhari **Anantavarman,** the son of Śârdûla.

556.— *Gupta Inscr.* pp. 224 and 227, and Plates. Nâgârjunî Hill cave inscriptions of [the Maukhari] **Anantavarman,** the son of Śârdûlavarman who was the son of Yajñavarman.

557.— *Ind. Ant.* Vol. IX. p. 173, and Plate. Kâṭmâṇḍu fragmentary inscription of **Jishṇugupta,**[5] issued from Kailâsakûṭabhavana; mentions [as lord paramount ?] the *Bhaṭṭâraka* [*Mahâ*]*râja* **Dhruvadêva** of the Lichchhavi family, who resided at Mânagṛiha.

558.— *Ind. Ant.* Vol. IX. p. 174, and Plate. Kâṭmâṇḍu fragmentary inscription of the reign of **Jishṇugupta.**

F.— Inscriptions dated according to the Newâr Era.

559.— **N. 203.**— Prof. Bendall's *Journey*, p. 80, and Plate. Lalitapattana (near Kâṭmâṇḍu) image inscription of **Vâṇadêva,** the son of a king Yaśôdêva :—

(L. 1).— Tribhir=varshaiḥ samâyuktê saṁvatsara-śata-dvayê | Vaiśâkha-śukla-śa(sa)ptamyâṁ Budhê Pushy-ôdayê śubhâ(bhê) ||

Wednesday, 26th April A.D. 1083;[6] see *Ind. Ant.* Vol. XVII. p. 248, No. 7.

560.— **N. 259.**— Prof. Bendall's *Journey*, p. 81, and Plate. Varamṭôl (Kâṭmâṇḍu) inscription of the reign of the *Râjâdhirâja* **Mânadêva**:—

(L. 1).— samvat 200 50 9[7] Bhâdrapada-kṛishṇa-saptamyâṁ |

561.— **N. 512.**— Prof. Bendall's *Journey*, p. 83, and Plate. Lalitapattana (near Kâṭmâṇḍu) inscription of the reign of the *Mahârâjâdhirâja* **Jayasthitirâjamalladêva**[8] :—

(L. 1).— śrîman-Naipâlika-saṁvat 512 Vaiśâkha-kṛishṇa-shashṭhyâṁ tithau || Gara-karaṇê[9] | Visva(śva)-muhûrttê Śravaṇa-nakshatrê | Aindra-yôgê | Âditya-vâśa(sa)rê ||

Sunday, 12th May A.D. 1392; see *Ind. Ant.* Vol. XVII. p. 249, No. 12.

[1] For a modern Deoghar inscription which glorifies Âdityasêna and his wife 'Kôshadêvî,' see *Gupta Inscr.* p. 213, note.

[2] See below, No. 619. For another Dêvagupta, see above, No. 528.

[3] See No. 554.

[4] See above, No. 550.

[5] See above, No. 534 of H. (?) 48.

[6] On this day the *tithi* of the date commenced 4 h. 7 m. after mean sunrise.

[7] This '9' is denoted by a numeral figure.

[8] Called *Sthitimalla* in No. 562.

[9] The published text has *śara-karaṇê*.

562.— **N. 533.**— *Ind. Ant.* Vol. IX. p. 183. Kâṭmâṇḍu inscription of the *Mahârâjâdhirâja* **Jayajôtimalladêva**:—

(V. 11).— Saṁvan=Nêpâlak-âkhyê ṭribhuvana-dahanê Kâma-bâṇê prayâtê Mâghê śuklê cha Kâmê tithi ◡◡ viditê Prîti-yôgê cha puṇyê | vârê Pûsh-âbhidhânê Makara-ravi-gatê Yugma-râśau śaśâṅkê . . . . saṁvat 533 Mâgha-śukla-trayôdaśî Punarvasu-nakshatrê Prîti-yôgê Âditya-vârê.

Sunday, 15th January A.D. 1413; see *ibid.* Vol. XVII. p. 247, No. 3.

Sthitimalla[1] of the solar race married Râjalladêvî; their sons Jayadharmamalla, Jayajôtimalla (married Saṁsâradêvî), and Jayakîrtimalla. The inscription further mentions Jayajôtimalla's son-in-law Jayabhairava (the husband of Jîvarakshâ), and Jayajôtimalla's son Yakshamalla (governor of Bhaktâpurî), and another (?) son Jayantarâja (described as the son of Jayalakshmî and husband of (?) Jayalakshmî).

563.— **N. 757.**— *Ind. Ant.* Vol. IX. p. 184. Lalitapattana (near Kâṭmâṇḍu) inscription of **Siddhinṛisiṁhamalla**:—

(V. 17).— Nêpâla-varshê svara-śara-turagair=aṅkitê Phâlgunîyê pakshê prâptê valakshê=maraguru-divasê Śaṅkara-rkshê daśamyâm . . .

Samvat 757 Phâlguṇa(na)-mâsê śukla-pakshê daśamyâṁ tithau Ârdrâ-para-Punarvasu-nakshatrê Âyushmân-yôgê Bṛihaspati-vâsarê.

Thursday, 23rd February A.D. 1637;[2] see *ibid.* Vol. XVII. p. 250, No. 16.

The king Harisiṁha;[3] in his lineage, Mahêndramalla; his son Śivasiṁha; his son Hariharasiṁha, married Lâlamatî; their son Siddhinṛisiṁhamalla.[4]

564.— **N. 769.**— *Ind. Ant.* Vol. IX. p. 188. Kâṭmâṇḍu inscription of **Pratâpa (Jayapratâpamalladêva)**:—

Saṁvat 769 Phâlguna-śukla-[5]shashṭhyâṁ tithau Anurâdhâ-nakshatrê Harshaṇa-yôgê Bṛihaspati-vâsarê.

Thursday, 22nd February A.D. 1649; see *ibid.* Vol. XVII. p. 250, No. 17.

In the family of Râmachandra of the solar race, Nânyadêva;[6] his son Gaṅgadêva; his son Nṛisiṁha; his son Râmasiṁha; his son Śaktisiṁha; his son Bhûpâlasiṁha; his son Harasiṁha;[7] in his family, Yakshamalla; his son Ratnamalla; his son Sûryamalla; his son Amaramalla; his son Mahêndramalla; his son Śivasiṁha; his son Hariharasiṁha; his son Lakshmînṛisiṁha; his son Pratâpa (who defeated Siddhinṛisiṁhamalla[8] and others), married Rûpamatî (a sister of Prâṇanârâyaṇa and daughter of Vîranârâyaṇa, the son of Lakshmînârâyaṇa and grandson of Nârâyaṇa, whose capital was Vihâranagarî) and Râjamatî.

565.— **N. 777.**— *Ind. Ant.* Vol. IX. p. 189. Kâṭmâṇḍu inscription of the *Mahârâjâdhirâja* **Jayapratâpamalladêva**; (composed by the king himself):—

(V. 30).— Nêpâlê saṁvatê=smin=haya-giri-munibhiḥ saṁyutê Mâgha-mâsê saptamyâṁ śukla-pakshê Ravidina-sahitê Rêvatî-ṛiksharâjê | yôgê śrî-Siddhi(ddha)-saṁjñê.

Sunday, 11th January A.D. 1657; see *ibid.* Vol. XVII. p. 251, No. 18.

In the solar race, in the family of Râma's son Lava, there was Harisiṁha (who dug tanks in Mithilâ and settled Nêpâla); his son[9] Yakshamalla; his son Ratnamalla; his son Sûryamalla; his son Narêndramalla; his son Mahîndramalla;[10] his son Śivasiṁha; his son Hariharasiṁha; his son Lakshmînarasiṁha; his son Pratâpamalla.

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[1] Called *Jayasthitirâjamalla* in No. 561.

[2] On this day the *tithi* of the date commenced 5 h. 49 m. after mean sunrise

[3] Below, in No. 564, the name is *Harasiṁha*; but see also No. 565.

[4] See below, Nos. 564 and 565.

[5] Read *kṛishṇa-*.

[6] The name *Nânya* occurs below, in No. 647.

[7] In Nos. 563 and 565 the name is *Harisiṁha*.

[8] See No. 563.

[9] But see above, No. 564; in the same inscription *Narêndramalla* is called *Amaramalla*.

[10] In Nos. 563 and 564 called *Mahêndramalla*.

566.— N. 792.— *Ind. Ant.* Vol. IX. p. 192. Bungmati (near Kâṭmâṇḍu) inscription of the *Râjâ* **Śrinivâsa**[1]:—

Nêpâl-âbdê lôchana-chchhidra-saptê śrî-pañchamyâm.

567.— **N. 810.**— *Ind. Ant.* Vol. IX. p. 191. Kâṭmâṇḍu inscription[2] of the queen **Ṛiddhilakshmî**, the mother of the king **Bhûpâlêndramalla** :—

(V. 3).— Nêpâl-âbdê gagana-dhariṇî-nâga-yuktê kil=Ōrjê mâsê pakshê vidhu-virahitê su-dvitîyâ-tithau . . . . Ravau.

Sunday, 20th October A.D. 1689; see *ibid.* Vol. XVII. p. 251, No. 19.

568.— **N. 843.**—*Ind. Ant.* Vol. IX. p. 192. Lalitapattana (near Kâṭmâṇḍu) inscription of the princess **Yôgamatî**, recording the consecration of a temple in memory of her son **Lôkaprakâśa** :—

(V. 10).— Abdê Râma-prajêśvarâsya-vasubhir=Mâghê=sitê pakshakê Śûlê ch=Ōttara phâlgunê Śaśadharê vârê dvitîyâ-tithau.

Monday, 11th February A.D. 1723; see *ibid.* Vol. XVII. p. 251, No. 21.

Siddhinṛisiṁhamalla[3] of Lalitapattana; his son Śrinivâsa;[4] his son Yôganarêndramalla; his daughter Yôgamatî; her son Lôkaprakâśa.

G.— Inscriptions dated according to the Saptarshi Era, the Era of Buddha's Nirvâṇa, the Lakshmaṇasêna Era, the Siṁha Era, the Hijra Era, the Bengâli San, and the Ilâhi Era.

569.— **The [laukika] year 80.**— *Ep. Ind.* Vol. I. p. 104. Baijnâth inscription (first *praśasti*[5]) of the time of the *Râjânaka* **Lakshmaṇachandra** of Kîragrâma, and the reign of the king **Jayachchandra** of Trigarta (Jâlandhara); (composed by Râma, the son of Bhṛiṅgaka) :—

(L. 32).— Saṁvatsarê=śîtitamê [pra]sa[nnê Jyaishṭha]sya śukla-pratipat-tithau cha | [śrî]ma[j-Ja]yachchandra-narêndra-râjyê Ravê[r=di]nê Râma-kṛitâ praśastiḥ || . . . . . . [Śakakâla-gat-âbdâḥ] . . . .

The year 80 of this date has been taken to correspond to Śaka-saṁvat 726 expired (=A.D. 804-5), which probably is the date of the second Baijnâth *praśasti*; but for that year the date is irregular.[6]

570.— **The [laukika ?] year 30.**— *Ep. Ind.* Vol. I. p. 120. Kângrâ Bazar Jaina image inscription of the *Sûri* **Abhayachandra** and others of the Râjakula *gachchha* :—

(L. 1).— saṁvat 30.

The year 30 of this date has been taken by Prof. Bühler to correspond, probably, to A.D. 854[-55].

571.— **The [laukika ?] year 5.**—*Ep. Ind.* Vol. I. p. 192. Kângrâ inscription (containing the Bhavânî-Jvâlâmukhî *stôtra* of Râghavachaitanya), put up during the reign of the king

[1] See below, No. 568.

[2] "On the upper portion of the same stone is found a hymn to Śiva, in the Bhujaṅga metre, composed by *Śrî-śrî-Jayabhûpâlêndramalla.*"

[3] See above, No. 563. [4] See above, No. 566.

[5] For the second *praśasti* of Baijnâth see above, No. 351 of Ś. 726 (?).— Compare also *Ep. Ind.* Vol. II. p. 482.

[6] See *Ind. Ant.* Vol. XX. p. 154, where I have stated that, of all the expired 26th years of the centuries of the Śaka era from Ś. 626 to 1426, only the year Ś. 1126 would yield the desired weekday (Sunday, the 2nd May A.D. 1204).

Saṁsârachandra [of Trigarta], the son of Karmachandra who was the son of Mêghachandra, under **Sâhi Mahaṁmada**[1] :—

(L. 19).—tasmât=**Saṁsârachandraḥ** samajani nripatiḥ paṁcham-â[bd-â]bhishiktaḥ.

Prof. Bühler has translated *paṁcham-âbd-âbhishiktaḥ* by "who was anointed in the fifth year (*of the Lôkakâla*)," and has taken the year to correspond to A.D. 1429-30.

572.— **The [laukika] year 60.**—*Zeitschr. D. Morg. Ges.* Vol. XL. p. 9. Notice of a Hariparvat memorial tablet of the reign of **Mahammada Śâha (Muḥammad Shâh),** dated –

Saṁ 60 Śrâ vati pra Śukrê | Mahammada-śâha-râjyê ||

Friday, 9th July A.D. 1484; see *Ind. Ant.* Vol. XX. p. 153, No. 9.

573.— **Śâstra-s.**[2] **36.**— Notice of a Chambâ inscription; see above, No. 320 of V. 1717.

574.— **Śâstra-s. 34** and **36.**— Notice of a Chambâ plate of the *Mahârâjâdhirâja* Śrî-**siṁhadêva(?)**; see above, No. 328 of V. 1915 and 1917.

575.— **The year 1813 after Buddha's Nirvâṇa.**—*Ind. Ant.* Vol. X. p. 342, and Plate Gayâ inscription of **Purushôttamasiṁha,** the son of Kâmadêvasiṁha and grandson of Jayatuṅgasiṁha, of the Kamâ country; (composed by Mañjunandin, the son of Jîvanâga and grandson of Vâsudêva, of the Nandin family) :—

(L. 25).—Bhagavati parinirvṛitê saṁvat 1813 **Kârttika-vadi 1 Vu(bu)dhê** ||

With an epoch falling in 638 B.C., this date for the *amânta* Kârttika would correspond to Wednesday, 20th October A.D. 1176.

The inscription mentions Aśôkavalla,[3] a king of the Sapâdalaksha mountains, to whom Purushôttamasiṁha was tributary, and a Chhinda[4] chief (of Gayâ).

576.— **Lakshmaṇasêna-s. 51.**—*Jour. Bo. As. Soc.* Vol. XVI. p. 358, and Sir A. Cunningham's *Mahâbôdhi*, Plate xxviii. A. Bôdh-Gayâ inscription of the *Mahârâja* **Aśôkavalladêva**[5] :—

(L. 12).—śrîmal-Lakshmaṇasênasy=âtîta-râjyê saṁ 51 **Bhâdra-dinê 29.**[6]

577.— **Lakshmaṇasêna-s. 74.**—*Ind. Ant.* Vol. X. p. 346, and Plate. Bôdh-Gayâ inscription of a dependant of the prince **Daśaratha** who was the youngest brother of the *Râjâdhirâja* **Aśôkavalladêva,** "lord of the Khasa kings of the Sapâdalaksha mountains" :—

(L. 6).—śrîmal-Lakshmaṇasênadêvapâdânâm=atîta-râjyê saṁ 74 **Vaiśâkha-vadi 12 Gurau** ||

Thursday, 19th May A.D. 1194; see *ibid.* Vol. XIX. p. 7.

578.— **Lakshmaṇasêna-s. 293(?).**—*Ind. Ant.* Vol. XIV. p. 190; *Proceedings Beng. As. Soc.* 1895, Plate iii. Bihâr (Darbhaṅga) (spurious ?) plate of the *Mahârâjâdhirâja* **Śivasiṁhadêva,** the son of Dêvasiṁha, [of Mithilâ], recording a grant which was made in favour of the poet Vidyâpati; issued from Gajarathapura :—

(L. 6).—La-saṁ 292(?) || **Śrâvaṇa-śukla 7 Gurau** || . . . Avdê(bdê) Lakshmaṇasêna-bhûpati-matê vahni-graha-dvy-aṅkitê **mâsi Śrâvaṇa-saṁjñakê muni-tithau pakshê valakshê Gurau** |

(L. 24).—sana 807 saṁvata(t) 1455 Śâkê 1321.

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[1] According to Sir A. Cunningham, Muḥammad Saiyid, emperor of Delhi from A.D. 1433-46; see *Archæol. Surv. of India*, Vol. V. p. 168. According to E. Thomas, *Pathan kings of Delhi*, p. 334, Muḥammad Shâh ibn Farîd reigned from A.D. 1433-43.

[2] For the different expressions, used to denote years of the Saptarshi era, see *Ind. Ant.* Vol. XX. p. 149 ff.

[3] The published text has *Aśôkachalla*, but see *Jour. Bo. As. Soc.* Vol. XVI. p. 358.

[4] See above, No. 51. For a Bôdh-Gayâ fragmentary inscription of the Chhinda family, which mentions Vallabharâja, his son Dêśarâja, his son Âyichchha (Âditya), *etc.*, see *Ind. Ant.* Vol. IX. p. 143, and Vol. X. p. 345.

[5] For a short inscription of Aśôkavalla, at Gôpêśvar in Gaṛhwâl, see *Ind. Ant.* Vol. X. p. 345.

[6] The published text has *Bhâdra-di 8 rû 29.* My remarks on the date in *Ind. Ant.* Vol. XXII. p. 107, which were based on this incorrect reading, must be withdrawn now.

For Ś. 1321 expired and the *Kârttikâdi* Vikrama year 1455 expired the date regularly corresponds to Thursday, 10th July A.D. 1399 (see *Ind. Ant.* Vol. XVIII. p. 31); but this day would fall in the Bengâli San 806 and in the Hijra[1] year 801 (not 807); and in the Lakshmaṇasêna year 279 expired (not in 292 or 293; see *ibid.* Vol. XIX. p. 1 ff).

579.— **Simha-s. 32.**— Mâṅgrol (Maṅgalapura) inscription of some members of the Gûhila family, of the reign of the Chaulukya **Kumârapâla**; see above, No. 123 of V. 1202

580.— **Simha-s. (?) 58.**— *Ant. Remains Bo. Pres.* p. 312. Girnâr image inscription :—

(L. 1).— saṁ 58 varshê Chaitra-vadi 2 Sômê.

Monday, 13th March A.D. 1172[2] (?); see *Ind. Ant.* Vol. XXII. p. 109.

581.— **Simha-s. 60 (?).**— Junâgaḍh fragmentary inscription of the time of (?) the Chaulukya **Kumârapâla**; see above, No. 504 of Valabhî-s. 850 (?).

582.— **Simha-s. (?) 93.**— *Ind. Ant.* Vol. XVIII. p. 109; *Ind. Inscr.* No. 17. Bombay As. Soc.'s plates of the Chaulukya *Mahârâjâdhirâja* **Bhimadêva [II.?]**, issued from Aṇahilapâṭaka :—

(L. 1).—saṁvat 93 Chaitra-śudi 11 Ravau.

(L. 5).— adya saṁkrâṁti-parvvaṇi.

With this reading, the date is irregular; but with *vadi* instead of *śudi*, it would, for Simha-s. 93, correspond to Sunday, 25th March A.D. 1207.— According to Dr. Hultzsch, the inscription probably is one of Bhîmadêva I., and the *saṁvat 93* of the date, therefore, might be intended for *Vikrama-saṁvat 1093*;[3] but for that year also the date would be irregular. See *Ep. Ind.* Vol. I. p. 317, and *Ind. Ant.* Vol. XIX. p. 253.

583.— **Simha-s. 96.**— Royal As. Soc.'s plates of the reign of the Chaulukya *Mahârâjâdhirâja* **Bhimadêva II.**; see above, No. 194 of V. 1266.

584.— **Simha-s. 151.**— Vêrâval inscription of the reign of the Chaulukya (Vâghêlâ) *Mahârâjâdhirâja* **Arjunadêva**; see above, No 228 of V. 1320.

585.— **Mahammada-s.[4] 662.**— Vêrâval inscription of the reign of the Chaulukya (Vâghêlâ) *Mahârâjâdhirâja* **Arjunadêva**; see above, No. 228 of V. 1320.

586.— **Sana 807 (?).**— Bihâr (Darbhaṅga) (spurious ?) plate of the *Mahârâjâdhirâja* **Śivasiṁhadêva**, the son of Dêvasiṁha, [of Mithilâ], recording a grant which was made in favour of the poet Vidyâpati; see above, No. 578 of Lakshmaṇasêna-s. 293 (?).

587.— **Allâi (Ilâhi) year 41.**— Inscription in the temple of Vâḍîpura-Pârśvanâtha at Aṇhilvâḍ; see above, No. 309 of V. 1651 and 1652.

H.— Undated[5] Inscriptions, not enumerated above.

588.— *Gupta Inscr.* p. 252, and Plate. Bijayagaḍh (in Bharatpur, Râjputâna) fragmentary inscription[6] of a *Mahârâja Mahâsênâpati* whose name is lost, of the tribe of the **Yaudhêyas.**

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[1] Dates of manuscripts shew that *sana* denotes both the Bengâli San and the Hijra years.

[2] On this day the *tithi* of the date *commenced* 1 h. 51 m. after mean sunrise.

[3] Compare the plates of Bhîmadêva I., above, No. 61 of V. 1086, in which the names of the writer and his father, as well as that of the *dûtaka*, are the same as in this inscription.

[4] *I.e.* the Hijra year.

[5] This part of the list (Nos. 588-688) includes 42 inscriptions, dated (apparently) in regnal years, and one (No. 671) dated in an *śaka* year. It also contains three inscriptions (Nos. 682-684), the years of which are distinctly referred to the reign of the *Gâṅgêya-vaṁśa*, and six others (Nos. 676-681), the years of which probably belong to the same era, the exact epoch of which has not been ascertained yet. The same era may possibly have been followed in the date of No. 655, the reading of which is doubtful. Regarding the years of the dates of Nos. 606 and 653, the reading of which also is doubtful, I cannot offer any suggestion.

[6] "Of decidedly early date."

589.— *Ind. Ant.* Vol. X. p. 34, and Plate; *Archæol. Surv. of India*, Vol. XX. Plate xii. Kâmâ or Kâmavana (in Bharatpur, Râjputâna) fragmentary pillar inscription[1] of some princes of the **Śûrasêna** family: Phakka, married Dêyikâ; their son Kulabhaṭa, married Draṅgiṇî; their son Ajita, married Apsaraḥpriyâ; their son Durgabhaṭa, married Vachchhullikâ; their son Durgadâman, married Vachchhikâ; their son Dêvarâja, married Yajñikâ; their son Vatsadâman.

590.— *Gupta Inscr.* p. 283, and Plate. Lahore[2] copper seal inscription[3] of the *Mahârâja* **Mahêśvaranâga,** the son of Nâgabhaṭṭa.

591.— *Gupta Inscr.* p. 270, and Plate. Tuśâm (in the Pañjâb) rock inscription,[4] recording the building, by the *Âchârya* **Sômatrâta,** of two reservoirs and a house, for the use of the god Vishṇu.

592.— *Gupta Inscr.* p. 288, and Plate. Nirmaṇḍ (in the Pañjâb) plate[5] of the *Mahâsâmanta Mahârâja* **Samudrasêna**:—

(L. 14).— saṁvat 6 Khê(vai) śudi 10 1.

The *Mahâsâmanta Mahârâja* Varuṇasêna; his son, from Prabâlikâ, the *Mahâsâmanta Mahârâja* Saṁjayasêna; his son, from Śikharasvâminî, the *Mahâsâmanta Mahârâja* Ravishêṇa; his son, from Mihiralakshmî, the *Mahâsâmanta Mahârâja* Samudrasêna.— The inscription also mentions, as a chief of the past, a *Mahârâja* Śarvavarman.

593.— *Ind. Ant.* Vol. XVII. p. 11. Chambâ (in the Pañjâb) plate[6] of the *Mahârâjâdhirâja* **Sômavarmadêva,** a son of the *Mahârâjâdhirâja* Sâlavâhanadêva (also called Sâhasâṅka, Niḥśaṅkamalla, Maṭamaṭasiṁha, and Karivarsha, born in the family of Sâhilladêva of the Paushaṇa or solar race) and his queen Rarḍhâdêvî, and of his successor **Âsaṭadêva**; issued from Chaṇpakâ:—

(L. 27).— pravardhamâna-kalyâṇa-vijayarâjyê śrimad-Â:saṭadêvîyê saṁvatsarê prathamê Vaiśâkha-sita-[dvi]tiyâyâṁ Śukravârêṇa.

(L. 30).— pa[ra?]-saṁvat 11 Bhâdrapada-[śuti ?] 12 [Sa ?] . .

594.— *Ind. Ant.* Vol. XVII. p. 10. Notice of a Chambâ (in the Pañjâb) plate[7] of the *Mahârâja* **Bhôṭavarmadêva,** the successor of the *Mahârâjâdhirâja* Mâṇikyavarman, issued from Chaṇpakâ.

595.— *Archæol. Surv. of India*, Vol. XIV. p. 111 ff., and Plate xxviii. Barmâvar (in the Pañjâb) image inscriptions of the *Mahârâjâdhirâja* **Mêruvarman,** the son of Divâkaravarmadêva, grandson of Balavarmadêva, and great-grandson of Âdityavarmadêva.

596.— *Gupta Inscr.* p. 250, and Plate. Pahlâdpur (in the Ghâzipur district of the North-West Provinces, now Benares College) partly damaged pillar inscription,[8] with the name of a king (?) **Śiśupâla,** and that of the Pârthivas (?).

597.— *Gupta Inscr.* p. 271, and Plate. Dêôriyâ (in the Allâhâbâd district of the North-West Provinces, now Lucknow Museum) image inscription,[9] recording the gift, by the Śâkya mendicant **Bôdhivarman,** of the statue of Buddha on the pedestal of which it is engraved.

598.— *Gupta Inscr.* p. 281, and Plate. Sârnâth (near Benares, now Calcutta Museum) inscription,[10] recording that the sculpture (representing scenes in the life of Buddha), below which it is engraved, was made by order of the religious mendicant **Harigupta.**

1 Of about "the eighth century A.D."
2 The seal was bought by Sir A. Cunningham at Lahore, but it is not known where it was originally found.
3 Of "about the end of the fourth century A.D."
4 Of about "the end of the fourth, or the beginning of the fifth century A.D."
5 Of "about the seventh century A.D."
6 Of about the middle of the eleventh century A.D.
7 Of about the fourteenth century A.D. (?).
8 Of about the fourth century A.D.
9 Of "about the fifth century A.D."
10 Of about "the fifth century A.D."

599.— *Gupta Inscr.* p. 272, and Plate. Kasiâ (in the Gôrâkhpur district of the North-West Provinces) image inscription,[1] recording the gift, by the *Mahâvihârasvâmin* **Haribala,** of the figure below which it is engraved.

600.— *Ep. Ind.* Vol. I. p. 12, and Plate.[2] Lakkhâ Maṇḍal (at Maḍhâ in the Jaunsâr Bâwar district of the North-West Provinces) inscription,[3] recording the dedication of a Śiva-temple by the princess **Îśvarâ** of the royal race of Siṅghapura, for the spiritual welfare of her deceased husband **Chandragupta,** a son of a king of Jâlandhara; (composed by Bhaṭṭa Vasudêva, the son of Bhaṭṭa Skanda and grandson of Bhaṭṭa Kshêmaśiva).

Among the kings of Siṅghapura, who belonged to the race of Yadu, there was Sênavarman; his son Âryavarman; his son Dattavarman; his son Pradîptavarman; his son Îśvaravarman; his son Vṛiddhivarman; his son Siṅghavarman; his son Jala[varman]; his son Yajñavarman; his son Achalavarman-Samaraghaṅghala; his son Divâkaravarman-Mahîghaṅghala; his younger brother Bhâskara[varman]-Ripughaṅghala, married Jayâvalî, the daughter of Kapilavardhana; their daughter Îśvarâ, married Chandragupta, a son of a king of Jâlandhara.

601.— *Gupta Inscr.* p. 285, and Plate. Sârnâth (near Benares, now Calcutta Museum ?) fragmentary Vaishṇava inscription[4] of a king **Prakaṭâditya,** a son of Bâlâditya and Dhavalâ, of Kâśî (?). The inscription mentions at least one earlier Bâlâditya.

602.— *Ind. Ant.* Vol. XX. p. 124.[5] Lucknow Museum plate of the *Mahâsâmanta* **Balavarmadêva,** the successor of the *Mahâsâmanta* Pâṇḍuvarmadêva, issued from Bṛihadgṛiha :—

(L. 12).— samvat 20[6] | Chaitra-śudi 2 |

603.— *Proceedings Beng. As. Soc.* 1877, p. 72, and Plate; *Ind. Ant.* Vol. XXV. p. 178. Pâṇḍukêśvar (in the Kumâun division of the North-West Provinces) plate of the *Mahârâjâdhirâja* **Lalitaśûradêva,** issued from Kârttikêyapura :—

(L. 19).— [ut]tarâ[ya]ṇa-sa[ṁ*]kr[â*]ntô(ntau).

(L. 23).— pravarddhamâna-vijayarâjya-saṁvatsarê êkaviṁśatimê[7] samvat 21 Mâgha-vadi 3.[8]

Nimbara; his son, from Nâśûdêvî, the *Mahârâjâdhirâja* Ishṭagaṇa; his son, from Vêgâdêvî, the *Mahârâjâdhirâja* Lalitaśûra, [married] Sâmadêvî.[9]

604.— *Ind. Ant.* Vol. XXI. p. 170; Plate in *As. Res.* Vol. IX. p. 406, and Colebrooke's *Misc. Essays*, Vol. II. p. 247. Gôrâkhpur (in the North-West Provinces, now Bengal As. Soc.'s) plate[10] of the time of **Jayâditya,** the son of Dharmâditya, of Vijayapura; recording a grant of his minister Madôli, a son of the minister, the great *Sâmanta* Kṛitakîrti. (Composed by the Kâyastha Nâgadatta and his younger brother Vidyâdatta.)

605.— *Ep. Ind.* Vol. I. p. 64. Badâun (in the North-West Provinces, now Lucknow Museum) inscription[11] of the reign of the Râshṭrakûṭa **Lakhaṇapâla;** (composed by (?) Gôvindachandra, the son of Gaṅgâdhara and grandson of Sômêśvara).

In the Pañchâla country, at Vôdâmayûtâ which was ruled by princes of the Râshṭrakûṭa family, there was first the king (*narêndra*) Chandra; his son Vigrahapâla; his son Bhuvanapâla;

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[1] Of "about the end of the fifth century A.D."

[2] This inscription had been edited before in *Jour. Roy. As. Soc.* Vol. XX. p. 454.

[3] Of about the end of the seventh century A.D.

[4] Of "about the end of the seventh century A.D."

[5] This inscription had been edited before in *Jour. Am. Or. Soc.* Vol. VI. p. 538. It may be assigned to about the beginning of the ninth century A.D.

[6] This '20' is denoted by a numerical symbol, but the following '2' by a numeral figure.

[7] Read *êkaviṁśatitamê.*

[8] The date perhaps corresponds to the 22nd December A.D. 853; compare *Ind. Ant.* Vol. XXV. p. 178.

[9] See a fragmentary inscription from Bagêśvar, in *Jour. Beng. As. Soc.* Vol. VII. p. 1058.

[10] Of about the beginning of the tenth century A.D.

[11] Of about the thirteenth century A.D.

his son Gôpâla; his sons Tribhuvana[pâla], Madanapâla, and Dêvapâla; Dêvapâla's son Bhîmapâla; his son Sûrapâla; his son Amṛitapâla; his younger brother Lakhaṇapâla.— The inscription also gives an account of the Śaiva ascetics Varmaśiva (whose original home was Aṇahilapâṭaka), Mûrtigaṇa, and Îśânaśiva (the eldest son of Vasâvaṇa, a resident of Siṁhapallî in the Hariyâṇa[1] country).

606.— *Ind. Ant.* Vol. XVI. p. 99, and Plate. Śirpur (in Khândêsh) fragmentary plate[2] of the *Mahârâja* **Rudradâsa** :—

(L. 9).— varsha 100 (?) 10 8 (?) vaitrayayâ[3] 2.

607.— *Jour. Bo. As. Soc.* Vol. XVI. p. 90. Plates[4] of the Râshṭrakûṭa **Abhimanyu**, the son of Bhavishya who was a son of Dêvarâja, the son of the *Râjâ* Mânâṅka; recording a grant which (in the presence of a certain Jayasiṁha who is described as the chastiser of the Koṭṭa Harivatsa) was made at Mânapura.

608.— *Archæol. Surv. of West. India,* Vol. IV. p. 133, and Plate lviii. No. 6. Ajaṇṭâ somewhat damaged inscription,[5] recording the excavation of a cave-temple by the Buddhist mendicant **Buddhabhadra.** The inscription mentions Bhavvirâja and Dêvarâja, the ministers of an **Aśmaka** king; and also the ascetic, the *Sthavira* Achala.

609.— *Gupta Inscr.* p. 280, and Plate. Sâñchi (in the Bhôpâl State of Central India) fragmentary pillar inscription;[6] appears to have recorded the gift of the pillar by the *Vihârasvâmin* **Rudra . . . ,** the son of Gôśûrasiṁhabala.

610.— *Gupta Inscr.* p. 193, and Plate. Âraṅg (in the Central Provinces, now Nâgpur Museum) plates of **Mahâ-Jayarâja,** issued from Śarabhapura :—

(L. 24).— pravarddhamâna-vijaya-saṁvvatsara 5 Mârgaśira 20 5.

611.— *Gupta Inscr.* p. 197, and Plate. Râypur (in the Central Provinces, now Nâgpur Museum) plates of **Mahâ-Sudêvarâja,** issued from Śarabhapura :—

(L. 12).— uttarâyaṇê.

(L. 27).— pravarddhamâna-vijaya-saṁvvatsara 10[7] Mâgha 9.[7]

612.— *Jour. Beng. As. Soc.* Vol. XXXV. Part I. p. 196. Sambalpur (in the Central Provinces) first and second plates only of **Mahâ-Sudêvarâja,** issued from Śarabhapura.

613.— *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 69. Udaypur (in Gwâlior) inscription containing a hymn in praise of the sun.

614.— *Archæol. Surv. of India,* Vol. XXI. Plate ix. L. Kâlañja. rock inscription; mentions a king **Udayana** of the Pâṇḍava family.[8]

615.— *Ep. Ind.* Vol. IV. p. 257. Notice of a Nâgpur Museum fragmentary inscription[9] of which a rough lithograph and translation are given in *Jour. Bo. As. Soc.* Vol. I. p. 151. The inscription first mentions a king **Sûryaghôsha**; long after him came **Udayana** of the Pâṇḍava family; he had four sons, of whom the eldest was **Indrabala** (?), and the youngest **Bhavadêva,** also called Raṇakêsarin and Chintâdurga. (Composed by Bhâskarabhaṭṭa.)

[1] See above, No. 238.

[2] Of about "the sixth century A.D." (?). The characters shew "a certain amount of resemblance to the characters used in the Vâkâṭaka inscriptions," below, No. 618 ff.

[3] *Chaitra-dvitîyâyâṁ* (?).

[4] From Dr. Bhau Dâji's collection; according to Dr. Bhagvanlal Indraji of about the fifth, but according to Dr. Fleet of about the seventh century A.D. The letters "resemble those of the Valabhi plates."

[5] Probably of about "the latter half of the sixth or beginning of the seventh century A.D."

[6] Of about "the fifth century A.D."

[7] Expressed by numerical symbols.

[8] See *Ep. Ind.* Vol. IV. p. 257, note 4.

[9] Of about the beginning of the eighth century A.D.

616.— *Gupta Inscr.* p. 294, and Plate. Râjim (in the Central Provinces) plates[1] of the lord of Kôsala, the *Râjâ* **Tivaradêva (Mahâśiva-Tivararâja)**, the son[2] of Nannadêva who was a son of Indrabala, of the family of Pâṇḍu; issued from Śrîpura :—

(L. 24).— Jyêshṭha-dvâdaśyâm.

(L. 35).— pravarddhamâna-vijayarâjya-saṁvatsaru 7 Kârttika-divasu ashṭha(shṭa)mu 8.[3]

617.— *Ind. Ant.* Vol. XVIII. p. 179; *Archæol. Surv. of India*, Vol. XVII. Plate xviii. A. Sirpur (Śrîpura, in the Central Provinces) inscription[4] of the time of **Śivagupta-Bâlârjuna**; (composed by Kṛishṇanandin, the son of Dêvanandin).

In the lunar race, the king Udayana; his son Indrabala; his son Nannadêva (Nannêśvara); his son Chandragupta; his son Harshagupta; his son Śivagupta-Bâlârjuna.[5]

618.— *Gupta Inscr.* p. 234, and Plates. Nachnê-kî-talâî (in the Bundêlkhaṇḍ division of Central India) inscriptions of the *Mahârâja* **Pṛithivishêṇa**[6] of (the family of) the Vâkâṭakas, and his feudatory **Vyâghradêva.**

619.— *Gupta Inscr.* p. 236, and Plate. Chammak (in East Berar, Central India) plates of the Vâkâṭaka *Mahârâja* **Pravarasêna II.**, recording a grant which was made at the request of Koṇḍarâja, the son of Śatrughnarâja; issued from Pravarapura :—

(L. 60).— saṁvvatsarê=shṭâdaśa(śê) 10 8 Jyêshṭhamâsa-śuklapaksha-trayôdaśyâ[ṁ*].

The *Mahârâja* Pravarasêna [I.] of (the family of) the Vâkâṭakas; his son's son— the son of Gautamîputra and of a daughter of the *Mahârâja* Bhavanâga of the Bhâraśivas— the *Mahârâja* Rudrasêna [I.]; his son, the *Mahârâja* Pṛithivishêṇa; his son, the *Mahârâja* Rudrasêna [II.]; his son (from Prabhâvatiguptâ, a daughter of the *Mahârâjâdhirâja* Dêvagupta[7]), the *Mahârâja* Pravarasêna [II.].

620.— *Gupta Inscr.* p. 245, and Plate. Siwanî (in the Central Provinces) plates of the Vâkâṭaka *Mahârâja* **Pravarasêna II.** :—

(L. 18).— pravarddhamâna-râjya-sa[ṁ*]vvatsarê | ashṭâdaśamê[8] | Phâlguṇa(na)-śukla-dvâdaśyâm.

Genealogy as in No. 619.

621.— *Ep. Ind.* Vol. III. p. 260, and Plate. Dudia (in the Central Provinces) plates of the Vâkâṭaka *Mahârâja* **Pravarasêna II.**, issued from Pravarapura :—

(L. 28).— saṁvvatsarê trayôvitśatimê[9] varsh[â*]-pakshê chaturtthê divasê daśamê.

Genealogy as in No. 619.

622.— *Archæol. Surv. of West. India*, Vol. IV. p. 124, and Plate lvii. Ajaṇṭâ fragmentary **Vâkâṭaka** inscription; mentions the kings Vindhyaśakti, Pravarasêna [I.], Rudrasêna [I.], [Pṛi]thivî[shêṇa], Pravarasêna [II.], Dêvasêna, and Harishêṇa; and the ministers Hastibhôja and Varâhadêva(?).

623.— *Archæol. Surv. of West. India*, Vol. IV. p. 138, and Plate lx. Ajaṇṭâ Ghaṭôtkacha cave fragmentary inscription; gives the pedigree of Hastibhôja (of the Vallûra clan of Brâhmaṇs), the minister of the **Vâkâṭaka** king **Dêvasêna.**

[1] Of about the middle of the eighth century A.D.

[2] According to Dr. Fleet, the adopted son.

[3] The '7' is denoted by a numerical symbol, and the '8' by a numeral figure.

[4] Of about the beginning of the ninth century A.D.

[5] For cognate fragmentary inscriptions see *Archæol. Surv. of India*, Vol. XVII. Plates xviii. B., xix., and xx. E.

[6] See No. 619.

[7] Apparently the son of Âdityasêna of the family of the Guptas of Magadha; see above, No. 552. (For another Dêvagupta see No. 528.)

[8] Read *ashṭâdaśê.*

[9] Read *trayôviṁśatitamê.*

624.— *Archæol. Surv. of West. India*, Vol. IV. p. 129, and Plate lvi. Ajaṇṭâ fragmentary inscription of a family of kings subordinate to the **Vâkâṭakas (?)**; mentions Dhṛitarâshṭra, Harisâmba, Śaurisâmba, Upêndragupta, Kâcha [I.], Bhikshudâsa, Nîladâsa, Kâcha [II.], Kṛishṇadâsa, and Ravisâmba; and [the Vâkâṭaka ?] **Harishêṇa.**

625.— *Gupta Inscr.* p. 280, and Plate. Calcutta Museum[1] fragmentary image inscription,[2] recording the gift, by the Śâkya mendicant **Dharmadâsa**, of the image of Buddha on the pedestal of which it is engraved.

626.— *Gupta Inscr.* p. 282, and Plate. Bôdh-Gayâ (now Calcutta Museum) image inscription,[3] recording the gift, by the two Śâkya mendicants **Dharmagupta** and **Daṁshṭrasêna** of Tishyâmratîrtha, of the statue of Buddha on the pedestal of which it is engraved.

627.— *Gupta Inscr.* p. 284, and Plate. Rôhtâsgaḍh (in Bengal) stone seal-matrix of the *Mahâsâmanta* **Śaśâṅkadêva.**[4]

628.— *Ep. Ind.* Vol. II. p. 345. Dudhpani (in Bengal) rock inscription[5] of **Udayamânadêva**; mentions a king of Magadha, named **Âdisiṁha**, and the three brothers Udayamâna, Śrîdhautamâna and Ajitamâna,[6] who, originally merchants of Ayôdhyâ, were made *Râjas* of the three villages Bhramaraśâlmali, Nabhûtishaṇḍaka, and Chhiṅgalâ.

629.— *Proceedings Beng. As. Soc.* 1890, p. 192, and Plate ii. Inscription[7] from a stone found at Mudgalâśrama, Kashṭaharaṇi-ghâṭ, Mungir; mentions a king (*nṛipa*) **Bhagiratha**:—

(L. 4).— . . . samvat 3(?).[8]

630.— Râjêndralâl Mitra's *Buddha-Gayâ*, p. 195, and Plate xl. Bôdh-Gayâ (now Calcutta Museum) inscription of the Râshṭrakûṭa[9] **Tuṅga-Dharmâvalôka**, the son of Kirtirâja who was a son of Nanna-Guṇâvalôka[10]:—

(L. 20).— samvat 15 Śrâvaṇa(?)-dina(?)-pañchamyâṁ |

631.— *Archæol. Surv. of India*, Vol. I. Plate xiii. 1, and Vol. III. p. 120. Nâlandâ image inscription of the reign of the *Mahârâjâdhirâja* **Gôpâla**:—

(L. 1).— samvat 1 (?) Âśvina-śudi 8 paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-śrî-Gôpâla-râjani (?).

632.— Sir A. Cunningham's *Mahâbôdhi*, Plate xxviii. 2. Bôdh-Gayâ image inscription of the reign of **Gôpâladêva**:—

(L. 4).— śrî-Gôpâladêva-râjyê . . . (?).

633.— *Proceedings Beng. As. Soc.* 1880, p. 80; Sir A. Cunningham's *Mahâbôdhi*, Plate xxviii. 3. Bôdh-Gayâ inscription of the reign of **Dharmapâla**:—

(L. 7).— Shaḍviṅśatitamê[11] varshê Dharmmapâlê mahîbhuji Bhâdra-va(ba)hula-pañchammyâṁ sûnôr=Bhâskarasy=âhani (?) ||

634.— *Jour. Beng. As. Soc.* Vol. LXIII. Part I. p. 53, and Plates; *Ep. Ind.* Vol. IV. p. 247, and Plate of seal. Khâlimpur (now Bengal As. Soc.'s) plate of the *Mahârâjâdhirâja* **Dharmapâladêva**, recording a grant which was made at the request of the *Mahâsâmantâdhipati* **Nârâyaṇavarman**; issued from Pâṭaliputra:—

(L. 60).— abhivarddhamâna-vijayarâjyê samvat 32 Mârga-dinâni 12 ||

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[1] There is no information as to where the inscription was found.

[2] Of about "the fifth century A.D."

[3] Of about "the sixth century A.D."

[4] According to Dr. Fleet "the age of the characters would justify us in identifying him with the *Śaśâṅka*, king of Karṇasuvarṇa in Eastern India— the contemporary and murderer of Râjyavardhana II. of Kanauj,— who is mentioned by Hiuen Tsiang as a persecutor of the Buddhists."

[5] Of about the eighth century A.D.

[6] For two Mâna princes of Magadha see above, No. 362 of Ś. 1059.

[7] Of about the tenth century A.D.

[8] The published translation has *samvat 13.*

[9] Compare below, Nos. 635 and 640.

[10] Compare *Ind. Ant.* Vol. IX. p. 143, note 3.

[11] Read *shaḍviṁśa*°.

Dayitavishṇu; his son Vapyaṭa; his son Gôpâla [I.], married the Bhadra king's daughter Dêddadêvî; their son Dharmapâla.— The inscription mentions the *Yuvarâja* Tribhuvanapâla as the *dûtaka* who communicated Nârâyaṇavarman's request to Dharmapâla.

635.—*As. Res.* Vol. I. p. 123, and lithograph; *Ind. Ant.* Vol. XXI. p. 254. Mungir plate of the *Mahârâjâdhirâja* **Dêvapâladêva**, issued from Mudgagiri :—

(L. 46).— samvat 33 Mârga-dinê 21 |

Gôpâla [I.]; his son Dharmapâla, married Raṇṇâdêvî, a daughter of the Râshṭrakûṭa[1] Parabala; their son Dêvapâla.— The inscription mentions, as *dûtaka*, Dêvapâla's son, the *Yuvarâja* Râjyapâla.

636.—*Ind. Ant.* Vol. XVII. p. 309, and Plate. Ghôsrâwâ (now Bihâr Museum) Buddhist inscription, of the time of king **Dêvapâla**.

637.—*Archæol. Surv. of India*, Vol. III. Plate xxxvi. Gayâ inscription of the time of **Nârâyaṇapâladêva** :—

(L. 15).— Śrî-Nârâyaṇapâladêva iti yaḥ . . . . râjñas=tasya guṇ-âmalasya mahataḥ saṁvatsarê saptamê Vaiśâkhyâ[ṁ] . . . .

638.—*Ind. Ant.* Vol. XV. p. 305; *Jour. Beng. As. Soc.* Vol. XLVII. Part I. Plates xxiv. and xxv. Bhâgalpur (now Bengal As. Soc.'s) plate of the *Mahârâjâdhirâja* **Nârâyaṇapâladêva**, issued from Mudgagiri :—

(L. 47).— samvat 17 Vaiśâkha-dinê 9.

Gôpâla [I.]; his son Dharmapâla (after defeating Indrarâja and others, gave the sovereignty of Mahôdaya (Kanauj) to Chakrâyudha[2]); his younger brother Vâkpâla; his son Jayapâla; his elder brother Dêvapâla; Jayapâla's son Vigrahapâla [I.], married the Haihaya princess Lajjâ; their son Nârâyaṇapâla.

639.—*Ep. Ind.* Vol. II. p. 161, and Plate. Badâl pillar inscription of the time of **Nârâyaṇapâla**; mentions Dharma[pâla], Dêvapâla, Śûrapâla, and Nârâyaṇapâla.

640.—*Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 82. Dinâjpur plate of the *Mahârâjâdhirâja* **Mahîpâladêva**,[3] issued from Vilâsapura (?) :—

(L. 49).— viśu(shu)va-saṁkrântau.

(L. 53).— samvat . . [na ?]-dinê . .

Genealogy as far as Nârâyaṇapâla as in No. 638; his son Râjyapâla, married Bhâgyadêvî, a daughter of the Râshṭrakûṭa Tuṅga;[4] their son Gôpâla [II.]; his son Vigrahapâla [II.]; his son Mahîpâla.

641.—*Archæol. Surv. of India*, Vol. III. p. 122, and Plate xxxvii. 5; *Ind. Ant.* Vol. IX. p. 114. Bôdh-Gayâ inscription of the reign of **Mahîpâladêva** :—

(L. 2).— paramasaugata-śrîman-Mahîpâladêva-pravarddhamâna-vijayarâjyê êkâdaśamê[5] samvatsarê abhilikhya . . . . . pañchamyâṁ tithau.

642.—*Proceedings Beng. As. Soc.* 1879, p. 221; *Archæol. Surv. of India*, Vol. III. Plate xxxvii. Gayâ Kṛishṇa-Dvârikâ temple inscription of the reign of **Nayapâladêva** :—

(L. 18).— Samasta-bhûmaṇḍala-râjya-bhâram=âvi(bi)bhrati śrî-Nayapâladêvê | vilikhyamânê daśa-pañcha-saṁkhya-samvatsarê siddhim=agâch=cha kî[rtt]iḥ ||

The inscription mentions Śûdraka[6] and Viśvâditya.

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[1] The Râshṭrakûṭa family, here referred to, may be the one mentioned above, in No. 630.

[2] Compare *Ind. Ant.* Vol. XX. p. 187.

[3] See above, No. 59 of V. 1083.

[4] See above, No. 630.

[5] Read *êkâdaśê*.— In the Bihâr Museum there is another (Buddhist) inscription (of which I possess Dr. Fleet's impressions) of the eleventh year (*samvat 11*) of the reign of Mahîpâladêva; see *Archæol. Surv. of India*, Vol. III. p. 123.

[6] See below, No. 646.

643.— *Ind. Ant.* Vol. XIV. p. 166, and Vol. XXI. p. 100. Âmgâchhi (now Bengal As. Soc.'s) plate of the *Mahârâjâdhirâja* **Vigrahapâladêva III.** :—

(L. 40).— sômagrâha- . . .

(L. 42).— saṁvat 13 (or 12 ?) Chaitra-dinê 9.[1]

Genealogy as far as Mahîpâla as in No. 640; his son Nayapâla; his son Vigrahapâla [III.].[2]

644.— *Ep. Ind.* Vol. II. p. 350, and Plates. Kamauli (now Lucknow Museum) plates of the *Mahârâjâdhirâja* **Vaidyadêva** of Prâgjyôtisha,[3] a subordinate or feudatory of the Pâla **Kumârapâla** of Gauḍa; (composed by Manôratha, the son of Murâri) :—

(L. 46).— Êtasmai śâsanaṁ prâdâd=Vaidyadêva-kshitiśvaraḥ | Vaiśâkhê viśu(shu)-[va*]tyâñ=cha svarg-ârthaṁ Hari-vâsarê ||

(L. 51).— chaturth-âbda saṁ Vaiśâkha-prathamâ-dinâ.

(L. 53).— saṁ 4 sûryya-gatyâ Vaiśâkha-dinê 1 ni.

The inscription mentions, in the solar race (*Mihirasya vaṁśê*) and Pâla family (*kula*), the kings of Gauḍa Vigrahapâla [III. ?], his son Râmapâla[4] (who killed Bhîma of Mithilâ), and his son Kumârapâla; and their ministers Yôgadêva, his son Bôdhidêva, and his son Vaidyadêva, of whom the last was appointed by Kumârapâla to rule the eastern country, in the place of Tiṅgyadêva.

645.— *Archæol. Surv. of India*, Vol. III. p. 125, and Plate xlv. 17. Jaynagar image inscription of the reign of **Madanapâladêva**[5] :—

(L. 4).— śrîman-Madanapâladêva-râjyê samvat 19 (?) Âśvina 30 (?).

646.— *Ind. Ant.* Vol. XVI. p. 64. Gayâ inscription[6] of a king (*narêndra*) **Yakshapâla**, the son of Viśvarûpa who was the son of Śûdraka,[7] of Gayâ; (composed by Murâri[8] of the Âgîgrâma family).

647.— *Ep. Ind.* Vol. I. p. 307, and Plate. Deopara (in the Râjshâhî district of Bengal, now Calcutta Museum) inscription of **Vijayasêna**; (composed by Umâpatidhara, and engraved by the *Râṇaka* Śûlapâṇi, the son of Bṛihaspati and grandson of Manadâsa).

In the lunar race were Vîrasêna and other southern rulers. In that Sêna lineage there was Sâmantasêna, 'the head-garland of the clan of Brahmakshatriyas'; his son Hêmantasêna, married Yaśôdêvî; their son Vijayasêna (defeated Nânya,[9] Vîra, and other kings).

648.— *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 11, and Plates. Tarpandighî plate of the *Mahârâjâdhirâja* **Lakshmaṇasênadêva**, the successor of the *Mahârâjâdhirâja* Ballâlasênadêva; issued from Vikramapura :—

(L. 56).— saṁ 3 Bhâdra-dinê 2.[10]

In the lunar race, Hêmanta of the Sêna family; his son Vijayasêna; his son Ballâlasêna; his son Lakshmaṇasêna.

[1] The equivalent of the date (the 2nd March A.D. 1086), suggested by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

[2] Another inscription of the 12th year (*samvat 12 Mârga-dinê 18*) of the reign of a Vigrahapâla is mentioned in *Archæol. Surv. of India*, Vol. III. p. 121.

[3] In the published version Vaidyadêva is described as 'king of Kâmarûpa,' but according to the original the Kâmarûpa *maṇḍala* was only part of the Prâgjyôtisha *bhukti*.

[4] For an inscription of the second year (*samvat 2 Vaiśâkha-dinê 28*) of Râmapâla see *Archæol. Surv. of India*, Vol. III. p. 124.

[5] *Ibid.* p. 124 mention is made of an inscription of the third year (*sam 3 Vaiśâkha-dinê 24*) of the reign of Madanapâla. And inscriptions of the eighth year (*samvat 8*) and of the 19th year (*sam 19 Vaiśâkha-sudi 5*) of king *Mahêndrapâla* are mentioned *ibid.* pp. 123 and 124.

[6] Of about the 12th century A.D.

[7] The same name occurs above, in No. 642.

[8] This name occurs above, in No. 644.

[9] This name occurs above, in No. 564 of N. 769.

[10] The published text has *saṁ 7 Bhâdra-dinê 8*.

649.— *Jour. Beng. As. Soc.* Vol. VII. p. 43, and Plate xlv. Bâkergañj plate of the *Mahârâjâdhirâja* **Viśvarûpasênadêva,**[1] lord of Gauḍa, the successor of the *Mahârâjâdhirâja* Lakshmaṇasênadêva, lord of Gauḍa, issued from near Jambugrâma :—

(L. 56).— tṛi(?)tiyâvdi(bdi)ya-Jyaishṭhâdinâ.

(L. 65).— saṁ 3 Jyaishṭha-dinê . . .

In the lunar race, Vijayasêna; his son Ballâlasêna; his son Lakshmaṇasêna, married . . . . . (?); their son Viśvarûpa (Viśvarûpasêna).

650.— *Jour. Beng. As. Soc.* Vol. LXV. Part I. p. 9, and Plates. Madanapâḍa plate of the *Mahârâjâdhirâja* **Viśvarûpasênadêva,** lord of Gauḍa, the successor of the *Mahârâjâdhirâja* Lakshmaṇasênadêva, lord of Gauḍa, issued from near Phalgugrâma :—

(L. 51).— chaturddaśiyâvdi(bdi)ya-Bhâdradinâ.

(L. 60).— saṁ 14 Âśvina-dinê 1.

Genealogy as in No. 649.

651.— *Proceedings Beng. As. Soc.* 1885, p. 51, and Plate. Dacca (Ashrafpur, in Eastern Bengal, now Bengal As. Soc.'s) plate[2] of the king (*nripati*) **Dêvakhaḍga :—**

(L. 15).— samvat 10 3 Vaiśâkha-di 10 3.[3]

652.— *Jour. Beng. As. Soc.* Vol. IX. p. 767, and Plate with specimen of letters and seal. Têjpur (Assam) plates of the *Mahârâjâdhirâja* **Vanamâlavarmadêva** of Prâgjyôtisha, dated "samvat 19"(?).

From Âdivarâha (Vishṇu) and the Earth sprang Naraka; his sons Bhagadatta and Vajradatta. In the lineage of Bhagadatta,[4] Prâlambha, married Jîvadâ; their son Ha[r]jara, married Târâ; their son Vanamâla.[5]

653.— *Proceedings Beng. As. Soc.* 1880, p. 148, and Plates. Sylhet (Assam) plates of **Kêśavadêva :—**

(L. 55).— Pâṇḍavakulâdipâl-âbda (?) 4328 (?).

In the lunar race, Kharavâṇa (?); his son Gôkula (? Gôlhaṇa); his son Nârâyaṇa; his son Gôvinda-Kêśavadêva.

654.— *Proceedings Beng. As. Soc.* 1880, p. 152, and Plates. Sylhet (Assam) plates of **Îśânadêva**; (composed by Mâdhava of the Dâsa family) :—

(L. 32).— saṁ 17 Vaiśâkha-dinê 1.

In the lunar race, Gôkula (? Gôlhaṇa); his son Nârâyaṇa; his son Kêśavadêva; his son Îśânadêva.

655.— *Jour. Beng. As. Soc.* Vol. XL. Part I. p. 165, and Plateii. Bâmanghâṭi (in Orissa, now Calcutta Museum) plate of **Raṇabhañjadêva,** the son of Digbhañja who was the son of Koṭṭabhañja, of the Bhañja family :—

(L. 36).— samvat 200[6] (?) 80 8 Pushya-śudi 1[7](?).

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[1] This name was by Prinsep misread as *Kêśavasêna*, which was supposed to have been substituted in the plate for, perhaps, *Mâdhavasêna*.

[2] Another plate from the Dacca district (purchased by the Bengal As. Soc.), also dated in "*saṁvat 13*," is mentioned in the *Proceedings Beng. As. Soc.* 1890, p. 242, and 1891, p. 119; it does not seem to have been published yet.

[3] Both times the '10' is denoted by a numerical symbol and the '3' by a numeral figure.

[4] For a king Bhagadatta or Bhagadatta kings see above, No. 541.

[5] The inscription also, before-Prâlambha, appears to mention a line of kings commencing with Sâlastambha and ending with Harisha (Harsha?), but, to enable one to give a reliable account of its contents, it requires to be re-edited.— Compare below, Nos. 711-714.

[6] The symbol, used here, is exactly like the *akshara lú*, and has been taken to denote 200; but I doubt this being correct.

[7] Expressed by a numeral figure (which may possibly be 7).

656.— *Jour. Beng. As. Soc.* Vol. XL. Part I. p. 168, and Plate iii. Bâmanghâṭî (now Calcutta Museum) plate of **Râjabhañjadêva**, the son of Raṇabhañja who is described here as the son of Koṭṭabhañja, of the Bhañja family.

657.— *Jour. Beng. As. Soc.* Vol. VI. p. 669, and Plate xxxiii. Gûmsûr (in the Gañjâm district) plates of **Nêtṛibhañjadêva**, the son of Raṇabhañjadêva and grandson of Śatrubhañjadêva, of the Bhañja family :—

(L. 36).— samvat (?) Mâgha-śudi (?) [saptami ?].[1]

658.— *Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 159, and Plate ix. Orissa (?) plates of the *Mahârâja* **Vidyâdharabhañjadêva**, the son of Śilîbhañjadêva,[2] grandson of Diva(?)bhañjadêva and great-grandson of Vra(?)ṇabhañjadêva, of the Bhañja family.

659.— *Ep. Ind.* Vol. III. p. 341, and Plate. Paṭṇâ[3] (now Bengal As. Soc.'s) plates of the *Mahârâjâdhirâja* **Mahâ-Bhavaguptarâjadêva [I.] Janamêjayadêva**, lord of Trikaliṅga, the successor of the *Mahârâjâdhirâja* Śivaguptadêva, of the family of the Moon; issued from Kaṭaka[4] :—

(L. 39).— -mahârâjâdhirâja-paramêśvara-śrî-Janamêjayadêvasya vijaya-râjyê samvachchharê[5] shashṭhêḥ Âshâḍha-mâsê sita-pakshê t[i*]thâv=ashṭamyâṁ yatr=âṅkatô=pi samvat 6 A(â)shâḍha-śudi 8.

660.— *Ep. Ind.* Vol. III. p. 347, and Plate. Kaṭak (Cuttack, or Chaudwâr, in Orissa) plates of the *Mahârâjâdhirâja* **Mahâ-Bhavaguptadêva [I.]**, lord of Trikaliṅga,[6] the successor of the *Mahârâjâdhirâja* Śivaguptadêva, of the family of the Moon; issued from **Kaṭaka** :—

(L. 43).— -mahârâjâdhirâja-paramêśvara-Sômakulatilaka-Trikaliṅgâdhipati-ś r î - M a h â - Bhavaguptadêva-pâdapadma-pravarddhamâna-vijayarâjyê êkatriṅśattimê[7] sâmvatsarê / Mârgga-śudi tithau trayôdaśyâṁ yatr=âṅkên=âpi samvat 31 Mârgga-śudi 13.

661.— *Proceedings Beng. As. Soc.* 1882, p. 11; *Ep. Ind.* Vol. III. p. 346. Other Kaṭak (or Chaudwâr, now Bengal As. Soc.'s) plates of the *Mahârâjâdhirâja* **Mahâ-Bhavaguptadêva [I.]**; of the same date.

662.— *Ep. Ind.* Vol. III. p. 346. Notice of other Kaṭak (?) plates of the *Mahârâjâdhirâja* **Mahâ-Bhavaguptadêva [I.]**; of the same date.

663.— *Ep. Ind.* Vol. III. p. 351; *Jour. Beng. As. Soc.* Vol. XLVI. Part I. p. 153, and Plate x. Kaṭak plates of the *Mahârâjâdhirâja* **Mahâ-Śivaguptarâjadêva Yayâtirâjadêva**, lord of Trikaliṅga, the son and successor of the *Mahârâjâdhirâja* Mahâ-Bhavaguptarâjadêva [I.] Janamêjaya, of the family of the Moon; issued from Vinîtapura :—

(L.63).— -mahârâja-paramêśva[ra*]-Sômakulatilaka-Trikaliṅgâdhipati-śrî-Ja(ya)yâtirâj a - dêva-pravarddhamâna-vê(vi)jayarâjyê navamê samvatsarê 9 Jyêshṭha-śi(si)ta-trayôdaśyâ[ṁ] 13.[8]

664.— *Ep. Ind.* Vol. III. p. 356, and Plate. Kaṭak (?) plates of the *Mahârâjâdhirâja* **Mahâ-Bhavaguptarâjadêva [II.] Bhîmarathadêva**, lord of Trikaliṅga, the son and successor of the *Mahârâjâdhirâja* Mahâ-Śivaguptarâjadêva Yayâti (who himself was the son of Janamêjaya), of the family of the Moon; issued from Yayâtinagara :—

(L. 42).— sûrya-grahaṇê.

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[1] The date probably contains numerical symbols.

[2] In *Ep. Ind.* Vol. III. p. 353, l. 33, mention is made of a place *Śilâbhañjapâṭî* in the Ôḍra country.

[3] A Native State, attached to the Sambalpur district, Central Provinces.

[4] But when the grant was issued, the king was at Mûrasîma.

[5] Read *samvatsarê shashṭha*.

[6] He is also called *Kôśalêndra*, 'lord of Kôśala.'

[7] Read *êkatriṁśattamê saṁvatsarê*.

[8] In *Ep. Ind.* this '13' is taken to be denoted by numerical symbols for 10 and 3, but in my opinion the plate contains numeral figures for 1 and 3.

(L. 70).— -mahârâjâdhirâja-paramêśvara-Sômakulatilaka-Trikalingâdhipati-śrî-Bhîmarathadêvasya pravarddhamâna-vijayarâjyê triti(tî)[ya*]-samvatsarê Mârgaśirshamâsîya-śuklapaksh[ê*] tithau trit[î*]yâyâṁ yatr=âṅkên=âpi samvat 3 Mârga-śudi 3 ḥ ||

665.— *Ep. Ind.* Vol. IV. p. 258, and Plate. Kudopali (in the Sambalpur district of the Central Provinces, now Nâgpur Museum) plates of the *Râṇaka* **Puñja**, the son of Vôḍâ (?), of the Maṭhara family; of the reign of the *Mahârâjâdhirâja* **Mahâ-Bhavaguptarâjadêva [II.]**, lord of Trikaliṅga, the successor of the *Mahârâjâdhirâja* Mahâ-Śivaguptarâjadêva, of the family of the Moon, residing at Yayâtinagara; issued from Vâ(?)maṇḍâpâṭî :—

(L. 4).— -mâ(ma)hârâjâdhirâja-paramêśvara-Sômakulatilaka-Tri(tri)kalingâdhipati- ś r î - Mahâ-Bhavaguptarâjadêva-mahî-pravarddhamâna-kalyâna(ṇa)vijayarâjyê trayôdaśa-samvatsarê â(a)tr=âṅkê samvata(t) 13.

666.— *Jour. Beng. As. Soc.* Vol. LXIV. Part I. p. 125. Purî (in Orissa) plates[1] of the *Mahârâja* **Kulastambhadêva** or **Rala(ṇa?)stambhadêva (?)**.

667.— *Ep. Ind.* Vol. III. p. 313, and Plate. India Office plate of the *Mahârâjâdhirâja* **Vijayarâjadêva**, issued from (?) Kaṭaka.

The inscription mentions the *Mahârâjñîs* Lachchhidêvî and Haṁsinîdêvî.

668.— *Jour. Beng. As. Soc.* Vol. VII. p. 558, and Plate xxiv. Bhuvanêśvar (in Orissa) partly damaged inscription of the reign of the *Mahârâjâdhirâja* **Uddyôtakêsarirâjadêva**, lord of Trikaliṅga; (composed by Bhaṭṭa Purushôttama) :—

(L. 20).— -śrîmad-Uddyôtakêsarirâjadêvasya vijaya-rajyê samvat 18 Phâlguna-śudi 3 . . .

According to the published text the inscription mentions Janamêjaya[2] of the lunar race, his son Dîrgharava, and his son Apavâra who died childless; after him, Vichitravîrya (another son of Janamêjaya), his son Abhimanyu, his son Chaṇḍihara, and his son Uddyôtakêsarin, whose mother was Kôlâvatî of the solar race.

669.— *Jour. Beng. As. Soc.* Vol. VI. p. 89, and Plate vii. with specimen facsimile. Bhuvanêśvar (in Orissa) inscription, being a *praśasti* of Bhaṭṭa Bhavadêva, surnamed Bâlavalabhîbhujaṅga,[3] a minister of **Harivarmadêva**; (composed by Vâchaspati). Dated "saṁvat 32" (?).

670.— *Jour. Beng. As. Soc.* Vol. VI. p. 280, and Plate xvii. with specimen facsimile; also Vol. LXVI. Part I. p. 18. Bhuvanêśvar (in Orissa) inscription of the time of the Gaṅga **Aniyaṅkabhîma** of Trikaliṅga; (composed by Udayana).

The inscription first mentions the *Râjaputra* Dvâradêva (in the *gôtra* of Gautama), his son Mûladêva, his son Ahirâma, and his son and daughter Svapnêśvara and Suramâ; and then Chôḍagaṅga of the lunar race, his son Râjarâja who married Suramâ, and Râjarâja's younger brother Aniyaṅkabhîma.[4]

671.— *Ind. Ant.* Vol. I. p. 355, and Plate. Balasor (in Orissa) plate of the *Mahârâja* **Purushôttamadêva** :—

(L. 7).— ê 5 aṅka Mêsha di 10 am Sôma-bâra grahaṇa-kâlê.[5]

672.— *Ep. Ind.* Vol. IV. p. 199. Gañjâm plates of the Gaṅga *Mahârâjâdhirâja Mahârâja* **Prithivivarmadêva**, the son of Mahindravarmadêva, of Kaliṅga; issued from Śvêtka (?) :—

(L. 18).— vishuka(va)-saṅkrânyâ(ntyâṁ).

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[1] The plates may be compared with those of the *Mahârâja* Prithivivarmadêva, below, No. 672.

[2] This name occurs above, in Nos. 659, 663 and 664.

[3] See Prof. Eggeling's *Catalogue*, No. 1725.

[4] He is the king (7.) in No. 367 above.

[5] The equivalent of the date (Monday, the 7th April A.D. 1483), given by me in *Ind. Ant.* Vol. XXII. p. 108, is not satisfactory.

673.— *Ep. Ind.* Vol. III. p. 43. Buguḍa (in the Gañjâm district, now Madras Museum) plates of **Mâdhavavarman**, issued from Kaiṅgôda :—

(L. 37).— sûryagrah-ôparâgêṇa.

The inscription mentions Pulindasêna, 'famous amongst the peoples of Kaliṅga;' Śailôdbhava; Raṇabhîta; his son Sainyabhîta [I.]; Yaśôbhîta; his son Sainyabhîta [II.]; and his son Mâdhavavarman.

674.— *Ep. Ind.* Vol. IV. p. 144, and Plate. Kômarti (in the Gañjâm district) plates of the *Mahârâja* **Chaṇḍavarman**,[1] lord of Kaliṅga, issued from Siṁhapura :—

(L. 20).— saṁvatsaraḥ shashṭhaḥ 6[2] Chaitramâsa-śukla-paṁchami(mî)-divasaḥ ||

675.— *Ind. Ant.* Vol. XIII. p. 49, and Plate. Chicacole (in the Gañjâm district, now Madras Museum) plates of the *Mahârâja* **Nandaprabhañjanavarman**, lord of the whole of Kaliṅga, issued from Sârapalli.

676.— **Gâṅgêya-s. (?) 87.**— *Ep. Ind.* Vol. III. p. 128, and Plate. Achyutapuram (in the Gañjâm district, now Madras Museum) plates of the Gâṅga *Mahârâja* **Indravarman Râjasiṁha** of Kaliṅga, issued from Kaliṅganagara :—

(L. 13).— udag-ayanê.

(L. 22).— pravarddhamâna-vijayarâjya-saṁvatsarâḥ saptâśîti[ḥ*] 80 7 Chaitr-âmâvâsyâṁ |

677.— **Gâṅgêya-s. (?) 91.**— *Ind. Ant.* Vol. XVI. p. 134; *Ind. Inscr.* No. 18. Parlâ-Kimeḍi (in the Gañjâm district, now Madras Museum) plates of the Gâṅga *Mahârâja* **Indravarman Râjasiṁha** of Kaliṅga, issued from Kaliṅganagara :—

(L. 18).— pravarddhamâna-vijayarâjya-saṁvatsarâḥ êkâ(ka)navati[ḥ*] 90 1 Mâgha-dina triṁśatima 30.

678.— **Gâṅgêya-s. (?). 128.**— *Ind. Ant.* Vol. XIII. p. 120, and Plate. Chicacole (in the Gañjâm district, now Madras Museum) plates of the Gâṅga *Mahârâja* **Indravarman** of Kaliṅga, issued from Kaliṅganagara :—

(L. 10).— Mârggaśira-paurṇṇamâsyâṁ sôm-ôparâgê.

(L. 20).— pravarddhamâna-vijayarâjya-sambatsarâ[3] 100 20 8 Chaittra-di 10 5.

679.— **Gâṅgêya-s.(?) 146 (?).**— *Ind. Ant.* Vol. XIII. p. 123, and Plate. Chicacole (in the Gañjâm district, now Madras Museum) plates of the Gâṅga *Mahârâja* **Indravarman** [of Kaliṅga], issued from Kaliṅganagara :—

(L. 15).— Mâgha-saptamyâm.

(L. 23).— pravarddhamâna-vijayarâjya-saṁvatsarâḥ 100 40 6 (?)[4] Mâgha-di 10 ḥ(?).

680.— **Gâṅgêya-s. (?) 183.**— *Ep. Ind.* Vol. III. p. 131, and Plate. Chicacole (in the Gañjâm district, now Madras Museum) plates of the Gâṅga *Mahârâja* **Dêvêndravarman**, the son of Guṇârṇava, of Kaliṅga, issued from Kaliṅganagara :—

(L. 11).— Mâgha-mâsy=udag-ayanê śuch(kl)-âshṭamyâṁ.

(L. 25).— pravarddhamâna-vijayarâjya-sambachchhara-śataṁ[5] trirâśite[6] 100 80(?) 3(?)[7] Śrâvaṇê mâsi divê viṁśati[8] 2 0.

681.— **Gâṅgêya-s. (?) 254.**— *Ind. Ant.* Vol. XVIII. p. 144, and Plate. Vizagapatam plates of the Gâṅga **Dêvêndravarman**, the son of the *Mahârâja* Anantavarman, of Kaliṅga, issued from Kaliṅgânagara :—

(L. 13).— ayana-pu(pû)rvvakaṁ.

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[1] See below, No. 686. [2] Denoted by a numerical symbol. [3] Read -*saṁvatsarâḥ*.

[4] The numerical symbol, employed in the original, seems to me to be the symbol for '8' rather than that for '6.' The following '10 ḥ' may really be '10 2.'

[5] Read *saṁvatsara*-. [6] Read *tryaśîtiḥ*.

[7] The writer, in my opinion, has wrongly employed the numerical symbols for '8' and '30,' instead of those for '80' and '3.' The following 20 he has denoted by the symbol for '2' and the sign for nought.

[8] Read *divê viṁśê*.

(L. 27).— samvachchha(tsa)ra-śata-dvayê chatushpañchâ(ñchâ)ś-âbhyadhikê 254[1] Phâlguṇa(na)-prathama-pakshê pratipadi.

682.— **Gâṅgêya-s. 51 (?).**— *Ind. Ant.* Vol. XIII. p. 275, and Plate. Chicacole (in the Gañjâm district, now Madras Museum) plates of the Gaṅga **Dêvêndravarmadêva,** the son of the *Mahârâja* Anantavarmadêva, issued from Kaliṅgânagara :—

(L. 15).— sû[r*]yagrah-ôparâgê.

(L. 22).—Gâṅgêyavanśa[2]-pravardhamâna-vijayarajya-saṁvatsaram=êkapañchâ(ñchâ)śa[m*].

683.— **Gâṅgêya-s. 304.**— *Ep. Ind.* Vol. III. p. 18, and Plate. Alamaṇḍa (in the Vizagapatam district) plates of the Gaṅga **Anantavarmadêva,** the son of the *Mahârâja* Râjêndravarman, issued from Kaliṅgânagara :—

(L. 18).— su(sû)ryagrah-ôparâgô . . .

(L. 28).— G[â*]ṅgêyavanśa[2]-pravardham[â]na-vijayarâjya-samvachhrara-sat[â] triṇi chatu[rô]tarâ.[3]

684.— **Gâṅgêya-s. 351.**— *Ind. Ant.* Vol. XIV. p. 11, and Plate. Chicacole (in the Gañjâm district, now Madras Museum) plates of the Gaṅga **Satyavarmadêva,** the son of the *Mahârâja* Dêvêndravarman, of Kaliṅga, issued from Kaliṅganagara :—

(L. 17).— sû[r*]y-ôparâgê.

(L. 34).— Gâṅgêyavansa[2]-saṁvachha(tsa)ra-śata-tray-aikapañchâsa(śa)t.[4]

685.— *Ep. Ind.* Vol. III. p. 223, and Plate. Parlâ-Kimeḍi (in the Gañjâm district, now Madras Museum) plates[5] of the Gaṅga **Dâraparâja,** the son of Chôḷa-Kâmadirâja, of the reign of the Gaṅga *Mahârâjâdhirâja* **Vajrahastadêva;** issued from Kaliṅgânagara.

686.—*Ind. Ant.* Vol. V. p. 176, and Plate. Kolleru lake (in the Gôdâvarî district) plates of the Śâlaṅkâyana[6] *Mahârâja* **Vijayanandivarman,** eldest son of the *Mahârâja* Chaṇḍavarman,[7] issued from Vêṅgîpura :—

(L. 9).— pravarddhamâna-vijayarâjya-saptama-sa[ṁ*]vatsarasya Paushya(sha)mâsa-kṛishṇapakshasy=âshṭamyâm.

687.—*Ep. Ind.* Vol. IV. p. 195, and Plate. Chikkulla (in the Gôdâvarî district) plates of the *Mahârâja* **Vikramêndravarman II.,** the eldest son of the *Mahârâja* Indrabhaṭṭârakavarman, grandson of Vikramêndravarman I. 'whose birth was embellished by the two families of the Vishṇukuṇḍins and Vâkâṭas (Vâkâṭakas)[8],' and great-grandson of the *Mahârâja* Mâdhavavarman, of (the family of) the Vishṇukuṇḍins; issued from Ḷenduḷûra : —

(L. 25).— vi[ja]yarâjyà-saṁvassaraṁbuḷ 10 mâsa-pakkaṁ 8 gibmâ 5.[9]

688.— *Jour. Bo. As. Soc.* Vol. XVI. p. 116, and Plates. Gôdâvarî district plates of the *Râjâ* **Pṛithivimûla,** the son of the *Mahârâja* Prabhâkara, recording a grant which was made at the

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[1] The decimal figures for 4 and 5, here used, "are of a decidedly exceptional type, and, but for the explanation of them in words, would most naturally have been read as 6 and 8."

[2] Read °*vaṁśa*-.

[3] Read -*saṁvatsara-śatâni trîṇi chatur-uttarâṇi.*

[4] This reading was suggested to Dr. Hultzsch by Mr. G. V. Ramamurti.

[5] Of about the 11th century A.D., and therefore, probably, of the reign of the Vajrahastadêva who issued the Naḍagâm plates, above, No. 357 of Ś. 979 (A.D. 1058).

[6] By Dr. Fleet this is taken to mean "of the Śâlaṅkâyana *gôtra.*"

[7] According to Dr. Hultzsch (*Ep. Ind.* Vol. IV. p. 143), he may be identical with the Chaṇḍavarman of No. 674, above ; "at any rate, the two Chaṇḍavarmans must have belonged to the same period."

[8] See above, No. 618 ff.

[9] Intended for -*saṁvatsarâḥ 10 grîshma-pakshaḥ 8* [*divasaḥ*] *5.* The numbers are denoted by numerical symbols.

request of Mitravarman's son Indrâdhirâja, the conqueror of a certain Indrabhaṭṭâraka;[1] issued from Kâṇḍâḷi:—

(L. 34).—prava[r*]d[dh*]amâna-vijayarâjya-samvatsarâṇi pañchavi[ṁ*]śa[2] 20 5 vâsâ 4 (?)[3] divasaṁ 3.

Addenda.

689.—V. 1117.—*Bombay Gazetteer*, Vol. I. Part I. p. 472, No. iv. Bhinmâl (Śrîmâla) inscription of the reign of the Paramâra *Mahârâjâdhirâja* **Kṛishṇarâja,** the son of Dhandhuka and grandson of Dêvarâja:—

(L. 3).—saṁvat 1117[4] Mâgha-sudi 6 Ravau śrî-Śrîmâlê Paramâra-vaṁś-ôdbhavô mahârâjâdhirâjâ(ja)-śrî-Kṛishṇarâjaḥ śrî-Dhaṁdhuka-sutaḥ śrîmad-Dêvarâja-pauttraḥ tasmin kshitîśê vijayini |

Sunday, 31st December A.D. 1060.

690.—V. 1123.—*Bombay Gazetteer*, Vol. I. Part I. p. 473, No. v. Bhinmâl (Śrîmâla) fragmentary inscription of the reign of the [Paramâra] *Mahârâjâdhirâja* **Kṛishṇarâja:—**

(L. 1).—saṁvat 1123 Jyêshṭha-vadi 12 Śanau || ady=êha śrî-Śrîmâlê mahârâjâdhirâja-śrî-Kṛishṇarâja-râjyê.

Saturday, 12th May A.D. 1067.

691.—V. 1134 and 1135.—From an impression supplied by Dr. Führer. Kahla (in the Gôrâkhpur district, now Lucknow Museum) plates of the *Mahârâjâdhirâja* **Sôḍhadêva,** the successor of the *Mahârâjâdhirâja* Maryâdâsâgaradêva (apparently of the Kalachuri family[5]); issued from Dhuliâ-ghaṭṭa on the great river Gaṇḍakî:—

(L. 39).—[6]chatustrinsatsamvatsarâdhik-aikâdasa(śa)sa(śa)ta-samvatsarê Pausha-mâsi su(śu)kla-saptamyâṁ Râvi-dinê | sû[r*]ryy-ôttarâyaṇa-saṁkrântau mahânadî-Gaṇḍakyâṁ vidhivat snâtvâ.

Sunday, 24th December A.D. 1077.

(L. 57).—samvat 1135 Chaitra-va(ba)hula-shashṭhyâṁ || Ravi-dinê | likhitô=yaṁ tâmvra-paṭṭa . . .

Sunday, 24th February A.D. 1079.

692.—V. 1171.—From an impression supplied by Dr. Führer. Pâlî (now Lucknow Museum) first plate[7] only of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj:—

(L. 18).—êkasaptatyadhika-sa(śa)taikâdasa(śa)-saṁvatsarê Bhâdrapadê mâsi.[8]

Genealogy as in No. 84.

693.—V. 1189.—*Ep. Ind.* Vol. V. p. 114. Pâlî (now Lucknow Museum) plates of the *Mahârâjâdhirâja* **Gôvindachandradêva**[9] of Kanauj and his mother, the *Mahârâjñî* **Râlhaṇadêvî**[10]:—

(L. 22).—Vaisâ(śâ)khê mâsi śi(si)tê pakshê akshaya-tṛitîyâyâṁ parvvaṇi . . .

(L. 34).—saṁvat 1189 J[y*]êshṭha-vadi 8 Sa(śa)nau |

Saturday, 29th April A.D. 1133.

Genealogy as in No. 84.

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[1] Probably the Indrabhaṭṭârakavarman of No. 687 above.

[2] Read *pañchaviṁśatiḥ.*

[3] The published text has *Vâsâka-divasaṁ*; I take the original to mean *varshâ-pakshaḥ 4*; compare *Ep. Ind.* Vol. I. p. 7, l. 49, "*vdsa 6 diva 5.*"

[4] The English translation has *1115.*

[5] The impression of the first plate in some parts is so indistinct that, for the present, I cannot give the names that occur in the genealogical part of the inscription.

[6] Read *chatustriṁśat°.*

[7] See *Ep. Ind.* Vol. V. p. 114, note 4.

[8] Here the writing on this first plate ends.

[9] The king made the grant after bathing in the river Satî at the *ghaṭṭa* of the god Svapnêśvara.

[10] See above, No. 96 of V. 1181.

694.— **V. 1201 (for 1202?).**— *Ep. Ind.* Vol. V. p. 115. Machhlishahr (Ghiswâ, now Lucknow Museum) plate of the *Mahârâjâdhirâja* **Gôvindachandradêva** of Kanauj, issued from Vârâṇasî :—

(L. 15).— saṁvatsarâṇâ[ṁ êka][1]dhika-dvâdaśa-śatêshu Vaiśâkhê mâsi śukta(kla)-pakshê 'kshaya-tṛitîyâyâṁ tithau Sôma-dinê 'ṅke=pi saṁvatâ[2] 201 Vaiśâkha-sudi 3 Sômê.

Monday, 19th April A.D. 1143; or, perhaps, Monday, 15th April A.D. 1146.

Genealogy as in Nô. 84.

695.— **V. 1208.**— *Jour. Roy. As. Soc.* 1898, p. 101, and Plate. Horniman Museum Jaina image inscription of some members of the Grahapati family[3]:—

(L. 1).— samvat 1208 Vaiśâ(śâ)kha-vadi 5 Gurau ||

Thursday, 27th March A.D. 1152.

696.— **V. 1239.**— *Bombay Gazetteer*, Vol. I. Part I. p. 474, No. vi. Bhinmâl (Śrîmâla) inscription of the reign of the *Mahârâjaputra* (?) **Jayatasiṁhadêva (?)** :—

(L. 1).— saṁ 1239 Âśvina-vadi 10 Vu(bu)dhê ady=êha śrî-Śrîmâlê mahârâjaputra[4]-śrî-Jayatasîhadêva-râjyê ||

Wednesday, 25th August A.D. 1182; or Wednesday, 12th October A.D. 1183.

697.— **V. 1262.**— *Bombay Gazetteer*, Vol. I. Part I. p. 474, No. vii. Bhinmâl (Śrîmâla) inscription of the reign of the *Mahârâjâdhirâja* **Udayasiṁhadêva**[5] :—

(L. 3).— saṁvat 1262 varshê ady=êha śrî-Śrîmâlê mahârâjâdhirâja-śrî-Udayasiṁhadêva-kalyâṇa-vijayarâjyê.

698.— **V. 1274.**— *Bombay Gazetteer*, Vol. I. Part I. p. 475, No. viii. Bhinmâl (Śrîmâla) fragmentary inscription of the reign of the *Mahârâjâdhirâja* **Udayasiṁhadêva** :—

(L. 1).— saṁvat 1274 varshê Bhâdrapada-sudi 9 Śukrê=dy=êha śrî-Śrîmâlê mahârâjâdhirâja-śrî-Udayasiṁhadêva-kalyâṇa-vijayarâjyê.

Friday, 31st August A.D. 1218.

699.— **V. 1305.**— *Bombay Gazetteer*, Vol. I. Part I. p. 476, No. ix. Bhinmâl (Śrîmâla) fragmentary inscription of the reign of the *Mahârâjâdhirâja* **[Uda]yasiṁhadêva** :—

(L. 4).— saṁ 1305 varshê ady=êha śrî-Śrîmâlê mahârâjâdhirâja-śrî-[Uda]yasi[ṁ]hadêva-kalyâṇa-vijayarâjyê.

700.— **V. 1320.**— *Bombay Gazetteer*, Vol. I. Part I. p. 477, No. x. Bhinmâl (Śrîmâla) inscription; (composed by Subhaṭa) :—

(L. 14).— saṁ 1320 varshê Mâgha-śudi 9 navamî-dinê.

701.— **V. 1330.**— *Bombay Gazetteer*, Vol. I. Part I. p. 478, No. xi. Bhinmâl (Śrîmâla) fragmentary inscription, containing a reference to the *Râjâdhirâja*[6] **Udayasiṁhadêva**; (composed by Subhaṭa) :—

(L. 13).— saṁvat 1330 varshê Âśvina-śudi 4 chaturthî-dinê.

702.— **V. 1333.**— *Bombay Gazetteer*, Vol. I. Part I. p. 480, No. xii. Bhinmâl (Śrîmâla) inscription of the reign of the *Mahârâjakula* **[Châ]chigadêva**; (composed by Subhaṭa) :—

(L. 5).— saṁvat 1333 varshê || Âśvina-śudi 14 Sômê | ady=êha śrî-Śrîmâlê mahârâjakula-śrî-[Châ?]chigadêva-kalyâṇa-vijayi(ya)râjyê.

The date is irregular.[7]

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[1] Read °ṇâm=êkâdhika-.   [2] Read *saṁvat 1201.*   [3] See above, Nos. 55, 125 and 139.

[4] As this has been rendered by 'Mahâraul,' the original text perhaps has *mahârâjakula-*.

[5] Compare above, No. 256, note.   [6] This title occurs in a verse.

[7] For *Kârttikâdi* V. 1333 expired the date would correspond to Sunday, 12th September A.D. 1277.

703.— **V. 1334.**— *Bombay Gazetteer*, Vol. I. Part I. p. 481, No. xiii. Bhinmâl (Śrîmâla) inscription of the reign of the *Mahârâjakula* **Châchiga** :—

(L. 2).— saṁvat 1334 varshê Âśvina-vadi 8 ady=êha śrî-Śrîmâlê mahârâjakula-śrî-Châchiga-kalyâṇa-vijayarâjyê.[1]

The inscription mentions, in the Châhumâna lineage, the *Mahârâjakula* Samarasiṁha; his son, the *Mahârâjâdhirâja* Udayasiṁhadêva ; his son Vâhaḍhasiṁha ; and [his son ?] Châmuṇḍarâjadêva.

704.— **V. 1339.**— *Bombay Gazetteer*, Vol. I. Part I. p. 483, No. xiv. Bhinmâl (Śrîmâla) fragmentary inscription of the reign of the *Mahârâjakula* **Sâmvatasiṁhadêva (?)** :—

(L. 2).— saṁvat 1339 varshê Âśvina-śudi | (?) Śanâv=ady=êha śrî-Śrîmâlê mahârâjakula-śrî-Sâmvatasîhadêva-kalyâṇa-vijayarâjyê.

705.— **V. 1340.**— *Ep. Ind.* Vol. IV. p. 313. 'Burtra' (now Jôdhpur) inscription of **Rûpâdêvî**, of the reign of the *Mahârâjakula* **Sâmya(ma ?)ntasiṁhadêva**[2] :—

(L. 18).— saṁvat 1340 varshê Jyêshṭa(shṭha)-vadi 7 Sômê 'dy=êha mahârâjakula-śrî-Sâmya(ma)ṁtasiṁhadêva-râjyê.

Monday, 8th May A.D. 1284.

Samarasiṁha ; succeeded by Udayasiṁha ; his son, the Châhumâna Châva (Châcha ?[3]); his daughter (from Lakshmîdêvî), Rûpâdêvî, became the wife of the king Têjasiṁha, and bore to him Kshêtrasiṁha.

706.— **V. 1342.**— *Bombay Gazetteer*, Vol. I. Part I. p. 484, No. xv. Bhinmâl (Śrîmâla) inscription of the reign of the *Mahârâjakula* **Sâmvatasiṁhadêva (?)** :—

(L. 3).— saṁvat 1342 Âśvina-vadi 10 Ravâv=ady=êha śrî-Śrîmâlê mahârâjakula-śrî-Śâmvatasîhadêva-kalyâṇa-vijayarâjyê.

Sunday, 15th September A.D. 1286.

707.— **V. 1345.**— *Bombay Gazetteer*, Vol. I. Part I. p. 486, No. xvi. Bhinmâl (Śrîmâla) inscription of the reign of the *Mahârâjakula* **Sâmvatasiṁhadêva (?)** :—

(L. 14.).— saṁvat 1345 varshê Mâgha-vadi 2 Sômê 'dy=êha śrî-Śrîmâlê mahârâjakula-śrî-Sâmvatasiṁghadêva-kalyâṇa-vijayarâjyê.

Monday, 10th January A.D. 1289.

708.— **K. 392.**— *Ep. Ind.* Vol. V. p. 39, and Plate. Sâṅkhêḍâ plates of the Gurjara **Dadda II.**[4] **Praśântarâga**, the son of [Jayabhaṭa I.] Vîtarâga, issued from Nândîpura :—

(L. 18).— Vaiśâkha-śuddha-pañchadaśyâm.

(L. 27).— saṁvatsara-śata-trayê dvi[na]vaty-adhikê Vaiśâkha-śuddha-pañchadaśyâṁ . . . . . saṁ 300 90 2 Vaiśâkha-śu 10 5.

709.— **K. 392.**— *Ep. Ind.* Vol. V. p. 39, and Plate. Other Sâṅkhêḍâ plates of the Gurjara **Dadda II.**[4] **Praśântarâga**, the son of [Jayabhaṭa I.] Vîtarâga, issued from Nândîpura :—

(L. 17).— Vaiśâkha-paurṇṇamâsyâm.

(L. 26).— saṁvatsara-śata-trayê dvinavaty-adhikê Vaiśâkha-paurṇṇamâsyâṁ . . . . . saṁ 300 90 2 Vaiśâkha-śu 10 5.

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[1] In l. 15 the inscription has the date *saṁ 33 varshê Chaitra-vadi 15.*

[2] See Nos. 704, 706 and 707.

[3] See above, Nos. 702 and 703, where we have the name *Châchiga.*

[4] By Prof. Bühler, who took the inscriptions Nos. 347, 348 and 349 to be genuine records, he is called Dadda IV. Compare above, Nos. 395-397.

710.—**H. 100.**—From impressions supplied by Munsiff Debiprasad and Dr. Führer. Daulatpurâ (now Jôdhpur) plate of the *Mahârâja* **Bhôjadêva I.**, issued from Mahôdaya (Kanauj)[1] :—

(L. 16).—samvatsrô 100 Phâlguna-śudi 10 3[2] niva(ba)ddham ||

The *Mahârâja* Dêvaśakti; his son, from Bhûyikâdêvî, the *Mahârâja* Vatsarâja; his son, from Sundarîdêvî, the *Mahârâja* Nâgabhaṭa; his son, from Îsaṭâdêvî, the *Mahârâja* Râmabhadra; his son, from Appâdêvî, the *Mahârâja* Bhôja [I.] [surnamed Prabhâsa ?].—The inscription also mentions, as *dûtaka*, the *Yuvarâja* Nâgabhaṭa.

711.—*Jour. Beng. As. Soc.* Vol. LXVII. Part I. p. 106, and Plates. Bargâon (Assam) plates of the *Mahârâjâdhirâja* **Ratnapâlavarmadêva**, the successor of Brahmapâlavarmadêva, of Prâgjyôtisha :—

(L. 63).—saṁkrântau vipṇu(shṇu)padyâñ=cha pañchaviṁś-âvda(bda)-râjyakê.

Hari(Vishṇu); his son Naraka; his son Bhagadatta; his brother Vajradatta. After certain descendants of his came the Mlêchchha Śâlastambha[3] and twenty-one(?) other kings, from Vigrahastambha to Tyâgasiṁha. Then, in the Bhauma (*i.e.* Naraka's) lineage, Brahmapâla, married Kuladêvî; their son Ratnapâla.

712.—*Jour. Beng. As. Soc.* Vol. LXVII. Part I. p. 122, and Plates. Suâlkuchî (Assam) second and third plates only of the *Mahârâjâdhirâja* **Ratnapâlavarmadêva**, the successor of Brahmapâlavarmadêva, of Prâgjyôtisha :—

(L. 39).—râjyê shaḍviṅśad-âvdi(bdi)kê.

713.—*Jour. Beng. As. Soc.* Vol. LXVI. Part I. p. 123, and Plates. Gauhaṭî (Assam) plates of the *Mahârâjâdhirâja* **Indrapâlavarmadêva**, the successor of Ratnapâlavarmadêva, of Prâgjyôtisha :—

(L. 44).—râjyê 'shṭama-samê.

From Hari (Vishṇu) and the Earth sprang Naraka; his son Bhagadatta;[4] his son (?) Vajradatta. In this lineage there was Brahmapâla; his son Ratnapâla; his son Purandarapâla, married Durlabhâ; their son Indrapâla.

714.—*Jour. Beng., As. Soc.* Vol. LXVI. Part I. p. 289, and Plates. Nowgong district (Assam) plates of the *Mahârâjâdhirâja* **Balavarmadêva** of Prâgjyôtisha, issued from [Hârû]ppêśvara :—

(L. 49).—samva . . Vai . . .

Upêndra (Vishṇu); his son Naraka; his son Bhagadatta; his younger brother Vajradatta. After many kings in that race, Sâlastambha,[5] Pâlaka, Vijaya, and others. Then Harjara; his son Vanamâla (see No. 652); his son Jayamâla; his son Vîrabâhu, married Ambâ; their son Balavarman.

715.—*Ind. Ant.* Vol. XII. p. 275. 'Walâ clay seal of the *Mahârâja Mahâ[sênâ]pati* **Pushyêṇa**, the son of the *Mahârâja* Ahivarman, descended from Jayaskandha.

716.—*Ind. Ant.* Vol. XVIII. p. 289, and Plate. Bulandshahr terra-cotta seal, with the name **[M]attila.**

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1 See above, Nos. 542 and 544 of H. 155 and 188.

2 The numbers '100' and '10' are denoted by numerical symbols, and '3' by a numeral figure.

3 See above, No. 652, note, and below, No. 714.

4 After him the family, in line 4, is called the *Bhagadatta-vaṁśa* (the published text has *Bhagadatta-vatsa*, but the reading on the plate is *Bhagadatta-vansa*); compare above, Nos. 541 and 652. In line 13 the family is spoken of as 'the *Bhauma* lineage,' after the Earth or her son Naraka. See *Jour. Roy. As. Soc.* 1898, p. 384.

5 See above, No. 711.

INDEX.[1]

A

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[1] The figures refer to the numbers of the list; 'n' after a figure, to footnotes. The following other abbreviations are used :— *ch.* = *chief* ; *co.* = *country* ; *di.* = *district* or *division* ; *do.* = *ditto* ; *E.* = *Eastern* ; *f.* = *female* ; *k.* = *king* ; *m.* = *male* ; *min.* = *minister* ; *mo.* = *mountain* ; *ri.* = *river* ; *s. a.* = *same as* ; *sur.* = *surname* ; *vi.* = *village* or *town* ; *W.* = *Western*.

The index does not contain the names of the places where the inscriptions are, nor those of the ancestors of authors of *praśastis*.

B

K

L

S

Y

CORRECTIONS.

Page 2, line 21.—*For* these, *read* those.

" 3, No. 7.—Judging from a rubbing given to me by Prof. Bendall, I believe that this inscription is now in the British Museum; but it has not been found yet.

" 5, " 25.—*For* Mahipâladêva, *read* Mahîpâladêva.

" 8, footnote 3, and page 10, footnote 2.—*For* Munshi, *read* Munsiff.

" 12, line 11.—*For* -saṁkrântan, *read* -saṁkrântau.

" 19, No. 131.—This has been edited now in *Ep. Ind.* Vol. V. p. 117.

" 41, line 18.—Insert a semicolon at the end of the line.

" 47, No. 331.—*For* Lucknow, *read* Lahore.

" 47, footnote 5, line 3.—*For* "*91*," *read* "*9*1."

" 51, No. 359, and page 52, line 13.—*After* Râjarâja, *add* [I.].

" 79, line 13.—Insert a full stop at the end of the line.

" 79.—Insert the figure "1" before the first foot-note.

" 96, No. 710.—This has been edited now, with a facsimile of the date, in *Ep. Ind.* Vol. V. p. 211.


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